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NORTH CAROLINA

Churchman

January 1968

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Official Publication
Diocese of North Carolina

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Bishop's Letter:

Visit To Panama Official End To Companion Relationship

Our visit to Panama in November officially concluded our companion diocese relationship. Unofficially, the relationship will continue between certain parishes in both jurisdictions as well as between people who have found new and meaningful friends in Christ. The past six years of this relationship are now under professional study so that the Companion Dioceses of North Carolina and Panama and the Canal Zone can be presented to the Lambeth Conference next summer as an illustration and case study.

The Church in Panama specializes in hospitality. We met old friends and answered many questions about their friends in this Diocese.

The University Center is being well used and appreciated by both faculty and students. The library grows slowly but with care in the selection of books.

St. Paul's, Panama City, is new, bright and conforms to the simplicity of the area but is most functional and is graced with a modern, free standing altar area of redos of stone from Colombia. . . . Gwen Shirley, the wife of the Rector, who worked so hard for this new church, was the first to be buried from it the day after its dedication. She was a great witness to the Christian faith.

The school at St. Christopher, Rio Abajo, continues to grow. The first unit of the school is almost complete and every inch is occupied. Our companions have a bear by the tail and dare not let go. They must have more space, at least a few other classes, to take care of students who are already enrolled. At present there are 135 students, and Father Hayes anticipates a maximum of no more than five hundred. In Panama as in the States there is a direct relationship between education and jobs. It appeared to me that the teachers at this school are able, energetic, young and have a real sense of vocation.

The children at Belle Vista wondered whether we would forget them on our short visit. They are still full of love. Several who seemed to be just tots when our relation began are now at work in factory, shop, or training school for teachers. There are several new children at the home, but they all send their love to North Carolina.

What began as a faith venture in furthering the mission of the Church will continue in the hearts of many people in North Carolina and Panama as a living experience in the love of Christ.

Faithfully yours
THOMAS A. FRASER
Bishop of North Carolina

Postscript—Needs of St. Christopher, Rio Abajo:

1. \$20,000 to build four additional classrooms with necessary closets and plumbing.
2. A home in North Carolina that would host a young Panamanian teacher for three months, or part of that time so that she might improve her English and observe education in this state.

Our Readers Write

EPISCOPAL AFFLUENCE

Editor, The Churchman:

Each year this time I mentally compose a letter about why I give so little to the church and so generously to other causes. This year I am getting it on paper but I doubt you will have the courage to print it. When we first became Episcopalians we were extremely poor. We had been struggling along on what I earned at odd jobs while my husband was in school. At that time people were afraid to hire students' wives for regular positions. We were not too miserable, however, because with my relatives' hand-me-down clothes and furniture from our parents' attics our main expenses were rent and food. We always paid the rent, but it was extremely difficult to buy food that was rich enough in minerals and proteins.

(Continued on page 4)

Further Facts, Details Reported On Actions At Seattle Convention

BY JOHN C. COSBY, JR.
Diocesan Press Service

NEW YORK, N. Y. — The Episcopal Church will strike out in new directions with bold new programs during the next three years as the result of decisions of its 62nd General Convention, which concluded 11 days and nights of meetings and deliberations at the Seattle Center Sept. 27. Among the major results of the convention and the 32nd Triennial Meeting of the Women of the Church were the following:

1. Passage of legislation which, on second reading, will make women eligible for election as members of General Convention's House of Deputies.
2. Adoption of a budget of more than \$45,600,000 for the coming triennium, including \$9,000,000 requested by Presiding Bishop Hines, for an assault by the Church on the nation's urban crisis.
3. Approval of continued participation of the Episcopal Church in the program of the Consultation on Church Union, the on-going effort among 10 Christian denominations to achieve ultimate organic unity.
4. Adoption of a resolution on Vietnam which strongly supported efforts to achieve peace in Southeast Asia while stopping short of both a condemnation of the bombing of North Vietnam and an unqualified endorsement of the American government's policies there.
5. Adopted a resolution broadly upholding the right of conscientious objection to military service but voted down a similar document supporting the individual's prerogative to object to such service in particular wars or conflicts.
6. Adopted the Pusey Report on theological education, which sharply attacked deficiencies in the recruitment and training of candidates for the ministry and outlined corrective recommendations, notably as they affect the Church's seminaries.
7. Accepted the so-called "Bayne report" on theological freedom and urged the Presiding Bishop to name

an *ad hoc* committee to develop canonical changes to implement its recommendations. The report and supporting canonical amendments to guarantee due process in presentments against clergy caused the Rt. Rev. James A. Pike, resigned fifth Bishop of the Diocese of California, to withdraw his demand for a trial of charges that had led to his censure by his

fellow-bishops a year ago during their meeting at Wheeling, W. Va.

8. Gave approval to canonical changes that will permit lay leaders under certain restrictions to be licensed by their bishop to administer the chalice during Holy Eucharists.

9. Approved, on second reading, action of the 61st General Convention of St. Louis in authorizing the alterna-



STAR, CONSULTANT OF TV SERIES—A series of 12 television programs concerning the role of the church in contemporary life begins on Station WTVD in Durham on Sunday, January 7 at 1 p.m. Produced by the Episcopal Radio-TV Foundation at Atlanta, the Channel 11 series stars the distinguished Hollywood and Broadway actor, Ralph Bellamy (left). Bellamy introduces each of the 30-minute dramas and delivers continuity speeches throughout the series. The inaugural episode deals with sexual attitudes on the college campus and is entitled "Love in a Sexy Society." The Rev. B. Daniel Sapp of Raleigh, rector of Christ Church (right), is theological consultant for the series which is designed for prime time showing. Produced in Chicago, the series is expected to cost a half-million dollars. WTVD will announce the show dates of other episodes in the series. Other television markets in the State are also expected to make the series available. Other titles in the series include: "The American Cannibals," economics pressures in our culture; "The Shadow of the Turtle," a young couple live in the shadows with their retarded child; "The Late Liz," the true story of a woman who committed suicide at 50 and is alive at 70; "The Face of the Pharisee," excess love wrongly directed; "Marriage: A Simple Glory," subtleties of the early years of marriage; "Another Revolution," a look at the religious revolution; "The Search," one man's search for meaning and purpose; "Our Youth Today: The Ones That Don't Make the Headlines," a program about some rebels who have a cause; "Time Exposure," aging with grace; "The Family: Extinct in Twenty Years?," exploring the family's vocation; and "The Whole Person," psychiatry and religion working together for man's wholeness.

tive use of the term "The Episcopal Church" in addition to the traditional "Protestant Episcopal Church in the U.S.A." as the official name of the communion.

10. Approved trial use for a period of three years of the new Liturgy of the Lord's Supper and voted approval of a study by a special commission looking to revision of the Book of Common Prayer for use in the American church.

11. Enacted a resolution favoring removal of legal restrictions against therapeutic abortions under carefully-guarded conditions when not performed for the convenience of the mother. These would include cases of rape and incest.

12. Adopted resolutions calling for promotion of Christian attitudes about sexuality "focused more upon the development of human personality and relationship in the context of social responsibility" than on regulation of individual conduct of adults in private. They also urged educational programs on the subject within the Church.

13. Defeated the Partnership Plan. Action taken by the House of Bishops defeated the concept of no national quotas which had passed the House of Deputies. The bishops did pass a resolution endorsing the partnership "principle" as a goal, but this was defeated by the deputies in turn.

Perhaps the single most dramatic moment of the Convention came when Mrs. Seaton Bailey, of Griffin, Ga., Triennial Presiding Officer, announced that they had voted to give, "with no strings attached," more than \$2,265,000 to the Presiding Bishop for his urban crisis program.

In his sermon during the opening service at the Coliseum on Sunday evening, September 17, Bishop Hines had delivered a stirring call for the Church to unite behind a dynamic program having for its purpose the deepest possible involvement by all Episcopalians in the battle for social justice among minority groups in the nation's residential and economic ghettos.

In their response, the women of the church threw the weight of their influence and participation in the total Church work behind his appeal, and contributed in large measure, in the opinion of many observers, to the inclusion of funds for the purpose in the general church budget for 1968 and the following two years.

The 1968 budget approved by Convention for the first year of the triennium was \$14,654,053. The amount for the next two years will be set annually by Executive Council within the limits of the \$45,600,000 total.

As the House of Bishops and the House of Deputies ended their sessions Wednesday afternoon, both Bishop Hines and the retiring president of the deputies, Dr. Clifford Morehouse, appeared at a press conference at which they joined in assessing the 1967 meet-

ing as the most successful in the personal recollection, both for accomplishment and attention to duty.

Bishop Hines characterized the Convention's action on the urban crisis program as likely the most vitally single measure enacted by Convention.

On the Vietnam issue, the Presiding Bishop said that he felt that the resolution adopted by Convention was "good and one the Church ought to adopt," expressing, as it did, the hope

Our Readers Write

(Continued from page 2)

on what was left over. Also, we had hope, for my grandmother was dead and knew that within a year I would inherit enough to pull us out of the hole. When my husband found out he had to go to school another year, I dreaded it, but reluctantly agreed to keep on working. At least work was available in the Alexandria area, and at that time there had been little available where I was living.

When we were asked to work at Vade Mecum, we were happy as it meant roof over our heads and free food though the salary was low. Imagine my surprise at the vulgar display of wealth I saw that summer! First people criticized me for wearing dresses instead of shorts. I couldn't help not owning shorts, so I wore sun dress one day thinking that would stop people from saying I was dressed up. It didn't work. I was accused of being too undressed. For some reason exposure in one direction by a sun dress was considered immodest though exposure in another direction by shorts was not! I was shocked to see that other student wives had money enough for clothes. One student's wife even said she had all new furniture though her husband was in seminary. It had never entered my head before that anyone would buy luxuries like new furniture and new clothes while receiving help from the church.

The worst display of wealth came about food, however. I had assumed people would want breakfast, lunch, and dinner. As dietician I was checking to see everything was on the table at lunch, and people complained sarcastically because there was only a budget soufflé instead of steak as a main dish. I explained that this was lunch and the meat course would be that night. Later I talked with the director of the camp and he told me to serve "good plain food like steak every meal." So I did, gladly! I was anemic because I hadn't had steak for several years and meat even once a day had been expensive for us. My husband and I were underweight and we were glad for a chance to make up for our losses. I couldn't help wondering where all the money was coming from though. No other camp or college I had ever attended could afford meat at every meal. From where did they get the money for students' wives to buy clothes and furniture?

Every time I see a list of per capita giving to missions, relief, rehabilitation, any other non-parochial cause the Episcopal Church is at the bottom of the list. After 14 years I still do not know the answer. We are so afraid of communism that we are waging a ruthless war against a small country in the name of freedom. Yet a priest saying "plain food like steak" is enough to make anyone question our capitalistic system. Fortunately I knew I would be a capitalist myself as soon as my grandmother's will was settled. But what about the permanently poor? The poorest American is still better off than the poor in most other countries. There are many poor in other countries who would consider the budget soufflés American students as much a luxury as I considered steak. I was embarrassed because I had only dresses when others had shorts; but I know there are many people who would be glad to get my dresses—third hand—as they have no rags. Because Episcopalians are so affluent, we could give more to others than members of other churches if we would only cut down on our luxuries. It would be even better if we could change our attitude towards others, and work for a country and a world where everyone would have the opportunity to make decent living and not need our charities.

I am writing this letter to make people aware of the plight of the poor, and

st division of concern among Episcopalians for Americans fighting there as well as the moral issue involved in the United States' position in Southeast Asia.

Dr. Morehouse agreed with him, as well as with his estimate of the Convention as one of "reform and renewal."

Both of them had high praise for the Seattle Center as a convention site and for Seattle's hospitality. Both also pointed out that this Convention, while shortened from 11 to nine working days and nights, actually spent

considerably more time in business sessions than the 1964 meeting in St. Louis.

The meetings themselves, split among the Center's many buildings were blessed with warm, sunny weather throughout, and the thousands of visitors who swelled attendance over and beyond the official participants were likewise warm in their approbation of the convention facilities.

In addition to the major items of business, both houses and the Triennial dealt with almost endless agenda of essential matters, some merely

housekeeping in nature and others involving actions of consequence in the life of the Church.

A Highlight of Convention was the appearance of the Anglican Communion's spiritual head, the Most Rev. and Rt. Hon. Arthur Michael Ramsey, 100th Archbishop of Canterbury. With Mrs. Ramsey and his official party, he spent four days at the Convention, visiting both houses, the women's meeting, and preaching at a Holy Eucharist service at St. Mark's Cathedral Sunday morning and at a massive Ecumenical Service in the Coliseum on Sunday evening before leaving for Milwaukee.

As the deputies and bishops began packing to head for their far-flung homes, they face a special convention in 1969, the time and place to be chosen by Bishop Hines, at which many of the matters not finally disposed of in Seattle will be dealt with, plus new problems and activities.

When the House of Deputies meets then, it will be presided over by a new president, the Very Rev. John Coburn, dean of the Episcopal Theological School, Cambridge, Mass. He was elected to succeed Dr. Clifford Morehouse, New York publisher, who is retiring after three terms.

The Presiding Bishop in the future will exercise more responsibility under changes approved by Convention, including definition of his role as the Church's spokesman and chief pastor, as which he will undertake visits to dioceses.

The Church also gained three new bishops — the Rev. William Frey of the new Missionary District of Guatemala; the Rev. E. Lani Hanchett as Suffragan Bishop of Honolulu, and the Very Rev. Edmond Browning, Missionary Bishop of Okinawa.

It also gained two new dioceses, the former Missionary Districts of Idaho and Wyoming attaining that status within the United States; and overseas, a new Missionary District of Okinawa, and five Missionary Districts created from the former Missionary District of Central America.

The House of Deputies elected Charles Crump, Memphis attorney, as its vice-president, succeeding the Very Rev. John C. Leffler of Seattle while the House of Bishops chose the Rt. Rev. F. Scott Bailey as its new secretary, and reelected the Rt. Rev. Nelson M. Burroughs as vice-chairman.

to make them feel sorry for me. Please do not feel sorry for me. I'll be dancing in the graves of the fat, rich Episcopalians who eat three big meals a day. Whenever I read of a middle aged Episcopalian dying of a heart attack, I laugh and wonder "Is that the man who sarcastically said 'This is high tea' when I told the people that this was lunch and that meat would be served at dinner?" (For his information high tea is an evening meal.) Occasionally I see people I used to know and they say I haven't changed in 20 years. I slipped up a couple of times and said things like "You are so fat I didn't recognize you" or "You used to be plumper than I." I realize now that St. Paul wasn't kidding when he said that the wages of sin is death.

There is a happy ending even to the old furniture. My old furniture has increased its value and is now considered antique furniture of excellent quality. Anyone who bought new furniture 15 years ago can tell you what it looks like now. Unfortunately there isn't a happy ending about clothes, because hand-me-down clothes do not increase in value like furniture and stock. Yet after 17 years and two babies and two operations I can still zip into my wedding dress, so I do not have to be constantly spending money on new clothes in order to alter my ego. I am able to spend my money on travel and on the causes and charities that are dear to my heart. I do wish the church would pay more attention to the social message in the Magnificat and less to the non-important matter of the biological manner in which our Lord was born. Because I believe in Jesus Christ, I cannot leave the church as there is no other organization to take its place. I do hope, therefore, that it will change its self satisfied ways, and become the Body of Christ in the world.

Even with my husband now working and even with my little inheritance, my wife would be only a drop in the bucket compared with what the steak eaters could give. So I give my tithe to the groups who use the money in the best manner, though I will always be an Episcopalian.

HELEN K. ZUNES
(Mrs. John A.)
Chapel Hill

LIKES SEATTLE ISSUE

Editor, The Churchman:

My sincere thanks to you and the staff of THE NORTH CAROLINA CHURCHMAN for the November issue.

It is wonderful to have a succinct report of the important "happenings" at Seattle under one cover.

I feel more hopeful for the future of the Church and the country since reading these articles. I think you did a fine job of getting so much into such a small space.

MRS. VIVIAN S. McMILLAN
307 Hammond Street
Rocky Mount

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

Mrs. Chadwick Dies—Mrs. Maude Bloodgood Chadwick, who served for seven years as secretary to Bishop Fraser, died in Raleigh early in December. She was the wife of former State Highway Patrol Captain Richard H. Chadwick. She is survived by her husband, two sons, Bruce and Hunter, one grandchild and one brother. Mrs. Chadwick was a member of St. Michael's, Raleigh, and her funeral service was held there with Bishop Fraser, the Rev. James Beckwith, rector, and the Rev. John Gilchrist of St. Paul's Beaufort, officiating. She was buried in the churchyard of St. Paul's.

Fire at St. Titus—On the morning of November 13 fire gutted the inside of the sanctuary of St. Titus Church in Durham. (See story and picture on page 11.) Beginning in the furnace in the basement the flames ate through the floor also spread to the ceiling. Many of the furnishings were destroyed or badly damaged. Estimates of damage to the basic structure, which had just been recovered with new roof and siding, are still undetermined. Confirmation services which had been set for the Sunday following the fire at St. Titus were held at the Church of the Holy Cross, a Roman Catholic church located

Laymen Name Speaker

Archie K. Davis of Winston-Salem will be the feature speaker at the annual meeting of the Laymen's Association on March 3 at St. Matthew's Church near Salisbury.

Board chairman of Wachovia Bank and Trust Company, Davis is an active layman in the Moravian Church. He is the immediate past president of the American Bankers Association.

George London of the Church of the Good Shepherd at Raleigh is program chairman for the March 3 gathering. Kenneth Knight of St. Michael's at Raleigh is current president of the lay group.

nearby. Sunday services are now being held in the Seventh Day Adventist Church; a parish wedding is to be held at St. Philip's; and other services are being held in the parish house. The Rev. Nathaniel Porter is priest-incharge at St. Titus.

To Georgia—The Rev. Philip Cato, chaplain to Episcopal students at N. C. State University, Raleigh, has gone to Atlanta, Ga., where he will serve as assistant rector at All Saints' Church, and chaplain at Georgia Tech and Agnes Scott College.

Panama Plaque—A beautiful bronze plaque, mounted on walnut, now hangs in diocesan House bearing testimony to the continuing warmth engendered by our six-year companion relationship with the Diocese of Panama and the Canal Zone. It reads: "To the Bishops, Clergy and Congregations of the Diocese of North Carolina in sincere appreciation of the tremendous blessings we shared during our companionship relationship, 1961-67. May this constantly serve as a reminder of the spiritual, social and intellectual growth we will continue to enjoy through this relationship. May God Bless you. 18 November 1967." Bishop Fraser brought back the plaque on his return from Panama in November. His visit there and the simultaneous visit of

Bishop Gooden here marked the formal end of the relationship. In another act of appreciation the Missionary Diocese of Panama and the Canal Zone presented a gift of \$1,000 to Vade Mecum.

For Governor—J. Melville Broughton, Jr., of Raleigh, has formally announced his intention to seek the Democratic nomination for Governor. Mr. Broughton is a member of the Standing Committee of the Diocese and is a former junior warden of Christ Church, Raleigh. Mr. Broughton's father was governor during World War II. Mr. Broughton and his wife, the former Mary Ann Cooper of Henderson, had another announcement to make recently . . . the birth of a son, James Wesley Cooper Broughton. He joins their two other children, Harriett, 16, and J. Melville, III, aged 11.

New Daughter—The Rev. and Mrs. Grafton Cockrell added a new member to St. Mark's, Raleigh, shortly after their arrival there. The new member of their family and St. Mark's is Anne Marie, born November 10. She joins two brothers, ages two and four.

Made Priest—The Rev. Thomas C. Walker was ordained by Bishop Moore to the priesthood in an evening service at St. Michael's, Raleigh, on December 3. Mr. Walker serves a



MR. BROUGHTON
... In Governor's Race



MRS. EICHHORN
... 40-Year Veteran

stant to the rector of St. Michael's, the Rev. James D. Beckwith. Preacher for the service was Mr. Walker's uncle, the Rev. Paul Evans Kaylor, chaplain at Dickenson College, Carlisle, Pa. Mr. Beckwith was the Prentner, and the Rev. Philip C. Cato, chaplain at N. C. State University was the Epistolist was the Rev. Thomas J. Garner, St. Paul's, Salisbury, and the Gospeler was the Rev. Clayton Cockrell, St. Mark's, Raleigh. Reception in the parish hall honoring the ordinand followed the service.

Break Ground—On the morning of the same day at St. Michael's ground was broken for a parish house addition to the church. Participating in the service were the two priests, the vestmentmen, the leaders of the various church organizations, and a representative from each church school class. St. Michael's recently celebrated its 100th birthday. The Rev. James D. Beckwith is rector and the Rev. Thomas C. Walker is assistant.

To Lenoir — The Rev. Timothy Trively, acting rector, Church of the Holy Comforter, Charlotte, has gone to the Diocese of Western North Carolina. He goes to St. James' Church, Lenoir. Mr. Trively has previously served at Good Shepherd, Rocky Mount, and Trinity, Scotland Neck, both in our Diocese.

To Richmond — The Rev. Kenneth W. Taber, III, goes to Church of the Creator, Mechanicsville, Richmond, Va. on January 1. He has served as assistant at Holy Trinity, Greensboro, under the Rev. Thomas C. Smyth, former Rector and the Rev. Howard M. Hickey, present rector.

To Atlanta — The Rev. Albert S. Haag, assistant rector at St. Martin's, Charlotte, goes to St. Luke's, Atlanta, Ga., where he will serve in the same capacity.

Honored—Mrs. George C. Eichhorn who has served for 40 years as organist-choirmaster at Holy Trinity, Greensboro was honored recently by the church choirs with a program of hymn compositions and a reception. The program included organ and choral compositions written by her from 1937 to 1967. A featured work was the Irish Te Deum for soprano, mixed

Chapel Hill Resident Writes About American Church Union

Editor's Note: Following is an article on the Church Union. It is written by Robert Pace of Chapel Hill, executive director of the North Carolina Chapter of the Arthritis Foundation at Chapel Hill which is headed by Mrs. Dan K. Moore as honorary chairman. Pace's article was accompanied by the following note to THE CHURCHMAN: "A number of churchmen and others have asked me 'what is the American Church Union, what do you do, etc.' It occurs to me that an article in THE CHURCHMAN might be of interest to most readers. Therefore, I take the liberty of submitting the enclosed for your consideration."

BY ROBERT PACE
President

Raleigh-Durham-Chapel Hill Chapter of the Church Union

The Church Union, until recently the American Church Union, is a voluntary organization of clergy and laity of the Episcopal Church. In fact we are the largest such unofficial organization within the church. Our national president is the Bishop of Montana, the Rt. Rev. Chandler W. Sterling.

Ideally, there should only be the Church as the fellowship of the faithful. Practically, there is and must be additional organization within the fellowship. We are one such group.

The Church Union best speaks as to our reason for being by making our own the statement of the former Archbishop of Canterbury: We (Anglicans) have no faith of our own. We have only the Catholic Faith of the

choir and organ, one of Mr. Eichhorn's most extensive and dramatic works. Also included were first performances of her works as well as other anthems, such as "O Come, Creator Spirit" and "Faithful Cross" which have been favorites in the choir repertory for years.

New Member — Welcomed recently into St. Christopher's, High Point, by baptism was Anna Binet Wolverton, daughter of the Rev. and Mrs. Ben Wolverton.

Catholic Church enshrined in the Catholic Creeds.

The Church Union is committed to the fact that the Episcopal Church (and the Anglican Communion) is simply a part of the One, Holy, Catholic and Apostolic Church. We do not profess to be Protestant for we are not a confessional Church. We have no Augsburg Confession or Westminster Catechism. Neither are we Roman for we do not accept the papal claims. We adhere to the Faith as always proclaimed by the apostles and their successors, the bishops. Our task is to proclaim the Risen Christ, to be witnesses to the Resurrection attested by the unbroken apostolic fellowship.

The Church Union is ecumenical. We believe that all the baptized are our brethren in Christ. We believe, however, that to proclaim a unity that does not further sacramentally exist is to act in disobedience to the Gospel. The Eucharist is the banquet of existing unity. Thus we feel that only those of like mind and in obedience to the bishop should together approach the altar.

Church Union members are Mass oriented Christians. We feel that the Holy Eucharist must be central to the life of the Church and the individual Christian. In vain do we search the New Testament for any regular pattern of worship except the praying and breaking of bread. We are the Eucharistic community.

Church Union members seldom use the word "minister" in reference to our clergy since they are deacons, priests, or bishops. We feel that the word "Father" best expresses the relationship that exists between a pastor and his congregation. Most important, we believe that the fullness of the priesthood, the episcopacy, is necessary to the being of the Church. While giving first emphasis to Baptism and Holy Communion, we believe that all seven sacraments are means of grace that should be gratefully used by Churchmen.

Church Union members seek to be loyal and faithful Episcopalians. As such we are loyal and faithful Christians and Catholics. We believe (indeed we know) that in Him, our Incarnate Lord, we have life and we have it more abundantly.

Bishop Fraser Answers

EDITOR'S NOTE: The Rt. Rev. Thomas A. Fraser, Jr., bishop of the Diocese of North Carolina, met recently with the congregation of a parish within the Diocese to answer a list of 17 so-called "concerns" regarding activities and policies of the Church on diocesan and national levels. Following is a transcript of Bishop Fraser's replies. The statements to which he responded are listed in bold type.

1. The recent convention of our Church in Seattle, upon the demand of Presiding Bishop Hines, appropriated \$9,000,000 to be used by non-church related Negro organizations "to develop black economic and political power."

I don't want to be platitudinous but the Christian gospel speaks to the poor. Secondly, the Presiding Bishop can demand nothing. He is an equal among equals. He did not demand, he requested and the Episcopal Church Women, before the General Convention, voted on it, appropriated for him over \$2,000,000 for the first year. The \$3,000,000 for the first year will not increase the National Church budget one penny. It will rearrange priorities in the National Church budget. Thirdly, I would like to say on point one, that General Motors, Chrysler Corporation and Ford, creditable institutions, have proposed a similar program for the City of Detroit. Now, if you have an investment in any of these corporations, I am sure that it is larger than your financial investment in the church and this would be one place to bring pressure to bear. Further, L. W. Moore, who is Chairman of the Board or President of the American Oil Company, in a publication of the National Association of Manufacturers, supports a similar program to that proposed by the Presiding Bishop.

2. Saul Alinsky, left-wing radical activist, who led a recent attack on Eastman Kodak Company, was a principal speaker in Seattle. He praised Bishop Hines' program and said it was going to be "a long, hot fall, a long hot winter, and a long hot spring."

The falsity of this statement is that there are in attendance or in residence at the time of a General Convention some 12,000 people. There are only approximately 1,000 delegates. Saul Alinsky spoke to an unofficial group of people on September 18. He was not a principal speaker at the General Convention. He was at a side show. You can't keep everybody out of a large city when you have a convention.

3. Bishop James Pike was voted a seat in the House of Bishops. He is the same man who has denied Biblical doctrine and the basic elements of the Christian faith. He has scoffed at the beliefs of the Church contained in the Creeds. Yet Bishop Hines says of him: "He represents the Church with integrity and steadfastness."

Bishop Pike was given a seat. He was denied a vote. He has been relieved of his jurisdiction. I ask you to read the man's life and see whether you think in Christian charity, the House of Bishops should have done any more than it did. Also, he has not scoffed but he has questioned, just as many of you people have questioned,

the doctrine of the Christian church. Furthermore, I think John Hines was fairly close when he said that this man represents the church with integrity (that is honesty and steadfastness (which means nothing more than unrelenting in his point of view). He represents a host of lay people in this church.

4. The Very Reverend John Bowen Coburn was elected President of the House of Delegates. He is Dean of the Episcopal Seminary in Cambridge, Massachusetts. On his staff is a chief exponent of "the new Morality," one Dr. Joseph Fletcher who writes that any acts, premarital sex, abortion, adultery and murder can be right — depending on the situation.

John Coburn has twice been elected Bishop, once president of the largest theological seminary in the United States, turned them all down to stay at the Episcopal Theological School. But we are condemning him because he is the Dean of the Seminary where on his staff is a chief exponent of "the new Morality," one Dr. Joseph Fletcher, who writes that any acts, premarital sex, abortion, adultery and murder can be right — depending on the situation. I would like to read to you what a very conservative theologian, who is the consultant chosen by the Archbishop of Canterbury, has to say about this new morality. This is John McQuarry and this is written in the *Sewanee Review* and published by the University of the South. "The so-called new morality insofar as it remains true to its best intention endeavors to bring to the problems of the contemporary world that moral teaching that has its roots in the teaching of our Lord and has been subsequently developed in the New Testament and in the tradition of the church. There is no revolutionary break, but there are new emphases, and these properly understood, may claim their own justification. It is also interesting that when Joe Fletcher finished his talk in Chapel Hill that the doctors in the Chapel Hill area invited him back to speak to them on the morals of the medical profession.

5. The House of Bishops recently called on Congress to broaden the Selective Service Act to extend the status of conscientious objectors to non-religious reasons.

I am not apprised of this but I could speak in behalf of it. There is no reason that one has to hide behind church membership if he is a conscientious objector. So many young people have left the church because they feel the church does not speak to them. They will not in honesty claim to be a religious conscientious objector. So many young people have no church just like their parents.

6. According to the "Seattle Times" of September 19th "hippies, clergymen, students, and others prayed and sang anti-war songs at an Episcopal Youth Rally last night after hearing Bishop Pike describe the killings in the Viet Nam war as murder."

I understand that a group gathered in a building. I may have been a church in Seattle. It was not sponsored or endorsed by the General Convention. We cannot be responsible for 12,000 people.

Criticisms Of The Church

7. The notorious "black power" school in Nashville, Tennessee, was recently conducted in an Episcopal Church.

When we say the notorious "black power" school, what we are saying is there was a group working in one of the Economic Opportunity programs that met in a church in Nashville, Tennessee and the moment it showed signs of black power, it was closed by the Bishop of Tennessee, John VanderHorst. But you see these facts are not included.

8. The headquarters of the Diocese of Newark was the meeting place for the extremist Black Power Conference just concluded. It was presided over by an Episcopal priest. Whites were forcibly excluded — but Black Muslims and adherents of the Red Chinese were welcomed.

Bishop Stark was not in his Diocese. The meeting was held. It was not held for this purpose and intent. It got out of control. Bishop Stark closed it. He made a public apology at the House of Bishops and the man who was in charge of it, Nathan Wright, has made an apology to the Presiding Bishop and to the whole church.

9. Atheist Herbert Aptheker, chief theorist for the American Communist Party, was denied permission to speak on campus at Chapel Hill, but he was invited to make his speech and did speak in an Episcopal Parish House there.

I talked to the Chapel of the Cross yesterday — both lay people and clergy — and they say that Herbert Aptheker has never had his foot on a single piece of property of the Chapel of the Cross. There are a few things that we might say at the same time. I will raise an incident which is not on the paper. The Speaker Ban Law had been enforced. The students had invited someone to come to speak. I do not remember his name. He arrived and the administration had to face the problem of the students and they said, "He cannot use any building of this University." The students came to the Chapel of the Cross, which built a Parish House to serve as a student center for any student at the University. They said, "May we use this?" They said, "Sure, you may use it. What are you going to do?" They said, "Have a meeting." They had a meeting. The clergy were not there. No one representing the Episcopal Church was there. Seventy-five showed up. The students spent the major part of their time in laughter at what they thought was just the stupidity of the presentation. But, let's look at another thing. The Chapel of the Cross is a self-supporting Parish. Who has the right to tell anyone what they are to do in a self-supporting Parish if they believe this is part of their program for their Parish?

10. The Episcopal Student Center at Duke, operated by the Diocese of North Carolina, was used on October 7th for conducting training in draft evasion and aid to the Communist front in Viet Nam.

I told this to our Chaplain. He is the only Chaplain on Duke campus who has openly supported our armed forces in Viet Nam. He served in World War II and in the Korean War as a bombardier. If you have ever been

to Duke, you will know there are four student centers. All adjacent—one to another. The Baptist is on one side of the road. The Episcopalians and the Presbyterians across the street and the Methodist behind it. I said, "Bruce, tell me what happened" He said, "I got a call one morning and they asked me if I would be willing to feed some students up here, that they were having a conference." He said the Methodist Church ran some kind of a conference for people, something about Viet Nam. I didn't know what it was. It is a common subject on campus. They wanted to eat here and I said, "Yes, you may." The morning of the conference when they were coming up to eat, he also said the Methodist Chaplain called and said, "When our group finishes, can two small groups stay there and finish their meetings?" He said, "Of course, they may." Now, on October 21, the Methodist permitted 400 Episcopal acolytes to eat fried chicken on their front lawn. When you have five student centers this close together and we dropped 1,400 acolytes at one time on the Duke campus, we can't say, "We are going to screen your program. Send us please everything that you are going to do and then we will decide whether we are going to let you in or not." They have to work on a cooperative basis. Our chaplain at Duke does not now know what the full subject was. He is not going to question the Methodist Chaplain. It is, however, a Methodist School. We are there by the grace of the Methodists at Duke University.

11. There is a strong movement in the Executive Council of the Episcopal Church to use the economic pressure of the Church to enforce a political boycott in Southern Rhodesia.

There are a few clergy and about twice as many lay people as I understand it. And I say, "Only as I understand, led by a white businessman who has been highly influenced by the Methodist and United Presbyterians, who has spoken in this fashion." This is all I know about it.

12. Priests of the Church have supported civil disobedience, rioting, and other crimes with the excuse that it is "Christian" to disobey the law of the land which one may disapprove.

I think when we use words like "Priests of the Church" being involved in rioting and crimes, we ought to be able to prove it. Rioting means different things to different people. Crimes are perfectly clear. Demonstrating at Selma is an entirely different matter. I think you can divide this sentence in half and say, "It is Christian to disobey the law of the land which one may disapprove." I would say there are many people who believe this. They believe this on the basis of their conscience and without being one bit humorous about it, we as a nation have believed this. We started off with this at the Boston Tea Party because that is when we did identically the same thing.

13. The Dean of the National Cathedral and the Bishop of Washington have permitted indecent dancing before the High Altar of the Cathedral.

I don't know what this refers to because it is so vague. I can tell you of one incident. There was a planned music and youth rally for the young people of Washington. They were to meet outside the Cathedral. They met and it rained. It was adjourned until the next Saturday. They came the next Saturday and it rained again. They moved into the buildings of the Cathedral and into the Cathedral proper and there, they did dance. The indecent dancing could only refer—to my knowledge—to mini-skirts because they were perfectly well clad children from the parishes of the Diocese and this is one incident of which I know. All I could say to anyone who objected to this is, where would you rather have them, There, or if you know anything about the Washington area and the roadhouses on the way to Quantico or North into Maryland? I think that we should be happy that the young people at least took time to still come to the church.

14. The Episcopal Church sponsored a dance for homosexuals in San Francisco which was ended by a police raid.

I know nothing of it. A Parish may have, but I think it is much more interesting that one of North Carolina's leading industrialists has just returned from the West Coast and said, "Bishop, if you will open a church for hippies, I will underwrite the budget." And, not one person in this room would disagree with him at a business meeting.

15. An Episcopal Priest on the staff of the Bishop of Pennsylvania recently advised young men to burn their draft cards and otherwise treasonably advocated contempt for this country.

The Raleigh News and Observer and The New York Times said this man did this but the Bishop of the Diocese immediately said, "You shall be discharged." On October 26 and I would like to read this to you because you see it is a half-truth. This is signed by the Bishop of Pennsylvania and it is signed by his chancellor, William White. It also carries the signature of one of these clergy whom we have charged further back as believing in civil disobedience. Probably, one of the most outstanding Negro leaders in the Episcopal Church who has practiced civil disobedience. That is what the Bishop of Pennsylvania has written: "The church's vocation is to minister to all sorts and conditions of people as an expression of the love of Christ Who died for all men. However, it is one thing to minister to those whose concern leads them to challenge a law or its administration as unjust, it is another to encourage them to break it. Such encouragement is prohibited." He further says, "Any diocesan person whose conscience leads him to engage in civil disobedience will do so knowing that such action may lead to his dismissal."

It can't be any clearer and it has nothing to do with the Diocese of North Carolina.

16. The Church continues to permit Bishop Pike to roam the length and breadth of this country preaching blasphemy and false doctrine from the pulpits of Episcopal Churches. He will be in this Diocese soon.

You can't put the man in a cage. He is a free, American citizen. He was in this Diocese. He has been and gone. You may be interested in knowing how he got here. Christ Church, Charlotte, the largest congregation in this Diocese, the one which contributes most to our Diocesan program, invited him. The lay people said, "We would like to hear what this guy has to say. Bring him on here." They brought him on. They said, "What do you think, Bishop?" I said, "When you do it, you do it as a Parish but don't get the Diocese of North Carolina involved. My frank advice is that if I were Rector of Christ Church, Charlotte, I would see no advantage in bringing him." Well, he has been and he has gone. I have had two long conversations with Charlotte and both conversations have been, "We have heard this man. What did he do that caused the House of Bishops to censure him? We think the House of Bishops was wrong." Now, nobody is going to tell a self-supporting Parish what their programs may be.

17. The Episcopal Church strongly supports the National Council of Churches which speaks on political and social matters falsely claiming to represent 40,000,000 church members, has many officials with Communist front affiliations, gives aid to Communism by condemning our forces in Viet Nam, recommends the writings of Communist Herbert Aptheker and W. E. DuBois, provides bail for rioters, instigated the so-called "Delta Ministry" under Episcopal Priest and pro-communist Warren McKenna, actively opposed the Right to Work Laws of this country, and without exception takes the left-wing position on all political questions.

Well, I think this question is silly enough in itself. First of all someone would have to prove that there are many officials with Communist front affiliations. Neither the Air Force nor the FBI has revealed knowledge of any card carrying person in the National Council of Churches of Christ. We have asked through our House of Bishops that this be certified. This has been investigated over and over again. I think when we are going to accuse somebody of starting the "Delta Ministry," we ought to accuse the right person. It happened to be the Suffragan Bishop of Washington — not Warren McKenna — Paul Moore who is a veteran of the armed forces. He is still an officer in the Marine Corps.

Churchman Bible Quiz

BY JANET ADKINS

Churchman Editorial Board

1. Who proclaimed the tidings: "On earth peace, good will toward men"?

2. What did Jesus say when the disciples were afraid of the storm on the lake?

3. What name shall be given to the

peacemakers?

4. Who said on a fateful occasion: "Had Zimri peace, who slew his master"?

5. On what occasion did Jesus stand "in the midst" of the disciples and say: "Peace be unto you"?

6. In what book and chapter are these beautiful words: "Peace I leave

with you, my peace I give unto you"?

7. In whose prophecy are these words: "Peace peace; when there is no peace"?

8. What greeting did Jesus tell "the seventy" to give when they entered a house?

9. Which prophet calls the coming Messiah the "Prince of Peace"?

Durham Is Site Of Ecumenical Events

BY BOB PACE
Special to The Churchman

Saint Titus' Church in Durham, was destroyed by fire on November 13. (See "Dioscene" on page 6.) Among the first to arrive and offer help was the Rev. Frank Sherer, pastor of Holy Cross Roman Catholic Church which is located a few blocks from St. Titus' Church. Father Sherer offered the use of Holy Cross Church to the Rev. E. N. Porter, vicar of St. Titus' for the visitation of the Suffragan Bishop of North Carolina, the Rt. Rev. W. Moultrie Moore, on Sunday, November 19. He cancelled his usual 11:30 a.m. Mass so that the church would be available to St. Titus' congregation at 11:00 a.m.

The service was believed to be an historic first in North Carolina, the first occasion for Mass being celebrated according to the rite of the Episcopal Church in a Roman Catholic church. Bishop Moore presided, preached, and administered the Sacrament of Confirmation. Father Porter celebrated the Solemn Eucharist assisted by the Rev. Patrick Sullivan, professor of Philosophy at Duke University, as deacon and Mr. Grover C. Burtney, Jr. as sub-deacon. The priests' and acolytes' vestments, wafers

and wine, and chalice and paten of Holy Cross Church were used for the Mass.

St. Titus' Church, located on Fayetteville Street, has been described as having a "truly catholic congregation." Communicants include persons of all economic backgrounds and both Negro and white families. Visitors at the regular 11:00 a.m. Sunday Mass always include students from North Carolina College, Duke University, and the University of North Carolina.

Plans are underway to rebuild St. Titus' Church as quickly as possible. The 11:00 a.m. service for the next several Sundays will be celebrated at the neighboring Seventh Day Adventist Church. Early and weekday Eucharists will be at the parish house.



BISHOP MOORE IN CATHOLIC CHURCH—The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese, is shown during his recent visitation to St. Titus in Durham, a visitation which was hosted by nearby Holy Cross Roman Catholic Church because of a fire at the Episcopal Church. From left are: the Rev. E. Nathaniel Porter, vicar of St. Titus; Bishop Moore; and the Rev. Patrick Sullivan of Duke University. (Photo by John Doerr.)

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SILER CITY NORTH CAROLINA

Diocese Plans '68 Tours Of England

BY THE REV. LOREN MEAD
Chairman

Department of World Mission

The international character of the Episcopal Church will be experienced at first hand during the summer of 1968 by three groups from local parishes. These groups, possibly totaling 185 rank and file Episcopalians, will travel to London for historic Lambeth Conference. There they will see Anglican bishops from all over the world and worship with them in ancient Westminster Abbey. There they will also participate in guided visits to spots throughout England and Scotland where our Episcopal heritage was born. This will definitely be a holiday with a very special difference!

Because of a concern to let ordinary Churchmen be personally involved in the pageantry and color and history of the international Anglican Communion, the Department of World Mission of the Diocese of North Carolina has arranged through Continental Travel Agency of Chapel Hill, North Carolina, that group rates for overseas travel be available for this once-in-ten-years occasion.

One group of up to 75 persons will accompany the Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop of North Carolina and his wife on a four-week tour of Great Britain, touching base at the key points of Anglican history from ancient Canterbury to modern Coventry. They will visit over a dozen of the great cathedrals and many parish churches as well as the literary shrines. The group will cover Britain from the Scottish highlands in the north to Pevensey Bay on the English Channel, where William the Conqueror landed in 1066. They will visit Wells and the Lake country in the west over to Durham and Lincoln in the east. The last 10 days will be spent in London, with excursions to places of interest nearby. This trip will leave New York on July 2, returning there on July 31, and the cost will be \$925 per person from New York.

The second group will consist of 50 persons, and will have a shorter visit, from July 10 to August 3. This tour, led by the Rev. and Mrs. James Stirling, rector, Trinity Church, Columbia, S. C., will cover many of the same points, though necessarily in a more

hurried fashion and will cost \$792 per person.

The third group will leave and return from Philadelphia and will simply provide transportation in a group to London. This group will consist of 60 persons and will cost only \$320 per person, since these persons will be making their own arrangements for travel and accommodations in England.

It is hoped by the North Carolina Department of World Mission that many parishes will have representatives on the tours so that the reality

of the world wide work of the Anglican Communion can be interpreted from first hand experience, and so that the life and history of the communion may be appreciated more fully. Some parishes may wish to use these tours as opportunities to give their rectors exposure to the origins of the Episcopal Church.

Lambeth Conference is held only once each ten years, and all are held in London at the invitation of the Archbishop of Canterbury. The first such conference was held in 1867. Recent conferences have included as

The Straight And Narrow . . . By Adkins



"Of course I know the difference between right and wrong . . . it's just that I enjoy them both!"

Kanuga Pushes Development Plans

At an accelerated rate of speed, Kanuga's million-dollar development program is moving forward. By the start of the 1968 summer program, the main building complex, including the Kanuga Lake Inn, now taking shape, will be in its final stages of readiness. When completed, it will allow this largest Episcopal Conference and Camping Center in the world to operate on a year-round basis.

According to Edgar Hartley, Jr., executive director, Kanuga will then be able to accommodate all types of conferences, seminars, and meetings for Episcopalians and others as well.

Future plans call for areas to be set aside on Kanuga's 1,200 acres for trailer and tent camping. In addition, study is continuing for an all-purpose recreation building to replace the present pavilion, a new swimming area and a day-camp for children. Relocation and modification of present lecture halls and other buildings are being planned.

The opening of the summer schedule will reflect the progress made

many as 400 bishops gathered from all corners of the world. Almost all bishops of dioceses in the United States will be in attendance, even though the decisions of the conference have no binding legal authority for Anglicans.

The 1968 Lambeth Conference has unusual significance because some leaders of the Church forecast that this will be the last of the Lambeth Conferences. The rapid progress of unity talks all over the world, some say, will mean that the need for an all-Anglican conference will no longer be felt by 1978. Others say that future Lambeth Conferences will be needed, but on a larger scale, including other Christian bodies.

Because these three groups will be benefiting from group rates, it is necessary that all persons participating be communicants of the Episcopal Church or members of their families. Further details may be secured by writing Continental Travel Agency, Box 689, Chapel Hill, N. C., 27614, or the Rev. Loren B. Mead, rector, The Church of the Holy Family, Chapel Hill, N. C., 27514, who is handling details for the Department of World Mission of the Diocese of North Carolina.



NEW FACILITIES—Here are two views of the main building complex under way at Kanuga near Hendersonville, North Carolina. The construction is part of a million-dollar development program. The new facilities are expected to be in use for 1968 activities.



in the improved facilities and new buildings. From June 9 to June 17, the first of two Young People's Conferences will be held. The second conference will start June 17 and end June 28. These conferences will be directed by the Rev. Charles F. Duvall and the Rev. E. Dudley Colhoun respectively.

The Adult Conference will be held

in two sessions beginning June 29 to July 5 and the second July 6 to July 12. Both will be directed by the Rev. Manney C. Reid.

The popular Family Conference directed this year by the Rev. James C. Fenhagen will be held on July 13 to July 19.

The dates from July 21 to August 25 have been set aside for the family

Founders' Day Ceremonies Held At University Of South

SEWANEE, TENN. — "The Uneducated Need Not Apply" was the disturbing theme of the recent Founders' Day speech at the University of the South, delivered by Eugene R. Black, special adviser to President Johnson for Southeast Asia Economic and Social Development and former president of the International Bank for Reconstruction and Development.

Black, who in addition to his work as a government consultant is a senior officer of the Chase Manhattan Bank and a director of numerous corporations, tied in his reflections with the laying of the cornerstone, directly after the Founders' Day convocation, of the J. Albert Woods Science Laboratories.

"This new building should be a reminder and a warning to you that yours will be a far different world

vacation time called Guest Period. Chaplains will be The Reverends James C. Fenhagen, Moultrie H. McIntosh and Stephen L. Skardon.

Again this summer, Kanuga Camp for Boys and Girls will operate under the direction of the Rev. Clyde L. Ireland, and will be composed of three sessions; June 30 to July 13, July 14 to July 27 and the third session, July 28 to August 10.

The expanded summer program will also include a Clergy Preaching Conference in conjunction with the Adult Conference.

An experimental conference for young adults will take place during the Adult Conference June 29 to July 12. The purpose of this conference will be to help young people respond more effectively and deeply in the relations with their own parents and their own community by involving them in and having them reflect upon relations with adults other than their parents and with community situations other than their own.

The Parish Planning Conference will be held July 13 to July 19. On July 20 to July 26 a conference on personal religion is planned and will round out the more extensive Kanuga summer schedule. This conference will be limited to 100 adults.

from that which either Mr. Woods or I entered. It will be a world dominated even more than today by the promises and problems created by science and technology. It will be a world in which everybody is going to be fundamentally affected by the phenomenon of an increasing rate of technical obsolescence."

"Founders' Day ceremonies, commemorating the laying of the cornerstone for the University of the South on October 10, 1860, began at 11:25 a.m. with the traditional formal academic procession, members of the faculty and administration wearing gowns which have remained essentially unchanged in form since universities were established in medieval times. Each member of the procession wore the distinctive hood conferred on him by the institution where he earned his highest degree.

Most colorful member of the procession, as always, was the vice-chancellor, Dr. Edward McCrady, in his red velvet and ermine robe of office, a replica of a gift from his counterpart at Cambridge University in England, made in 1867.

Ceremonies in All Saints' Chapel included the investiture of new members of the Order of Gownsmen, another Founders' Day tradition. The Order of Gownsmen is an organization unique at the University of the South, composed of upperclassmen with high academic averages. It acts as the student governing body, and members wear the academic gown to class and chapel. In the ceremonial investiture, each new member is robed by an old member of the order.

After the Founders' Day address, the honorary degree of doctor of civil laws was conferred on the speaker, Eugene R. Black.

The congregation then proceeded to the construction site of the J. Albert Woods Science Laboratories. The Rt. Rev. Frank A. Juhan, retired bishop of Florida and former Chancellor of the University of the South, paid tribute to J. Albert Woods, 1897-1964, a New York financier and alumnus of the university who served his alma mater in many significant ways until his sudden death while he was acting as co-chairman of a Ford

January Events

- 1 Circumcision
New Year's Day
- 5 Dept. of Christian Education, Raleigh
- 6 The Epiphany
- 7 Epiphany I
ECW Corporate Communion
- 8 Wake Meum Board, Winston-Salem
- 9 Dept. of Finance, Raleigh
Diocesan Council, Raleigh
- 11 Standing Committee, Raleigh
- 14 Epiphany II
- 14-20 Phase II, Provincial Leadership Training Institute
- 16 Diocesan Ecumenical Commission, Durham
- 20 Dept. of Missions, Greensboro
- 21 Epiphany III
Southwest Convocation Youth Rally
- 22 Program Conference II, Raleigh
- 23 Dept. of Christian Social Relations, Lexington
- 24 Churchman Board, Raleigh
- 25 Conversion of St. Paul
- 26-27 Episcopal Laymen's Board, Terraces
- 28 Epiphany IV

Foundation challenge grant campaign.

Members of the Woods family were present for the ceremony, including Mrs. J. Albert Woods and her two sons, John Witherspoon Woods, vice-president of the New York Chemical Bank and Trust Company, and George Albert Woods of Albany, Ga.; and the late J. Albert Woods' brother, G. Cecil Woods of Chattanooga, co-chairman of the campaign which he carried to a successful conclusion after his brother's death.

The Latin corner-stone-laying ceremony was performed by the Rt. Rev. Girault M. Jones, bishop of Louisiana and Chancellor of the University of the South.

In addressing the faculty and student body of the University of the South, a liberal arts college for men Eugene R. Black said, "The primary purpose of formal education in Western civilization from the Greeks on down has been to preserve cultural traditions and to train elites. Our word 'school' is rooted in the Greek word for leisure — the leisure to pursue knowledge Surely the first duty

Announcement By Bishop Hines:

Director Of Work With Poor Named By Episcopal Church

NEW YORK, N. Y. — Leon E. Modeste has been named director of a new interim unit set up by the Episcopal Church to begin implementation of the Church's new special program to deal with the problems of the poor, according to an announcement by the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church. Modeste is currently associate secretary for community organization in the Episcopal Church.

The new program proposed by Bishop Hines was approved by the General Convention, the governing body of the three-and-a-half million-member communion at its convention in Seattle in September. It calls for the expenditure by the Church of three million dollars a year for the next three years. It is designed to deal with the problems of the poor, especially, but not exclusively, in urban ghetto areas.

Specifically its three primary objectives are:

1. To help enable the poor, especially the ghetto poor, to gain an effective voice; in the decisions which affect their lives.
2. To provide leadership to eliminate racist practices within the Church.
3. To encourage the use of political and economic power to support justice and self-determination.

Established as a top priority program in the Church's national budget,

of the educator is to defend that tradition.

"And while we in America have always stressed the ideal of education for all, the future of our culture — in fact of any culture — depends on training elites in the educational system. An educational system which does not train elites is in danger of becoming one with neither standards nor objectives."



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the new special program differs from work already being done by the Church in this field in that sizeable sums of money will be given directly to community organizations of the poor. They will spend it on priorities for action that they, themselves, have determined.

Modeste, a native of Bedford-Stuyvesant, Brooklyn, is a graduate of the University of Long Island and obtained a master's degree in social work from the Columbia University School of Social Work.

Before he joined the Executive Council, Modeste was a senior community organizer for the Bedford-Stuyvesant Youth Action Program in Brooklyn. He began his social work career as a caseworker with the Brooklyn Children's Society, became a probation officer with the New York

City Magistrate (Adolescent Court) and a casework supervisor and assistant director with the Youth Consultation Service, an agency of the Episcopal Diocese of Long Island.

During this period he also worked part-time as a group worker at the Wiloughby Settlement House in Brooklyn, Christadora Settlement House on the lower East Side and the Queens View Coop Houses.

He is a member of the New York City Council against Poverty, the anti-poverty agency of New York City; he is on the board of an experimental program conducted by the Y.M.C.A. OF GREATER New York which is called TRY or "Training Resources for Youth;" he is also a member of the local school board of District 13 in the Fort-Green Area of Brooklyn, near Bedford-Stuyvesant.

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To Have Done the Best Things In the Worst Times

An example of the finest and most often quoted of memorial inscriptions by which a life has been perpetuated is that "TO ROBERT." One of the worst periods of British history was the first half of the Seventeenth century. It was marked by Civil War, religious strife, class hatred and bitter persecutions. It would seem to have been a poor time to write inscriptions. Yet, how heartening are the words of this memorial tablet:

"IN THE YEAR 1653
WHEN ALL THINGS SACRED WERE
THROUGHOUT THE NATION

Specify

EITHER DEMOLISHED OR PROFANED
SIR ROBERT SHIRLEY BARONET
FOUNDED THIS CHURCH:
WHOSE SINGULAR PRAISE IT IS
TO HAVE DONE THE BEST THINGS
IN THE WORST TIMES
AND HOPED
THEM IN THE MOST CALAMITOUS."

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Bishops Receive Guidelines On New Liturgy

NEW YORK, N. Y. — Guidelines were approved and sent to all bishops of the Episcopal Church for the trial use of the proposed new "Liturgy of the Lord's Supper" following the recent first meeting of the Church's Standing Liturgical Commission. The guidelines are in the form of suggestions which can be adapted by bishops for use by their clergy. The suggestions are flexible and are designed to ensure adequate use of and response to the new liturgy from parish members. The purpose is to allow the use of the liturgy in different ways, on different occasions, and to elicit meaningful comments to guide the Liturgical Commission in its task of revising the Book of Common Prayer.



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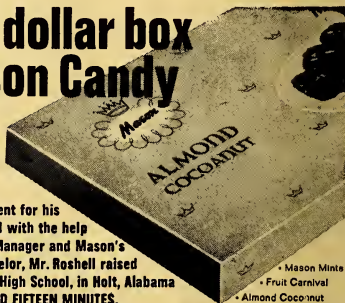
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NORTH CAROLINA

Churchman

February 1968

68 Pre-Convention Issue

The Diocesan Convention which is to be held on February 2-3 at Holy Trinity Church in Greensboro will present a new approach to the affairs of the Diocese and the Church. We are asking that all reports be submitted by title unless they carry a resolution for action. In that case, we ask that only the vital parts of the report be rendered and the resolution on which either the Convention can vote or which we can refer to a committee on resolutions. In short, we will try to take care of the routine housekeeping as expeditiously as possible.

This Convention will have a definite purpose, which is, to bring the delegates to the Convention, both clergy, laymen and laywomen, three position papers, adopted by the Diocesan Council, which will present the thinking of this Church and Diocese on such vital subjects as ecumenical relations, theological freedom and the urban crisis . . . as well as a special presentation by the Suffragan Bishop on the mission of the Church.

There will also be a report from the Long Range Planning Committee in response to my request at the last Convention to reorganize the decision-making process of the Diocese. The members of the Long Range Planning Committee have worked hard and diligently on this and have a plan, which I heartily endorse. The plan will give the people and clergy of the Diocese better and freer representation at our Diocesan Council which represents the Convention between Conventions. We hope that you will give this your very serious consideration.

The afternoon session of the first day will recess with evening Prayer. The evening of the first day will be devoted to hearings on the position papers and on the Suffragan Bishop's presentation of mission. We ask that each delegation assign at least one person to be present at as many of these hearings as you have delegates. At the

hearings everyone present will have an opportunity to share in the discussion with the persons who wrote the position paper, which in each case will be our elected delegates to General Convention.

This meeting of the Diocesan Convention should be one of instruction, debate, ventilation, and resolution in order that we may know where we stand and be stronger when we do stand. I would encourage each person, clergy and lay, who is to be present at this convention to do their homework by reading thoroughly this pre-convention issue of **THE CHURCHMAN** which carries reports and as much of the basic information as we can possibly provide at this early date. This will help you to be knowledgeable in the affairs of the Convention, in order that you may help your Church in this Diocese to better understand its function, and to more wisely lay plans for its future. In short, attendance at this Convention should be one of real engagement with the issues before the Church at this time in an atmosphere of work and prayer.

On the morning of the second day, there will be a celebration of the Holy Communion according to the New Liturgy. This service will include the participation of bishops, clergy and laity. It will be a first opportunity for many people to participate in the New Liturgy. We encourage all to be present at the service in order that we as a diocese may move forward in this Trial Use in a meaningful way. This will give us information to share with the National Liturgical Commission and give us some part in the shaping of the liturgy of our Church.

We anxiously await your presence at the Diocesan Convention.

Faithfully in Christ,
THOMAS A. FRASER



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Diocese of North Carolina

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Bishop

BEN F. PARK
Editor

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Seeks 'Worship Perspective':

Diocese Actively Involved In Liturgical Renewal Of Church

BY THE

REV. O'KELLEY WHITAKER
Chairman, Liturgical Commission

The changing name of this Commission is symbolic of its evolving nature.

The *Liturgical Commission* is the new name for the *Commission on Worship and Church Music*. That Commission was a recent evolution of the older *Commission on Church Music*. This indicates the increasing awareness within the Diocese of the importance of active involvement in the liturgical renewal that characterizes Christian life throughout the world today. In just a few years we have moved from having a concern (often nominal) for the music of worship to an appreciation of the need to be involved in the totality of worship.

A year ago, this Commission set forth its present task this way. Our task is to encourage full involvement in worship:

By knowing our field of liturgics;
By knowing our Diocese and people;

By opening communications with them,



Whitaker

By serving as a worship resource to parishes and to the Diocese; and
By being aware of ecumenical efforts in liturgical renewal.

To a great degree this Commission has so far pursued its task by performing a mechanical function, a necessary function to be sure, in our Diocesan corporate life. We have prepared major worship services, such as the Consecration of Bishop Moore, the Ordination Service, the Services of this Convention. We have conducted a Conference to prepare for trial use of the new "Liturgy of the Lord's Supper." We are by the Bishop's appointment the agency through which trial use evaluations will be made.

We hope that this mechanical function will open the way to a deeper one, namely, the exploration of worship as the central concern of our Christian life, the act that gathers together the myriad strand of our daily living and the act that infuses these strands with direction and strength. We are concerned that worship be not merely a function of the Church but the way of life of the Church. We see our role in this continuing evolution not as presenting the finished product to the Diocese but of stimulating, prodding and encouraging a "worship perspective" at every level and in every area of parochial and diocesan living.

Delegation Seeks Permission To Withdraw From 4th Province

BY

THE REV. MARTIN CALDWELL
Chairman, Synod Deputation

The 35th Synod of the Fourth Province of The Episcopal Church met June 6 through 8 at the Atlanta Biltmore Hotel. It was a disheartening affair for almost every member of the large and complete delegation from the Diocese of North Carolina.

For at least a decade the provincial system in the Church has been under



Caldwell

careful scrutiny. The Province of Sewanee has been courageous to examine itself constantly to determine the role it might serve in making the Church a more effective instrument for Christ's Mission in His world. To it aims and to its lead

Diocese Opens 152nd Meeting Feb. 2 At Holy Trinity Church, Greensboro



HOLY TRINITY CHURCH, GREENSBORO
... First Services in City 100 Years Ago

BY PORTER L. CRISP
Holy Trinity, Greensboro

The 152nd annual convention of the Diocese of North Carolina will be held at Holy Trinity Church in Greensboro Friday and Saturday, February 2 and 3, 1968.

This is just over 100 years since the first Episcopal services were held

in Greensboro. The Synod has asked for one additional year to consider the part that the Province might play in the life of the Church; its officers will report its recommendations in June 1968. It is our hope that these will be foresighted and specific recommendations, but there is a near-unanimous consensus among your delegates, not only those of 1967 but of former years (see Journal of the Diocese of North Carolina for 1967, pages 151-153), that the Synodical structure of the Church may now be an expendable anachronism. Communication and travel, the principal basis for a provincial system, are now easy, and the expense of Synod to the various dioceses is vastly out of proportion to its value.

It is the recommendation of the 1967 delegation that the Diocese of North Carolina be given permission to withdraw or suspend participation in the work of the Province of Sewanee, effective December 31, 1968, unless a radically modified program on the basis of a different *raison d'être* is presented to the 36th Synod in June of this year.

in Greensboro. In 1865 and 1866 the Rev. M. H. Curtis came to conduct several services at the invitation of the two Episcopal families then residing in the town of 1,500 people. The first regularly scheduled services were held in 1869 in the Guilford County Courthouse and in the Odd Fellows Hall by the Rev. John R. Joyner, a deacon sent by Bishop Thomas Atkinson. The church, named for St. Barnabas, was admitted into union with the convention of 1870 with 11 communicants. Mrs. Mary Cain Ruffin, wife of Col. Thomas Ruffin, organized the first Sunday School. In 1874, Mrs. Mary D. Appleton Staples, wife of Col. John N. Staples organized the Woman's Auxiliary.

In 1869, the formal organization of the parish was held and Dr. James F. Foulkes, L. C. Howlett, Col. Thomas Ruffin and S. A. Howard were elected vestrymen. Col. C. E. Shobar was elected vestryman later and donated the lot where the church was built. The church also bought another lot from him. In 1871, the Rev. Mr. Joyner was running a parochial school for some 25 pupils, in addition to his duties as deacon-in-charge of the newly organized church. The cornerstone for the first church building for St. Barnabas' Church was laid May 31, 1871, by Bishop Atkinson. The building was at the northwest corner of North Green and Gaston

streets, the present location of the Greensboro Library. The building cost \$4,000 and was consecrated on May 26, 1872, by Bishop Atkinson.

The church was a simple wooden building of modified Gothic design. The interior ceiling arches and pews and other furnishings were hand hewn walnut. In 1899-1900 the church building was moved to the corner of North Elm and Price Streets, a site acquired in 1897 adjacent to the rectory which had been erected in 1891. The year 1891 was a busy one for the 22-year-old St. Barnabas' Church. In addition to building a rectory, a Sunday School was organized for the children in South Greensboro so they would not have to cross the Southern Railway tracks to reach the Church. This endeavor soon became St. Andrew's Mission and in 1893, St. Andrew's Parish.

In 1910, St. Andrew's and St. Barnabas' parishes united to form Holy Trinity Church. Mrs. Maria G. Pope, a former member of St. Andrew's, suggested the name. The Rev. Thomas G. Faulkner, St. Barnabas' rector, became the first rector of Holy Trinity and Dr. Henry H. Dodson, a former member of St. Andrew's, was elected senior warden. By special action, the vestry ruled that the office of senior warden not be included in the rotation plan and Dr. Dodson remained as senior warden until his death. Two years after the organization of Holy Trinity Parish, on May 12, 1912, about 100 communicants of the church withdrew and reorganized St. Andrew's Church.

It was not until 1967, however, that the name of St. Barnabas, which identified the first Episcopal work in Greensboro for 41 years, was used again. After 57 years the name was chosen by a new Greensboro church which will seek union with the 152nd convention as an organized mission. The present site of Holy Trinity Church was bought in 1919, and the parish house completed and occupied by the church school in 1922. The consecration of the original church on North Elm was held on the Feast of the Purification of the Blessed Virgin Mary, Feb. 2, 1930, with Bishop Ed-

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ward's Parish.



Hickey

win Penick officiating. The altar was removed, the building secularized, torn down and the site was used for commercial purposes. The congregation then worshipped in the chapel of the parish house.

The people of Holy Trinity Church spent the next two decades building and furnishing the present building, designed after the Gothic churches that dot the English countryside. On Thanksgiving Day, 1951, Bishop Penick, Bishop Richard H. Baker, then coadjutor, joined the Rev. John C. Mott in the service of consecration. The women of the church gave the altar, dedicated to the glory of God and the honor of the rector emeritus, the Rev. Robert Ewell Roe. In the years since, the church has been beautified with softly gleaming stained glass and rich woodcarvings, gifts of faithful and generous communicants.

No story of Holy Trinity would be complete without more than passing mention of the woodcarvings which convention delegates will see on every hand. The unique project, which has resulted in carvings worthy of a medieval master, was started some 15 years ago by Sidney S. Paine. Paine started woodcarving, an extension of chipwork carving he did as a boy, a therapy while a polio convalescent. His first Holy Trinity works were lifelike profiles of five rectors of the church carved between 1949 and 1951. Other members of the church became interested and Paine started a class. During the past few years, Paine has spent more time in his home workshop and the instruction has been carried on by Benjamin E. Wilson who teaches weekly in the church studio.

In 1955, the rector's office, the curate's office, the chapel sacristy and the junior choir vesting room were being used as church school classrooms. A successful building fund canvass was undertaken to raise funds for a parish house and Christian education building. Also in 1955, St. Francis Church was organized as a parochial mission of Holy Trinity with 97 communicants, most of them from Holy Trinity.

The Rev. Howard McKay Hickey is rector of Holy Trinity. Prior to coming to Greensboro in August, 1966, he was rector of St. Thaddeus Church in Aiken, S. C., and priest-in-charge of St. George's Church in Asheville, where he started his ministry in 1951. The

Laymen Of Diocese Set Meeting March 3, 1968 In Rowan County

BY KENNETH T. KNIGHT

President, Laymen's Association

The Episcopal Laymen's Association of the Diocese of North Carolina had its annual convention at Emmanuel Church in Southern Pines on Sunday, March 12, 1967 with President Thomas Mullen presiding. Bishop Fraser addressed the convention and



*
Knight
*

administered the Holy Communion.

The following officers were elected for the 1967-68 terms of office: President, Kenneth T. Knight; first vice president, Edward T. Mulrey, Jr.; sec-

ond vice president, Arthur J. Morrison; secretary, Dr. C. Robert VanderVoo; treasurer, William Joslin; and L.T. custodian, Joseph L. Page.

On June 9, 10, and 11, the Episcopal Laymen's Conference was held at Vade Mecum, and Bishop Moore conducted a retreat which provided some periods for quiet meditation rarely experienced by most of us.

The Executive Committee of the Association met at the Terraces on October 6 and 7 in a planning session.

The annual convention of the Laymen of the Diocese is scheduled to be held at St. Matthews Church, Rowan County on Sunday, March 3, 1968. The speaker for the convention will be Archie Davis, chairman of the Board of Directors of Wachovia Bank and Trust Company.

We hope that a large number of our Laymen will come to the convention.

Diocese Pension Fund Grants To Clergy Now Total \$22,244

BY GEORGE F. BASON

Chairman, Church Pension Fund

The Church Pension Fund Committee uses this opportunity again to emphasize the importance of paying all pension fund assessments as they become due. Regulations of The Church Pension Fund provide that the lump sum benefit payable immediately on death of a clergyman cannot be paid after December 31 each year until every parish in union with the Diocesan Convention has paid its proper pension

assessments for at least six months that year.

As of November 1, 1967, the Church Pension Fund reported grants in favor for the Diocese of North Carolina as follows: Clergymen (9)—\$22,244.77; Widows (23)—\$33,218.40; Orphan (4)—\$2,815.20; Total—\$58,278.37.

For the Church as a whole, the benefits payable were as follows: Retired clergymen (1,115)—\$2,632,940; Disabled clergymen (135)—\$344,999; Widows (1,624)—\$2,311,714; Orphans (318)—\$200,565; Total—\$5,490,212.

The General Convention in October authorized changes in the benefit structure effective January 1, 1968, of considerable import:

1. Making 65 the normal retirement age rather than 68.

2. Allowing benefit (at reduced figure) on retirement down to age 60.

3. Relating clergy benefits to 10 year average salary rather than career average.

4. Basing widows' benefits on year from ordination to age 65 rather than

Rev. Mr. Hickey was born in Brookline, Mass., and was educated at Melrose, Mass., High School, Phillips Exeter Academy and Washington and Lee University. He has also studied at the Yale School of Alcohol Studies, the College of Preachers in Washington, D. C., and the Institute for Advanced Pastoral Studies at Bloomfield Hills, Mich.

M. Thomas O'Neill, Jr. is Holy Trinity's general chairman of arrangements for the convention and Philip M. Russell is vice chairman.

Church Solutions To Social Problems Seen As Increasing Need Of Diocese

BY D. E. HUDGINS

Chairman, Committee of the State of the Church

For the last few years, and with only a few exceptions, there has been a modest and relatively steady rate of growth in those areas of Church life and activity which are measurable by figures and numbers. In terms of new communicants, however, the rate of growth has not been sufficiently impressive to suggest the existence or even the pending emergence of any widespread burgeoning of expansionist fervor in the Diocese. Thus, as in the case of most Anglican communions, we must judge and appraise the present State of the Church in the Diocese by qualitative, rather than quantitative, standards.

There is one special statistical factor, however, which is particularly disapp-

ears from later marriage to death or retirement.

5. Eliminating the 40 year ceiling on the number of years factor.

6. Increasing minimum benefits in normal cases from \$2,223 to \$2,500 for clergy and \$1,482 to \$1,600 for widows.

7. Changing the \$1,000 lump-sum grant to widows to \$2,000 payable to any named dependent beneficiary or to the estate.

The expansion is possible within the 5 per cent assessment rate because of the improved investment outlook and some borrowing from future assessments.

General Convention endorsed the group life, accident, and health benefit plans of the Fund's affiliated Church Life Insurance Corporation, which are expanding.

The activity of The Church Insurance Company in insuring Church property against fire and casualty losses continues to expand.

The fund depends very heavily on the cooperation of the clergy, treasurers, and diocesan authorities in supplying information. The Fund recognizes the importance of clear understanding throughout the Church of just how its pension system operates, and trusts that questions be asked to this end.



Hudgins

young men who are manifesting an interest in theological studies; and the special and commendable care with which our Diocesan is screening those who seek to become theological students and candidates for holy orders under the aegis of the Diocese. It is to be fervently hoped that the Pusey Report on theological education will in due course result in the creation of an improved climate and better facilities for theological study which will attract increasing numbers of young men who possess excellent potential talent for the priesthood. It is difficult to envision a subject which is more important to the future health and vigor of the Episcopal Church in the Diocese and Nation.

During the past year the Diocese continued and expanded the special emphasis which has been placed in recent years upon two particular aspects of the Church's Program—youth training and liturgy. The increasing interest in these vitally important areas of church life and service has manifested itself in numerous ways, including particularly the following: several Teacher Training Clinics; a special session at The Terraces for the training of youth advisers; another Acolytes Festival at Duke University; and a special conference in Durham to lay the foundation for trial use of the New Liturgy as approved by the General Convention last September. Both in terms of offering our youth spiritual alternatives to the nostrums of the "hippie" movement, and in terms of demonstrating that worship can be both beautiful and meaningful, these special activities in the Diocese augur well for our Church's determination to make the Church, as the Body of Christ, as pertinent to con-

pointing. We refer to the decline in the number of those who were ordained to the diaconate and the priesthood last year. This unfavorable situation is attributable, we believe, to two major causes — the decreasing numbers of well-qualified

temporary times as it was in ages past.

The spiritually moving and artistically beautiful Service of Consecration for Bishop Moore was a fitting example of the special grace, beauty, dignity and drama which characterize the historic forms and services of our Anglican heritage. Bishop Moore's consecration was a happy and important event of the year, and his contributions to the program and work of the Diocese have fully demonstrated Bishop Fraser's wisdom in requesting the assistance of a Suffragan.

Bishop Fraser, our dynamic and forceful Father-in-God and chief pastor and shepherd of the flock, and his able and devout associates who guide and direct us from Diocesan House in Raleigh continued their inspired and inspiring leadership throughout the year.

The entire Christian community is increasingly aware of the haunting question of how the Church may exert its influence as a major, contributing factor in effective and just solutions to the many pressing problems with which human beings are today confronted. Clearly the Church cannot remain true to its basic mission of teaching the redemption of man by the grace of God as manifested in the sacrificial death and the resurrection of Jesus Christ, if we are indifferent to such grave problems as: wide-spread poverty and ghettoes; racial injustice; situational ethics; the dehumanizing effect of concentrated and impersonal urbanization; and the feeling of estrangement, shared by so many of our young people, from the values of contemporary society.

As the urgent need for Christian solutions to social problems increases, the Diocese must also increase its efforts to make the Episcopal Church much more than a comfortable haven from the storm and strife of the temporal world. And as we think in terms of the mission of the Church in the secular world, we must seek new ways of rendering meaningful service to all of God's people and not to Episcopalians alone. To this end, we suggest to the Diocese and to its parishes and missions that they be always alert to recognize, and even to seek out, special

Standing Committee Acts Reviewed

BY THE REV. B. DANIEL SAPP
Secretary, Standing Committee

A summary of the actions taken by the Standing Committee of the Diocese of North Carolina at 10 meetings in the year 1967 (through its October 12 meeting) follows:

1. Considered, consented, and advised the Bishop to give his written consent to:

(a) Borrowings by five parishes totalling \$438,000 secured by deeds of trust or mortgages on realty;

(b) Sales by trustees of property of three missions;

(c) Sales of rectory property of two parishes;

(d) Demolition of dilapidated frame school building in Tarboro, without cost;

(e) Grant to Carolina Power & Light Co. requested easement across property of St. Mark's Mission in Wake County, with qualifying provision;

(f) Conveyance to St. Luke's parish in Durham of deed to property it now occupies;

(g) Conveyance to Trinity Parish in Statesville of deed to parish house now used by them;

2. Secured and presented to 1967



Sapp

ways in which the Church can serve the needs of human beings. The Church in Industry Institute and the special use which is being made of the Chapel of Hope property in Charlotte are inspiring examples of the type of imaginative enterprise to which we refer. We are sure that there are others of equal potential for significant contributions by the Diocese to the total society of which we are an integral part.

We can never be satisfied that our Diocesan structure and organization is fully adequate to provide an efficient mechanism to perform in an optimum manner the fundamental functions of the Church. Hence, it is encouraging to observe that with Bishop Fraser's blessing there exists in the Diocese a willingness and a desire on the part of both the Diocesan officers and the several separate Diocesan organizations to keep under continuing study ways and means of improving our methods of operation.

WBTV Sets Series

Another major Tar Heel television market has been booked for a series of 12 programs concerning the role of the Church in contemporary life, the Rev. Frank Fagan of Statesville has announced.

Mr. Fagan, chairman of the Department of Stewardship and Communication, says that WBTV at Charlotte, Channel 3, will carry the new series of television episodes produced by the Episcopal Radio-TV Foundation at Atlanta.

WBTV has booked the first episode, entitled "Love in a Sexy Society," at 10 p.m. on Tuesday, January 23.

Diocesan Convention Certificate of Consent to the election of a suffragan bishop in the Diocese of North Carolina at this convention.

3. Consented to the election of one suffragan bishop and three bishop coadjutors, and to the consecration of four bishops.

4. Recommended three postulants to be candidates for Holy Orders, one candidate to be ordered deacon, and four deacons to be ordered priests.

5. Acting as council of advice to the Bishop, interviewed applicants to be admitted as postulants.

6. Met with examining chaplains to be introduced to candidates for Holy Orders and postulants.

7. Gave advice and consent to the Bishop to accept the renunciation of the ministry by a priest.

8. Requested that a letter be sent to certain congregations regarding the meeting of standards of parish status.

9. Adapted a resolution requesting the Department of Finance to secure compliance of parishes and missions to certain national and diocesan canons.

10. Requested the trustees to inform the Standing Committee of all conditions and trusts with regard to any property they wish to transfer.

11. Approved the allocation of \$15,000 accumulated income from the Lawrence S. Holt Trust to be divided equally between St. Titus in Durham, a new mission in Greensboro and a new mission in Charlotte.

12. Requested the Department of Finance to place in the 1968 diocesan budget an item of \$500 to help defray

Diocese Said Meeting Needs On Campuses

BY
THE REV. MARTIN CALDWELL
Chairman, Department of University and College Work

Because of the excellency of program and planning done in former years by its predecessors, the present Department of University and College Work enjoys smoothness of operation, a minimum of administrative problems, and one of the finest groups of full-time college chaplains to be found in the Episcopal Church.

The philosophy of the present department is to undergird and support the highly individualistic ministries of our six chaplains so that their work with students, faculty members, and the administration of the five institutions which they serve can be carried on freely and with as few encumbrances as possible. As soon as resources, both financial and in training personnel, are available, the Department expects to begin work, in new way, with 36 parish priests of the Diocese to assist them in the ministries to the institutions in the communities which they serve as part of their total parish program. In addition, in 1969 the Church of North Carolina may well find itself in a nationally unique position to begin experimental work with students and faculty members in community colleges; thinking and general planning has begun in this area.

Students on campuses in the Diocese of North Carolina are being reached and their peculiar needs met as well as any Episcopal students, and perhaps as well as members of any other branch of the Church, in the Fourth Province.

expenses of increased number of meetings of the Standing Committee.

13. Called the attention of the Committee on Canons to a discrepancy between the recently amended Diocesan Canon 27, section 1, and Article 6 of the Constitution regarding the number of adult communicants required for organized mission status.

People, Their Needs Concern Of CSR

1968 Budget Proposals

EPISCOPAL MAINTENANCE FUND

Proposed Budget 1968

Diocese of North Carolina

| | Budgeted 1967 | Proposed 1968 |
|--|------------------|------------------|
| I. Diocesan Officers | | |
| (a) Bishop | | |
| 1. Salary | \$ 14,480 | \$ 14,960 |
| 2. Residence | 2,400 | 2,520 |
| 3. Utilities | 1,200 | 1,200 |
| 4. Pension Premiums | 2,822 | 2,909 |
| 5. Travel Expense | 4,000 | 4,000 |
| 6. Secretary | 4,320 | 4,320 |
| 7. Social Security | 190 | 190 |
| 8. Episcopal Assistance | 4,000 | —0— |
| (b) Suffragan Bishop | | |
| 1. Salary | 7,666 | 11,980 |
| 2. Residence | 1,600 | 2,520 |
| 3. Utilities | 800 | 1,200 |
| 4. Pension Premiums | 1,524 | 2,372 |
| 5. Travel Expense | 2,000 | 3,000 |
| 6. Secretary | 3,840 | 4,200 |
| 7. Social Security | 164 | 184 |
| (c) Special Grant | 600 | 720 |
| (d) Business Manager | | |
| 1. Salary | 12,240 | 12,720 |
| 2. Secretary | 4,200 | 4,320 |
| 3. Social Security | 476 | 523 |
| 4. Travel Expense | 1,200 | 1,200 |
| (e) Secretary of Diocese | | |
| 1. Salary | 1,000 | 1,240 |
| 2. Pension Premiums | 180 | 186 |
| 3. Clerical Assistance & Soc. Sec. | 626 | 626 |
| 4. Printing, Postage, Supplies | 350 | 350 |
| (f) Receptionist-Typist | | |
| 1. Salary | 3,240 | 3,360 |
| 2. Social Security | 143 | 148 |
| II. Diocesan House | | |
| 1. Construction Note | 29,280 | 29,280 |
| 2. Insurance | 350 | 350 |
| 3. Utilities & Maintenance | 6,000 | 6,400 |
| 4. Telephone | 4,400 | 4,400 |
| 5. Office Supplies & Postage | 3,400 | 6,000 |
| III. Conventions | | |
| (a) Diocesan | | |
| 1. Expense of Journal | 2,450 | 2,450 |
| 2. Parish Expense | 500 | 500 |
| 3. Pre-Convention Expenses | 300 | 300 |
| (b) Synod | | |
| 1. Expense of Delegates | 900 | 2,000 |
| (c) General | | |
| 1. Diocesan Share of Convention & Presiding Bishop's office | 2,553 | 2,793 |
| 2. Expense of Delegates | 1,680 | 1,500 |

(Continued on page 8)

BY

THE REV. W. DAVID WOODRUFF
Chairman, Department of Christian
Social Relations

The Department of Christian Social Relations is concerned about, and involved in, several areas of our church life—all having to do with people and their needs.

We have recently requested every church in the Diocese to form a functioning committee on C.S.R. to carry out this work on the local level. Through two surveys made in the Diocese we were able to determine, to some degree, what the church as an institution is doing in Christian Social Relations, and what individual Christians are doing on a voluntary basis in this area. This information will be shared with the whole Diocese in hopes that it will not only show our people what is being done, but will encourage many to respond to needs and opportunities that may be existing in their areas, but which have not been looked into. Seeing it done elsewhere may give courage in doing it locally.

Also, we are urging on a local level, what could be called "Companion Church Relationships" between congregations, or groups, of different races, denominations, and social backgrounds. It is hoped that mutual programs, work projects, worship services, and various kinds of get-togethers, will open up



Woodruff

areas of communication, understanding, and involvement, not at present existing. We see this as a follow-through on our Presiding Bishop's plea, when he said at General Convention: "Unless our men, women, and young people enlist in patterns of diocesan, parish, and mission engagement, which will involve them personally as well as financially, even the best effort will prove fruitless," that is, in meeting the present crisis in American life.

We hope to follow through on this suggestion of "Companion Church Relationships" with an *Institute on Christian Social Relations* dealing with the area of mutual sharing of concerns and workable programs.

Our hospital chaplains continue to

do an excellent job, with limited resources. The Rev. Merrill Miller is full-time chaplain in Charlotte, and the Rev. Will Spong is at work in the Durham-Chapel Hill area. Their activity continues to expand as more and more people need administering to in these large urban hospital complexes—as they come from all over the state and nation. Mr. Spong has become a trained and qualified supervisor in clinical pastoral training, and Mr. Miller is beginning to be able to work in an ecumenical way with a Methodist district chaplain in responding to local medical and hospital needs.

We have two effective and outstanding institutions in our Diocese which need our continued understanding, support and encouragement.

Episcopal Child Care Services of Thompson Orphanage is a highly qualified agency, doing excellent work, enjoying a high reputation in its professional field. It is a diversified agency, offering foster home, small group cottage, and campus care. The small group care cottage is located in Goldsboro, caring for 12 children in a residential neighborhood. Around nine children are in foster homes throughout the State. Some 62 children are on the campus in Charlotte. In recent years the total number of children in care has doubled and more teen-agers are cared for than ever before. The costs continue to rise with effective care and response to the actual need. A major step will be taken in the near future, when the move will be made to an entirely new campus just outside the eastern city limits of Charlotte. While care is the best professionally, and costs increase, little increase is seen in financial support from the Church. This is a major area of concern and each member of the Church should strive earnestly to enlarge his support of this essential and important work.

The Penick Home in Southern Pines is our diocesan home for the Aging. It has made essential progress in recent months by adding a new full-time administrator, highly-qualified and experienced in the field. The home is now running at full capacity. If it is to meet debt requirements, as well as present operating needs, it must venture into enlargement of facilities, possibly providing for couples, and adding nursing care which it does not offer now. At present these possibilities are being studied and steps must be taken in the not too distant future.

BUDGET PROPOSALS

(Continued from page 7)

| | Budgeted 1967 | Proposed 1968 |
|--|------------------|------------------|
| 1. Workmen's Compensation | 300 | 30 |
| 2. Fire & Liability | 1,200 | 1,40 |
| 3. Surety Bond | 450 | 45 |
| 4. Lay Employees Pension Premium | 3,796 | 2,00 |
| V. Miscellaneous | | |
| 1. Expense Examining Chaplains | 1,500 | 1,50 |
| 2. Expense Standing Committee | 50 | 50 |
| 3. Expense Diocesan Council | 400 | 40 |
| 4. Property Maintenance | 1,000 | 1,50 |
| 5. Audit | 1,000 | 1,00 |
| 6. Expense Clergy Conference | 200 | 20 |
| VI. Contingent Fund | 4,380 | 2,00 |
| Total | \$141,350 | \$148,17 |

CHURCH'S PROGRAM FUND

Proposed Budget 1968

Diocese of North Carolina

| | | |
|---|-----------|----------|
| I. National Church Program | \$167,114 | \$177,20 |
| (a) National Church Headquarters | 3,560 | —0— |
| II. Provincial Church Program | 4,655 | 4,66 |
| III. Diocesan Church Program | | |
| (a) Insurance | | |
| 1. Clergy & Lay Hospital | 19,000 | 19,00 |
| 2. Lay Pension Premiums | 410 | 42 |
| (b) Missions | | |
| 1. Clergy Salary, Travel, Rent | 105,500 | 118,18 |
| 2. Pensions | 15,480 | 14,70 |
| 3. Special Pensions | 2,450 | 2,45 |
| 4. Car Retirement | 2,000 | —0— |
| 5. Committee Expense | 300 | 30 |
| 6. Moving New Clergy | 2,500 | 2,50 |
| 7. Contingent Fund | 5,000 | —0— |
| (c) Department of University & College Work | | |
| 1. UNC, Duke U., N. C. State U., Wake Forest, UNC-Greensboro | | |
| (a) Chaplains' salaries, housing, utilities | 48,000 | 49,98 |
| (b) Pensions | 7,506 | 7,20 |
| (c) Office Expense & Secretaries | 3,285 | 3,28 |
| (d) Rectories & Student Center Maint | 3,950 | 3,95 |
| (e) Discretionary funds | 2,656 | 2,90 |
| 2. UNC-Greensboro, Greensboro College | | |
| Salary—Worker | 1,500 | 1,50 |
| Operating Expense & Maintenance | 1,050 | 1,05 |
| 3. UNC-Charlotte | | |
| Program Fund | 450 | 80 |
| 4. Davidson College | | |
| Discretionary Fund | 150 | —0— |
| 5. St. Andrew's | | |
| Discretionary Fund | 100 | —0— |
| 6. N. C. College | | |
| Campus Christian Ministry | 1,200 | 1,20 |
| 7. A & T College, Bennett | | |
| Discretionary Fund | 100 | 70 |
| 8. Discretionary Funds | | |
| St. Augustine | 100 | —0— |
| Catawba | 100 | —0— |
| Pfeiffer | 100 | —0— |
| Smith University | 100 | —0— |

Tie With Panama Ends Successfully

BY THE

REV. RODERICK L. REINECKE

Chairman, Department of World Mission

The year 1967 has been marked by the conclusion of our formal Companion Diocese relationship with Panama and the Canal Zone. The response to our final priority commitment (assisting San Cristobal Church, Rio Abajo to build a classroom and gymnasium building) has been very gratifying. A full report on this was presented in the October issue of THE NORTH CAROLINA CHURCHMAN, showing that over \$20,000 has been given through our Diocese, church organizations and from over 40 different congregations.

During 1968, we hope to continue an aspect of our relationship by again exchanging young people, taking advantage of the helpful experience and contacts of the past. Also, we have embarked on an evaluation of the companionship between Panama and North Carolina in order to help others profit from our experience and to see what we ourselves have learned, as well.



Reinecke

The name of the Department was changed from "Overseas Mission" to "World Mission" in order to indicate concern for the Church's mission on our own continent, as well as elsewhere. The theme "All Things New" has been established for 1968, in keeping with the World Council of Churches meeting in Uppsala, Sweden next summer. A study guide was sent to each clergyman for development locally. Other study guides, as well as a speaker bureau are under development for use by groups within the Diocese. Three "Mission Tours" are being promoted by the Department for those interested in flying to England next summer, coinciding with the Lambeth Conference of Anglican Bishops which meets every decade.

The concentration of interest and resources in the Diocese made possible during 1967 by the stress on a "priority commitment" (in Rio Abajo) seems to merit further exploration. As a consequence, three priorities are being pro-

| | Budgeted 1967 | Proposed 1968 |
|--|------------------|------------------|
| Louisburg College | 100 | —0— |
| Campbell College | 100 | —0— |
| Guilford College | 100 | —0— |
| 9. Institutions | | |
| a. St. Mary's College | 11,000 | 11,000 |
| b. St. Augustine's College | 7,600 | 7,600 |
| c. University of South | 4,000 | 4,000 |
| 10. Department Expense | 225 | 200 |
| 11. Program Fund | 3,000 | 4,000 |
| (d) Department of Christian Education | | |
| 1. Parochial Services Division | 500 | 600 |
| 2. Department Expenses | 200 | 400 |
| 3. Youth Division | 1,300 | 1,300 |
| 4. Institutional Services | 300 | 500 |
| 5. Kanuga | 500 | 500 |
| 6. The Terraces | 4,500 | 4,500 |
| 7. Vade Mecum | | |
| Manager's Salary | 5,800 | 7,500 |
| Maintenance & Operations | 6,000 | 12,625 |
| Social Security | 256 | 330 |
| (e) Department of Christian Social Relations | | |
| 1. Department Expenses | 300 | 300 |
| 2. Division of Health & Welfare | 100 | 100 |
| 3. Hospital Chaplain in Durham | | |
| Salary, Housing, Utilities, Travel | | |
| Office Expense | 9,140 | 9,380 |
| Pension | 1,160 | 1,204 |
| Training Program | 300 | 300 |
| Secretary | 2,000 | 2,000 |
| Discretionary Fund | 400 | 400 |
| 4. Hospital Chaplain in Charlotte | 11,020 | 11,346 |
| 5. Division on World Relief & Inter-Church Aid | 50 | 50 |
| 6. Thompson Orphanage & Orphans | 2,000 | 2,000 |
| (f) Department of Stewardship & Communication | 1,200 | 1,200 |
| Division of Radio & TV | 100 | 100 |
| N. C. CHURCHMAN | 11,500 | 11,500 |
| Editor's Salary | 6,500 | 6,500 |
| (g) N. C. Council of Churches | 2,594 | 2,989 |
| (h) Liturgical Commission | 750 | 750 |
| (i) Department of World Mission | 1,500 | 500 |
| Companion Diocese | 1,000 | —0— |
| World Mission Program | | 2,000 |
| (j) Office of Director of Program | | |
| 1. Director's Salary | 8,240 | 8,000 |
| 2. Housing | 2,000 | 2,020 |
| 3. Utilities | 650 | 600 |
| 4. Pension | 1,600 | 1,548 |
| 5. Travel | 1,800 | 1,800 |
| 6. Assistant Director's Salary | 5,500 | 2,990 |
| 7. Housing | 1,900 | 1,010 |
| 8. Utilities | 600 | 300 |
| 9. Pension | 1,098 | 592 |
| 10. Travel | 1,100 | 1,100 |
| 11. Secretary | 3,720 | 3,960 |
| 12. Social Security | 164 | 174 |
| (k) Department of Long Range Planning | 125 | 125 |
| (l) Diocesan Ecumenical Commission | | 350 |

(Continued on page 10)

Recruits Needed For Work With GI's

BY TUCKER BURRUSS
Chairman

Commission on Armed Services

Again during the year 1967, the primary concern of the Commission has been promoting the distribution of the Armed Forces Packets to our young men in military service. The number of requests we have received for these packets is still disappointing in view of the large number of our young people who are going into service each month.



Burruss

We feel that the reason we are not getting distribution of the packets to more of our service people is our inability so far to find the right person in each of our churches to be responsible for the ordering of the packets and for presenting them prior to induction or mailing them to military addresses following induction.

We would like very much for the clergyman in each church to appoint some reliable person to serve on a continuing basis as our correspondent, and send that person's name and address to the commission chairman. We feel that this would be a better arrangement than using an officer of the Episcopal Churchwomen or Laymen's Association, since these officers change each year and thereby make our mailing list obsolete.

We very much need a correspondent in each church who is *really interested* in our service people and who will be responsible for distributing the packets and other information made available by the Executive Council.

posed for 1968. These will require a total equalling the amount we provided the priority for 1967, but a choice will be possible between mission work in Africa, India and Central or South America. Local congregations have already been asked to budget available funds for such projects, with study and designation of choices to be made during 1968.

New Dormitory At St. Mary's Leads To Record Enrollment

BY RICHARD G. STONE
President, St. Mary's Junior College

It is with pleasure that I report to you about St. Mary's Junior College. The academic year began in mid-September with the largest enrollment we have experienced. The increase in numbers was made possible by the erection of Cruikshank Dormitory in 1966. Most of the additional students were enrolled during the 1966-67 session and the remainder this year.

This year we are beginning the second program of self-study and visitation for the Southern Association of Colleges and Schools. All members of the association must go through this procedure every 10 years. This program entails a detailed study of our work and projections for the future. Participating in the



Stone

This person should also be willing to correspond on a regular basis with our service people — mailing them parish bulletins, newsletters, etc.

The commission feels that it is very important that our service people be made to feel that they are still a part of the home parish group during this difficult time in their lives, and the most effective way of doing this is through regular correspondence.

Prompt action be the parish clergy in supplying us the name and mailing address of a reliable correspondent will be greatly appreciated.

study will be the entire faculty and a large number of the Board of Trustees. At the successful conclusion of the study the college's accreditation is reaffirmed.

A Special Committee of the Board of Trustees is currently making a full study of a number of facets of the college program. This Committee will report its findings and recommendations to a meeting of the Board in January, 1968.

At the annual meeting of the Board held October 17, 1967, a number of reports were presented. One of special interest was given by the chaplain, The Rev. Robert C. Baird. At this same meeting the annual election of officers took place and the following were elected: Chairman of the Board, the Rev. Thomas J. C. Smyth; and vice-chairman of the Board, R. Lee Covington.

Members of the Executive Committee are Mr. Smyth, Mr. Covington, Dr. Samuel O. Cantey, The Rev. Edwin B. Jeffress, Jr., Dr. George D. Penick, Mrs. E. K. Powe, Charles M. Shaffer, Mrs. Grady Stevens and Thurman Williams, Jr.

Last year was a most successful year and this current year has started well. The student body is of a high caliber and we have high hopes for the success of their work. This year we have in use an excellent language laboratory and students continue to show appreciation for the new Sarah Graham Kenan Library. Additional furniture for this latter facility will be procured during the current session.

BUDGET PROPOSALS

(Continued from page 9)

| | Budgeted 1967 | Proposed 1968 |
|---|------------------|------------------|
| Contingent Fund | 2,000 | 2,000 |
| Total | \$525,908 | \$545,741 |
| Anticipated receipts from sources other than assessments and quotas, the effect of which reduces sums required to be asked on assessments and quotas: | | |
| | 1967 | 1968 |
| Episcopal Maintenance Budget | | |
| Trust Income | \$5,000 | \$4,400 |
| Church's Program Budget | | |
| Trust Income | 3,700 | 3,700 |
| National Church | 4,400 | 3,684 |
| St. Paul's, Winston-Salem (Special Gift)..... | 1,841 | —0— |

Women Complement Church Work

BY MARGARET MOTSINGER
President, Episcopal Churchwomen

The greater part of the work of the Episcopal Churchwomen of the Diocese is learned from the reports of the Diocesan Council and Departments, on each of which we are represented and the programs of which we are completely involved, whether it be as a specific Churchwomen's branch or as individuals working within the framework of the parish or mission.

There is, however, a special contribution to the life of the Church which is made by the Churchwomen. This is to complement, to the best of our ability, the study and action of the whole Church and to enrich our local

get, comprised of voluntary pledges from branches; special gifts to designated people or places; Christmas gifts to missionaries affiliated with this Diocese and over \$1,050 for the Church Periodical Club, bring the fiscal support of the organized Churchwomen of this Diocese during the year to approximately \$50,000. This excludes the United Thank Offering, the total of which is not yet known for 1967, and also excludes the considerable sums of money spent in the local Churches and on local projects.

We appeal to congregations where there is no longer a branch of the Churchwomen as such, for the strengthen-

ing in all areas, including the financial, of those broad programs which the women have traditionally supported corporately. Some of these are included nowhere in the Diocesan Budget. The United Thank Offering and the Church Periodical Club must not be neglected, neither must our personal interest in and support of those missionaries affiliated with the Diocese diminish. Well over half the funds of the Churchwomen have been spent outside the Diocese and it is essential that, as we become increasingly incorporated into the life of the Diocese, this basic spirit of M.R.I. be extended and strengthened.



Motsinger

St. Augustine In 100th Year Under Leadership Of New Pres.

BY DR. PREZELL ROBINSON
President, St. Augustine's College

We feel that a new era has dawned at Saint Augustine's College. The College is celebrating its 100th anniversary and on November 4, it inaugurated its eighth president.

The 1967-68 school year was begun with an enrollment of 1,031 which is the largest in the history of the college. In this enrollment are represented 28 states and 8 foreign countries, including Africa and India. The faculty consists of 75 persons, 34 per cent of whom hold earned doctoral degrees.

Saint Augustine's has begun a program to gradually raise its admission requirements, but at the same time, it has not lost sight of the fact that it must still provide opportunities for a certain number of students who, for many reasons, would not be able to enter the more prestigious colleges because of their inadequate preparation. The college has, for the first time this year, inaugurated a comprehensive Developmental Educational Program whereby students with substandard preparation will have an opportunity to receive compensatory instruction. The college has a well-equipped Learning Laboratory where students have opportunities to use programmed instructional materials, secure training to increase their reading skills, improve their speaking habits, and also to upgrade their mathematical backgrounds.

This year, also for the first time, the

college formally has in operation a Cooperative Program with North Carolina State University which makes it possible for its students to pursue cooperative majors in engineering design, engineering management and



Robinson

physics. They can also pursue other specialized courses at North Carolina State University which are not offered at Saint Augustine's College. The program is reciprocal in that students from North Carolina State University can pursue courses at Saint Augustine's College.

The college completed, during the past school year, two new dormitories, one for young men and one for young women, which house 332 students; an addition to the Library; and, an annex to the present Science Building.

The immediate future plans call for the construction of a student union building, a classroom building and a swimming pool. The new emphasis at Saint Augustine's is clearly on that of providing the very best educational program possible within the limits of the resources of the institution.

and diocesan Christian life through channels such as altar work, etc., for which women are usually more suited. At our annual meeting in April, 1967, we presented to Bishop Fraser 6 kneelers and cushions, worked in needlepoint by women throughout the diocese, for use in the Diocesan House chapel. Through these, every Church in the Diocese now has its symbol in the chapel. The apostles and evangelists are represented by kneelers round the altar, with Holy Baptism and Holy Communion represented by the altar cushions. Other saints, martyrs and Christian concepts incorporated in church names, are used for the individual hassocks. The whole is unified by the Diocesan crest and the emblems of the cross and crozier, reminding us that each congregation has its own special place and role in the life of the Diocese.

The United Thank Offering check, in excess of \$92,000 for the triennium, presented in Seattle on behalf of the women of this Diocese, was a practical expression of thanks, exceeding that for the previous triennium by over \$5,000. In the future it is hoped that this will be a United Thank Offering from all church people.

The Diocesan Churchwomen's bud-

Film Presentations Planned In '68

BY THE REV. FRANK F. FAGAN
Chairman, Department of Stewardship
and Communication

The Department of Stewardship and Communications had an eventful year. From the Stewardship side of this department, a meeting was held in early September at Chapel Hill for Every Member Canvass chairmen. Four speakers were arranged by George London to share ideas on the conduct of Every Member Canvass.



Fagan

Two other area meetings have been held. These were for rectors, wardens, treasurers and other interested persons for the purpose of communicating the policies of the Diocese regarding such matters as the budget, program, etc. Bishop Fraser and Bishop Moore attended these meetings with the Rev. William Hethcock and George Bason from the Diocesan House in Raleigh. One was held in the east at St. Timothy's, Wilson and one in the west at Grace Church, Lexington. Both were well attended. Another purpose of these two meetings was to canvas each rector and for their full acceptance of the Church's Program Quota just as you canvass your congregation.

In the area of promotion and communication perhaps the most significant thing was the television coverage of the consecration of Bishop Moore. This was carried by nine television stations in the State and was well received. Prior to this Bishop Fraser was seen on many television stations in a special interview explaining the mechanics of a diocesan convention and the election of a bishop.

We are cooperating with the National Division of Radio and TV in the distribution of programs and spot announcements produced by the Episcopal Church. We hope to do more of this in the future. At the request of the Bishop of North Carolina, the Department Chairman attended the General Convention and while there assisted in the production of a special radio report dealing with the voice highlights of the people and events which made the news in Seattle. This was later distributed to parishes and missions in

the Diocese. Also available were color slides and a film strip for local program use on the General Convention.

Tape recordings of the addresses at the Conference on the New Liturgy were made and distributed to churches in the Diocese by Sam Gilkey of Statesville, a member of the Department of Stewardship and Communications.

Through Ben F. Park and the fine staff of THE NORTH CAROLINA CHURCHMAN publication of our Diocesan magazine continues to bring news of the Church to our homes. News releases of events in the Diocese are distributed through the agency operated by Mr. Park. Close liaison with the Episcopal Churchwomen is being maintained for the dissemination of news of their activities. We are fortunate to have Mrs. Thomas H. Collins serving in this capacity. In addition to those previously named we are pleased to have Roger Gant and Tom Mullins serving on this department as members of the Diocesan Council.

During 1968 the Department of Stewardship and Communications hopes to produce a slide (film) presentation on the following: (1) The Diocesan House, Its Life and Work (2) The Penick Memorial Home (3) Vade Mecum. These would be available with either live or tape recorded copy for use in local church programming. After consultation with Bishop Fraser, we are planning to invite one or two men from each parish or mission to the Diocesan House for a personal tour of the building, conversation with both Bishops, discussion and the answering of any questions they may have over a cup of coffee.

Continued contact will be maintained with the Radio Television Division of the National Church for the distribution of programs produced and in any manner to aid in local situations. It is our hope that we can soon begin placing spot announcements on local radio and TV stations produced both by the National Church headquarters and our own diocesan department. We are also working with the Episcopal Radio-TV Foundation in Atlanta for the distribution and airing of the "One Reach One" series. Also it is planned either this year or the next to have Bishop Fraser or Bishop Moore video tape a Christmas and Easter message for release on the TV stations in our 39-county coverage area.

Actions Of Trustees Are Reviewed

BY A. L. PURRINGTON, JR.
Secretary, Trustees of the Diocese

The trustees of the Diocese authorized the destruction of a wooden building formerly used as a school on Panola Street, Tarboro.

They granted an easement to the Carolina Power and light Company to serve St. Mark's Church, Wake County.

The trustees deeded the property occupied by St. Luke's of Durham to that Parish.

The trustees delivered purchase contract for Parcels 134 and 135 of the Redevelopment Project in Winston-Salem, the property to be used by St. Stephen's Mission.



Purrrington

The trustees conveyed two lots, one tract, in Sparta to Calvary Parish, Tarboro.

The trustees filed a further answer in Special Proceeding No. 5110, Superior Court of Forsyth County concerning certain lands in which the trustees have an interest.

The trustees delivered a lease option for the lease and possible sale of St. Matthew's Episcopal Church property in Mooresville.

The trustees received a request for direction concerning the disposition of income under the Elizabeth Amie Cameron Blanchard Trust.

At the directions of the Diocesan Council, the trustees closed out the Camp Delany Fund of \$2,959.95, the proceeds to be used to purchase a walk-in refrigerator at Vade Mecum.

The trustees conveyed the St. James Church property, Pittsboro for the sum of \$5,000.00 to the trustees of Pittsboro Methodist Church.

Chaplain Board Views Candidate Qualifications

BY THE
REV. L. BARTINE SHERMAN
Chairman
Board of Examining Chaplains

The Board of Examining Chaplains concerned primarily with the examination of the academic qualifications of men seeking ordination. In order to make more searching these examinations, and in order to be able to add to the canonically prescribed functions the additional one of welcoming these prospective clergymen into the fellowship of the diocesan clergy, this Board assigns a chaplain as an advisor to each postulant and candidate from the time of his first admission; meets with all its charges at the end of each summer; and during its meeting begins the canonical examinations of the seminary Seniors.

Further examinations are given during the Christmas holidays of the Senior year, and they are concluded in June. During a man's diaconate, the chaplains supervise his continuing study, and may, with the Bishop's consent and under the provisions of Canon 29, Sec. 3(c), examine him further before his ordination to the priesthood.

In accordance with these policies, this Board will have held four regular meetings since the last convention. In May the Rev. Messrs. Abbott, Byrum, Payne and Turner were examined in certain assigned subjects and were recommended to the Bishop for ordination to the priesthood. In June, Messrs. Joseph Reed Nelson and Robert Lewis Williams, Jr. were given their final set of examinations, found satisfactory in all subjects, and recommended to the Bishop for ordination to the diaconate. In August the Board met with all those preparing for ordination, and in joint meeting with the Standing Committee welcomed the new postulants: Messrs. Dennis DeYoung, Thomas Moore, John Moulton and Reed Wood. The rising seniors,



Sherman

For Capital Improvements:

Low Interest Loans Available From N. C. Church Foundation

BY JULIAN ROBERTSON
President, N. C. Episcopal
Church Foundation, Inc.

The net worth of the foundation, the face value of loans outstanding and the balance due against loans outstanding all reached a new high in 1967. Foundation borrowers have an excellent record for meeting their commitments. No part of any loan or any interest has ever been charged off as a bad debt. Every church is current in its payments of principal and interest.

Comparative Statistical Hi-Lights for the years ended October 31, 1967, and 1966 are shown below:

The Foundation is primarily a capital improvement revolving loan fund.

In the year ended October 31, 1967, it made three new loans in the total amount of \$75,000. In the previous year it loaned seven churches \$102,000. Interest rates currently are 3½ per cent for parishes and 3 per cent missions. No loan is made for a longer period than 10 years and a loan in excess of \$20,000 is unusual. The minimum repayment is 1/40 of the loan each year.

The major objective of the Foundation is to aid by making loans to parishes and missions in the erection



Robertson

of church buildings and the acquisition of church properties. The Foundation attempts to have funds available when the need for a loan occurs. It has become necessary to establish priorities to be applied to loan applications. The refinancing of loans for buildings already erected or property already acquired, and loans for repairs or renovations are not included in the objectives of the Foundation.

The requirements for favorable consideration of a loan application are necessarily flexible because each must be examined in relation to the funds then available and the probable need for those funds for other projects. A prerequisite for the approval of any loan is confidence that the borrower has the ability and determination to meet its commitment for payments of principal and interest. Characteristics of loan applications which are given priority include:

- The loan is necessary for the erection of a church building.
- There has been a successful campaign within the congregation to raise money or pledges.
- A reasonable percentage of the funds required is in hand or is pledged.
- Local credit is limited or not available.

Applications having a good measure of these qualifications are welcome. Procedures for obtaining loans and application forms are available at Diocesan headquarters.

| | Year Ended Oct. 31, 1967 | Year Ended Oct. 31, 1966 |
|--|-----------------------------|-----------------------------|
| Net Worth (Securities at cost)..... | \$455,297.51 | \$442,528.00 |
| New Loans, number of..... | 3 | 7 |
| New Loans, amount of..... | 75,000.00 | 102,000.00 |
| Borrowers, number of..... | 31 | 30 |
| Face value of Loans Outstanding..... | 495,000.00 | 428,000.00 |
| Balance due against Loans Outstanding..... | 278,620.07 | 257,810.00 |
| Delinquent borrowers, number of..... | 0 | 3 |
| Delinquent borrowers, amount past due..... | 0 | 11,656.00 |
| Bad Debts charged off..... | 0 | 0 |

Messrs. Wilson Carter, John Jessup, Edwin Schnedl and William Wells, were examined in certain subjects, found satisfactory in some, and will be required to stand a further examination in others in December.

The Rev. Loren B. Mead, a member of the Board since 1962, resigned in September. He has contributed substantially to the work of the Board, and his presence will be greatly missed.

Penick Home Now Requires Waiting List

BY THE REV. R. W. MCKEWIN
Administrator
Penick Memorial Home

This past year has been an exciting one at The Penick Home, our Diocesan Home for the Ageing. It also has been

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a year for consolidating our gains (securing experienced management, achieving financial stability, developing a program) and projecting the services of The Home into the future (determining the service needs of community and the Diocese, planning the part The Home may plan to satisfy the determined needs).

Essential items of interest are:

1. We have cared for an average of 33 residents during the 12 months. In that time we have had a total of 42 residents, 39 of whom are residing with us. As our capacity is only 39 beds, this means that we now are at capacity and have a small waiting list. Thirty-four of the residents are Episcopalians, two are Presbyterians, two are members of the United Church of Christ, and one has no church affiliation. Thirty have had a previous association and residence within the Diocese immediately before coming here.

2. We have approached a balanced budget for 1967 with an income of \$134,984.99, including donations, against expenditures of \$135,282.92. Donations totalled \$22,514.15. \$6,975.85 was from Mother's Day offerings. \$1,493.50 was in memorials, and \$14,044.80 came in undesignated gifts.

3. Our Board of Directors obtained an administrator. The Rev. Robert W. McKewin assumed his duties on May 15.

4. We are now considering the future of Penick Home—the needs of the Episcopalians of the Diocese and the

needs of others that an effective church home program may meet. It is our hope to provide physical, mental, social and spiritual care for the elderly. We are aware of Bishop Penick's sincere hope that "none may be turned away" due to a lack of ability to pay, and we are striving to achieve his ideal.

At the last Diocesan Convention the following were elected for a three-year term to serve as the Board of Directors: The Rev. A. M. Burt, III, Norman A. Cocke, The Rev. Robert N. Davis, John W. Harden, Edward H. Heyd, N. L. Hodgkins, Sr., Mrs. Audrey Kennedy, The Rev. R. L. Ladehoff, Mrs. Stanton Pickens and Mrs. Julian Robertson.

Officers are: The Rt. Rev. Thomas A. Fraser, D.D., chairman of the Board; Edward H. Heyd, president of the Board; Thomas C. Darst, Jr., first vice-president; The Rev. Merrill C. Miller, second vice-president; Edward E. Yaggy, Jr., treasurer; Norris L. Hodgkins, Sr., assistant treasurer; and Mrs. Louise Dana, secretary.

Committee Chairmen are: The Rev. Robert N. Davis, Admissions; Edward E. Yaggy, Jr., Finance; John W. Harden, Public Relations; Thomas C. Darst, Jr., Development; and The Rev. R. Martin Caldwell, Friends of Penick Home.

History Of Diocese Nears Completion

BY LAWRENCE F. LONDON
Diocesan Historiographer

During the past year the editorial work on The History of the Episcopal Church in North Carolina has continued but the completed manuscript is not yet ready to be placed in the hands of a publisher. The manuscript should be in form for publication by the end of 1968.

Inquiries from persons in and outside the State concerning the history of the Church in this Diocese have been answered. Many of these inquiries bring out the need for more and better parish histories. I would like again to impress on our parochial historians the importance of recording their parish histories. In this way much detailed information will be preserved which cannot be included in a general diocesan history.

New Facilities Now In Use At Kanuga

BY JOHN CLAYTON SMITH
Director, Kanuga Lake Conferences

The Kanuga Development Program in 1967 evidences a tremendous amount of progress in our first phase. Kanuga



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Smith

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Lake Inn will be ready for occupancy for our summer program for 1968. Fund-raising campaigns will continue with particular emphasis on the Diocese of North Carolina.

The program for 1968 has been staffed with well qualified directors. We are dedicated to make 1968 the most rewarding year ever for the participants in all conferences and camps. Those attending will be most pleased with the new facilities in Kanuga Lake Inn. The program, dedication of the staff, the new facilities, and the Kanuga Heritage will have made Kanuga the most outstanding Conference Center in the whole Church. Your prayers and your support will help keep it that way.

Edgar Hartley has now completed a year as executive director. The quality of his leadership has been nothing short of inspired. He has a genius of easing needed change into many facets of our life at Kanuga in a manner acceptable by all. We are grateful to Ed Hartley—he truly is the Man of the Hour at Kanuga.

Once some years ago, there was a certain function at Kanuga. One of the young counselors there had a group of campers under his guidance. The young man who was the counselor was John E. Hines, now presiding bishop. One young man under his guidance was William C. Westmoreland, General, United States Army, Commander of our Forces in Vietnam.

Such a place is Kanuga . . . a place for producing the leaders of the world. Hats off to Kanuga's past, coats off to work for her future, and under the guidance of God, Kanuga can have an even more glorious future.

EYC Gathering Is Termed Big Success

BY DEE HAM
President
Episcopal Young Churchman

First, may I say that the convention of 1967 in Burlington was a tremendous success. Nearly 300 E.Y.C. members were present at the best convention I have seen in many years.

This year—1968—the convention will be held at St. Paul's in Winston-Salem. The theme for the Convention,



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Ham
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Why Bother With God," will be developed by workshops, discussion groups and other means. The Commission hopes to make this convention as good as, if not better than, the convention in Burlington in 1967 by having even greater participation.

During the Youth Commission meeting at The Terraces on September 30 and October 1, the objective for the coming year was adopted, that being—To develop a stronger understanding through unity, achieved by working together with other Episcopal Churches and churches of other denominations." This theme is an enlargement of the theme from the previous year.

The Commission felt that we need to not only to meet together, but also to work together to develop a stronger feeling of unity. Means of accomplishing this objective may be by having work projects together, chapel services together, recreation together, and also by discussing together topics of mutual and divergent interest. It is hoped that all E.Y.C.'s in the Diocese of North Carolina will find it beneficial to cooperate and by doing do, make our theme a living theme.

As you have heard before, "United we stand, divided we fall." If we get together and work and have fun, we'll be able to accomplish great things this coming year.

Sewanee Seeks Alumni Group In N. C. Diocese

BY WILLIAM A. GOODSON, JR.
Trustee, University of the South

Your trustees have as their goal to have more and better communications between Sewanee and this Diocese, and to attempt to establish additional alumni clubs in this area. Your trustees attended the Board meeting at Sewanee in June of this year and have served on the committees as appointed by the chancellor. We shall continue our efforts to contact each parish to explain and establish the principle of contributing \$1.00 per communicant in support of our school. Five owning dioceses already contribute at \$1.00 per communicant, or more, and we hope to soon include North Carolina among this list.

Sewanee continues to rank in the upper 10 per cent among all universities and colleges in the United States, attesting to the excellence of the faculty and facilities.

The new J. Albert Woods Science Building was begun this year with the cornerstone being laid in October of 1967, and is expected to be ready for the 1968-69 school year.

The Military Academy completed and put into operation their new din-



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Goodson
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ing hall-auditorium building for the 1967-68 school year and have plans to start a new academic building in the very near future which will be stage two of a four-stage improvement and advancement program.

St. Mary's school, a preparatory school for girls on the domain, is being operated by the University for the school year 1967-68.

The Seminary has increased enrollment in the junior class for this year (first-year students) which is most encouraging.

Expansion Planned For Vade Mecum

BY THE
REV. E. DUDLEY COLHOUN, JR.
Chairman, Vade Mecum Board

Vade Mecum is our diocesan camp and conference center, and a very interesting statistic would be that if every parish and mission sent one person to every camp and conference, we would not be able to handle those who wanted to attend.

This resource will be expanded. The



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Diocesan Council has voted unanimously and with enthusiasm to expand the facilities at Vade Mecum under the leadership of Gardner Gidley and with the help of the Winston-Salem Foundation paying for the preliminary plans for the expansion, which should give us all that is needed to have the facilities that are necessary and most adequate for our Diocese.

The Vade Mecum Committee has been seeking a replacement for T. B. Bowman, who is resigning effective December 31, 1967. At this time, we want to express our great appreciation to T. B. and his lovely wife, Margaret, for all their accomplishments at Vade Mecum.

As this report is being made, the Vade Mecum Board is in the process of selecting a man to replace Mr. Bowman, and we hope very much that he will be selected soon.

In 1967, Vade Mecum operated on a budget of \$41,818.34. The number of persons attending the camps and conferences during the summer of 1967 was within 2 per cent of the attendance figure the year before. The operation was about the same.

We look forward to the 1968 season with great enthusiasm and with renewed hope that the expansion planned will increase interest and participation at Vade Mecum.

Ecumenical Movement Mood Of Day

BY THE REV. J. E. C. HARRIS
Chairman, Ecumenical Commission

"The age of the 'ecumaniac' is over," Bishop Stephen Bayne said last spring. By this he implied that the Ecumenical Movement is no longer, as perhaps it was a few years ago, a pet project for a few enthusiasts but rather is now the spirit and mood of our generation. Therefore, it is clear that the Ecumenical Movement is of immediate relevance to every Christian.

Bishop Fraser has this year appointed an ecumenical commission for our Diocese. This Commission met briefly in April to map out an agenda for an extended meeting at The Terraces in October. In Southern Pines the Commission adopted the following statement of purpose: "... (1) to take note



Harris

of and to promote awareness of and response to matters of ecumenical significance — in particular those reflected in actions taken by General Convention; (2) to be instrumental in expressing the voice of our Diocese in these matters to the General Convention's Joint Commission on Ecumenical Relations; and (3) to encourage both official and unofficial contacts and dialogue at all levels between various traditions within the Christian Church."

In response to the Seattle General Convention's action, our Ecumenical Commission is taking steps to conduct a diocesan study of "Principles of Church Union" (POCU), in order that the Diocese may express itself to the Joint Commission on Ecumenical Relations. The study is to be conducted during 1968 with a report due to be presented to Diocesan Convention in February, 1969.

The Diocesan Ecumenical Commission is eager to serve the Diocese; and its members welcome advice, suggestions, and/or comments. The names and addresses of your Convocation's representatives on the Diocesan Ecumenical Commission are: Charlotte Convocation — The Rev. Robert L. Ladehoff and Mrs. William E. Cole, Charlotte; Northwest

Terraces In Seventh Year Of Operation

BY
THE REV. MARTIN CALDWELL
Chairman, Diocesan Conference Center

The Diocesan Conference Center began its seventh year of operation on September 1, 1967. The Terraces itself carries on no program but serves entirely as a facility for use by diocesan, parochial, and selective non-church groups for conferences, retreats, and study sessions.

Each year there has been a slow but steady increase in demand for use of the center. Problems arising from last-minute cancellation of entire meetings or the failure of a substantial proportion of any group to arrive has largely been overcome and operating losses are held to a minimum. In spite of the increase in food costs and for labor since The Terraces opened seven years ago, no increase in the modest charge of seven dollars for an overnight plus three meals is now contemplated.

In the fall of 1967 a new roof was added. When the gift of the property was made, the roof was the only major part of the property not in good repair and its replacement was prolonged as long as possible. An excellent one has now been provided from Terraces' reserve funds which have been regularly set aside for that purpose and the Conference Center, though it now has no money, also has no pressing needs and hopefully is meeting well the demands which the people of the diocese place upon it.

Convocation — The Rev. Carl F. Herman, Greensboro and Mrs. Luther Lashmit, Winston-Salem; Central Convocation — The Rev. Louis C. Melcher, Raleigh and Mrs. William Wells, Chapel Hill; Northeast Convocation — The Rev. Charles Riddle, III, Tarboro; and Wiley J. Long, Jr., Roanoke Rapids; Sandhills Convocation — The Rev. Albert Newton, Wadesboro and Mrs. Robert Vandervoort, Southern Pines; Member-at-large — The Rev. Thom W. Blair, Charlotte. The Rev. J. E. C. Harris, Durham, is chairman of the Commission.

Chancellor Lists Activities For The Year

BY HENRY C. BOURNE
Chancellor, Diocese of N. C.

I submit my annual report as chancellor, as follows:

1. Attended hearings before clerk of superior court in connection with condemnation proceedings instituted by Redevelopment Commission of Winston-Salem against Thos. A. Scott, et al. Property appraised at \$6,250.00 and this amount paid into office of clerk of court. This property was devised by Mrs.



Bourne

I. M. Peebles in 1928 to her granddaughter, Mrs. Isabelle R. Henderson, for life, with remainder to her children, if any, if not, to trustees of Diocese of North Carolina. Property was mortgaged and sold by administrator, C.T.A. without notice to named devisees. Mrs. Henderson is living, but has no children. Matter still pending in Forsyth Superior Court.

2. Completed special proceedings in Superior Court of Forsyth County, Redevelopment Commission vs. Trustees of Diocese, order entered, and assessed value of property in sum of \$19,100.00 collected and paid to treasurer to be held by trustees of Diocese for benefit of St. Stephen's Church, Winston-Salem.

3. Attended and participated in Service of Consecration of William Moultrie Moore, Jr. as bishop suffragan of Diocese of North Carolina, at Church of Good Shepherd, Raleigh April 25, 1967.

4. Attended meeting of chancellors of various dioceses in United States September 24, 1967, at Seattle, Washington.

5. Have rendered opinions as counsel to The Bishop, The Bishop Suffragan, Treasurer, Standing Committee, Secretary, Trustees, North Carolina Episcopal Church Foundation and Episcopal Home for the Aging when requested.

Twin City Ministry Fills Real Need

Parishes of various denominations in Winston-Salem are cooperating to sponsor a specialized ministry in the shopping and business district of the city. This downtown ministry is staffed by trained clergy of the participating denominations who keep scheduled and announced office hours in the Wachovia Bank Building.

This new agency of the Church is designed to meet the needs of those persons coming into the downtown area every day whose particular problems are not being met by any other agency. The office receives as referrals from business and professional sources employees who have particular problems and anxieties for which trained counsellors may be able to give help. The office has dealt with problems that have to do both with employment and with family situations. A wide variety of assistance has been afforded persons who might not otherwise have found trained and concerned assistance.

This unique kind of ministry has been welcomed in Winston-Salem by those businesses in the downtown area who have learned about what can be done for their personnel from this office. Persons have visited the downtown ministry as a result of referrals

by employers and friends as well as by physicians, attorneys and other clergy. From May, 1966, through October, 1967, 2,653 persons have been assisted by this ministry.

The Rev. Roderick L. Reinecke, rector of St. Timothy's Parish and chairman of a recently appointed

Evaluation Committee, feels that though there have been both failures and successes in this experimental ministry, it has generally received a warm reception by the downtown community in Winston-Salem and that it looks forward to a future of expanded use and service.

'Should Or Shouldn't We?'

Prospective Minister And Wife Target Of Seminary Conference

On the weekend of March 22-24, Virginia Theological Seminary will again offer its annual "Couples in Conference on the Ministry."

The conference will attempt to present factual and practical guidelines to couples struggling with the question of whether or not the husband should go to seminary and subsequently enter the ordained ministry. It will also at-

tempt to assist couples in which the husband has already decided to enter the ministry and is now trying to choose which seminary would be best for him and his family.

Throughout the Episcopal Church in the past several years, more and more married men — many of them with children, some with successful careers already established — have

Seminary Enrollment Dipped On Downswing

Enrollment in Episcopal seminaries has decreased according to a survey conducted by *The Virginia Churchman*.

Out of ten replies, four seminaries reported a drop in the entering, or junior class. There were a total of 321 entering juniors as compared with 342 last year.

One hundred and fifty-one, or about half, of the new students are married, continuing a trend which also means higher average age. Two seminaries report only five unmarried men in their junior class.

The average age of these students is 26, with a range from 30 to 22. One seminary reported that its junior class would have equalled last year's except that one man was called back to Vietnam and three others were graduated.

The Rev. William Hethcock Named Director Of Program



HETHCOCK

... Moves Up From Assistant

The Rev. William Hethcock of Thomasville has been named director of program for the Episcopal Diocese of North Carolina, the Rt. Rev. Thomas

A. Fraser, bishop of the Diocese, has announced.

In his new post Mr. Hethcock will be responsible for coordinating the activities of the Diocese's departments . . . in addition to assisting the bishops and Diocesan Council in program development and promotion.

Following graduation from Thomasville High School, Mr. Hethcock received an undergraduate degree from the University of North Carolina at Chapel Hill in 1956. After two years of service in the U. S. Army he entered the General Theological Seminary in New York where he received his graduate degree in 1959.

Mr. Hethcock then became curate at St. Andrew's Church in Greensboro. Thereafter he was named priest-in-charge of St. Luke's Mission in Durham and served in this capacity for three years. When St. Luke's became a parish Mr. Hethcock served as its first rector until September of 1966 when he moved to Raleigh as assistant director of program for the Diocese.

Here's Summary Of Council Actions

BY GEORGE F. BASON

Secretary, Diocesan Council

been attracted to the ordained ministry as the means of fulfilling their Christian commitment. This is not an easy decision for them to make. The Couples' Conference will provide no ready-made solution for husbands and wives facing this decision, but it will seek to indicate many considerations which should be evaluated in reaching the "right" answer for themselves.

Major talks on the seminary community, theological education, and the contemporary ministry will be presented. The Rev. FitzSimons Allison, professor of history, will speak on "The Christian Gospel in 1968"; The Rev. Gordon T. Charlton, director of field education, who recently joined the seminary faculty after several years as a parish priest, will speak on "The Ministry in Today's Parish"; and the Rev. Philip A. Smith, seminary chaplain and assistant dean for student affairs, will speak on "Considerations before Seminary."

A traditional high-point of the conference is a panel of junior, middle, and senior seminarians and their wives, who will discuss some of their own expectations and fears as they entered seminary, and how these attitudes and problems have changed or been resolved since being there. There will be small group discussions between conferees and members of the

In accordance with Section 8 of Canon XVI, the Diocesan Council submits this report to the 152nd annual Convention of the Diocese of North Carolina and incorporates herein by reference the several reports of the Departments of the Diocesan Council as published in the January, 1968, issue of The North Carolina Churchman.

The Diocesan Council held four regular meetings between the Diocesan Convention of 1967 and the Diocesan Convention of 1968.

May 23, 1967

The name of the Department of Overseas Mission and Work was changed to the Department of World Mission.

Messrs. Roy W. Holsten and Frank G. Baldwin were elected to the Diocesan Council to serve until the

faculty, and ample opportunity for dialogue with student couples.

"Information booths" on jobs, housing, schools and other nice-to-know items will be provided.

Visiting couples will be guests in the homes of seminary families on Friday and Saturday nights.

The conference will conclude with breakfast on Sunday morning, following Holy Communion celebrated by the Rev. Frank W. Pisani.

Persons interested in attending the conference are invited to write immediately — giving the name of their parish and rector — to the Rev. Philip A. Smith, Chaplain, Virginia Theological Seminary, Alexandria, Virginia 22304.



Bason

Diocesan Convention of 1968, filling vacancies created by resignations from Dr. Claiborne Jones and Mr. Robert D. Darden, Jr.

The 1967 Episcopal Maintenance budget was amended to insert line item for Bishop Suffragan

for the eight-month period from May 1 through December 31, 1967, follows: Salary — \$7,666; Housing — \$1,600; Utilities — \$800; Travel — \$2,000; Pension — \$1,524. Total \$13,990 total of the foregoing item was financed by appropriation \$13,496 from the 1966 Episcopal Maintenance surplus and by transfer of the balance from the 1967 line item for Episcopal Assistance.

It was determined by the Diocesan Council that all Diocesan and mission real property held in the name of the Trustees of this Diocese must be covered by liability insurance and this protection would be secured by means of a special multi-peril policy written by The Church Insurance Company, combining blanket protection for fire and extended coverage against vandalism and malicious mischief with comprehensive general liability insurance with a single limit of \$100,000. The Business Manager was instructed to implement this decision.

Principal of the Camp Delancey Fund in the amount of \$2,928 was appropriated in full to replace the walk-in refrigerator-freezer at Vacumecum.

The Department of Finance was requested to initiate a program to implement Diocesan Canon XV, Section 6 and 9, relating to mandatory annual audits.

The Council accepted, without action, the report of a special committee to study the no-quota system of Diocesan and National giving, opposing departure from the National and Diocesan quota system at this time.

The Council adopted the Vacumecum study report submitted by special committee appointed by Bishop Fraser including decisions the following: (a) Affirming that a program principally for children and young

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people should be continued and extended at Vade Mecum. (b) Authorizing the Diocesan Vade Mecum board to employ a full time qualified rector. (c) Authorizing a study, to be financed by the Winston-Salem foundation, which will result in a comprehensive and reasonable overall development plan. (d) Declaring its intention to implement the study findings to the extent of its financial ability do so. Development expenses were limited from \$75,000 to \$100,000.

September 6, 1967

The Council authorized the expansion of the Diocesan group insurance program to include full time parish employees, provided this insurance could be secured without cost to theocese.

The Council acknowledged with regret the resignations received from Diocesan employees, the Rev. Charles R. Greene, The Rev. William M. Latta and Mrs. Richard H. Chadwick.

Proposed budgets for 1968 were adopted by the Council with totals as follows: Episcopal Maintenance Budget — \$148,171; Church's Program Budget — \$559,311. All of the 1968 priority items were excluded.

The Council adopted a statement salary policy as follows:

1. All salaries must be within the established ranges for positions.
2. Salaries for new employees or new positions for present employees could be at the minimum of the range except in extraordinary cases, specially justified.
3. Increases may not be granted more than once in any calendar year except with the approval of the Department of Finance and subsequent ratification by the Diocesan Council; such increases shall be in units of equal increments of \$120 per year for non-professional positions and 40 per year for professional positions.
4. Salary recommendations should be based on budget availability, quality of work and tenure.
5. "Annual increments" are intended for orderly advancement on merit and not as "automatic increases."
6. Clergy positions (only) may receive supplementary allowances for housing and utilities.
7. No increases shall be placed in effect except on recommendation of a department chairman and on approval of the Department of Finance.

Extra-quota gifts from churches and individuals for MRI purposes and to supplement the 1967 Church's Program budget, amounting to \$3,620 were appropriated for the school at St. Christopher's Church, Rio Abajo, Panama.

November 26-27, 1967

The Council approved Bishop Fraser's proposal for discussion groups on "position papers" at the 1968 Diocesan Convention.

Departmental evaluation reports were received and studied without action.

The Council approved and recommended for Convention adoption changes in the makeup of the Diocesan Council to consist of seventeen voting members as follows: Six lay persons elected at Diocesan Conventions, two each year, for three-year

terms; six clergymen elected at Diocesan Conventions, two each year, for three-year terms; three persons (lay or clergy) appointed by the Bishop, one each year, for three-year terms. The other two voting members of the Council would be the Bishop and the Suffragan Bishop. Other persons sitting with the Diocesan Council with voice but without vote would be as

SOUTHEASTERN EQUIPMENT CO.

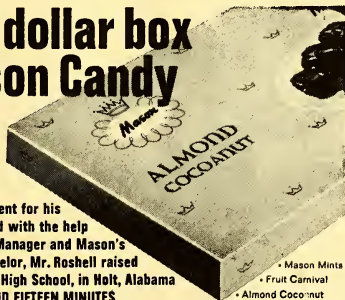


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Christian Education Being Revamped

BY THE
REV. THOMAS E. BOLLINGER

Chairman

Department of Christian Education

I. PAST OPERATION OF THE DEPARTMENT—The work of the Department of Christian Education has undergone considerable changes during recent years. With the decision to employ a director of program, the Diocese eliminated the full-time office of director of Christian education, thus shifting many of the previous responsibilities of Christian education to program. This process of elimination gradually re-

duced the Department of Christian Education to the position of having to re-evaluate itself and its job description.

For a time the department saw its chief responsibilities lying almost strictly in the field of church school work, both among children and adults. Attempting to meet this need, the department executed various workshops for church school teachers, and workers in the vacation church schools of the Diocese. Most consultant work among parishes was done by the director of program and the assistant director of program, since they were the most qual-

designed to train teachers to specialize in adult learning.

2. Lay School of Theology—The responsibility of the School has been newly added to the department, and its encouragement to expand the role of the School in the Diocese. Serious study is being given to enlarging the scope of the school during the next years.

3. Leadership Training Institute—As the department considers its role in the Diocese, it becomes clear that one major responsibility will be that of providing a trained cadre of personnel equipped to provide leadership and program services throughout the Diocese. Utilization of the Leadership Training Institute system, which operates on both national and provincial levels, will provide an effective means for making this possible. The department intends to promote, with the operation of the program office, the institutes among a broad group of laymen and clergy.

4. Experimental Programs—The department has just completed the establishment of a liaison with the National Department of Christian Education through which the national department will provide resources in planning, personnel and evaluation for the development of experimental programs aimed to meet the needs of the special problems confronting our culture. The nature of these programs will be determined by January 1, 1968. Areas of concern include such items as financial ways to help parishes effect internal changes directed toward an awakening to the problems of urbanization, poverty, automation, increasing leisure time, etc.; seeking to provide a closer alliance between public education and the church; and developing ways to provide adult Christian education. The department met with Mr. Carman Hunter, executive secretary of the national department and The Rev. Robert Martin of the same department on October 19 and 20 this year, an agreement was reached upon the basic outlines of the plan. The diocesan department was offered to aid the national department in other program experiment as need arises and as personnel is available.

III. THE FUTURE PROGRAM OF THE DEPARTMENT—It is obvious

follows: Chancellor, President of Standing Committee, Representative of Trustees of the Diocese, Chairman of the Investment Committee, President of the North Carolina Episcopal Church Foundation, Inc., Treasurer of the Diocese, Director of Program, President of the Episcopal Churchwomen and President of the Laymen. The Bishop's appointees to the Diocesan Council would have to receive confirmation from the Diocesan Convention.

The Council authorized the withdrawal of \$5,264 from the Church's Program Reserve Fund to pay outstanding bills at Vade Mecum, provided this sum shall be repaid to the Church's Program Reserve Fund out of year-end surplus in the Church's Program budgets.

The Council endorsed the request of the Board of Interchurch Action, Inc., a joint Episcopal-Presbyterian program for aiding delinquent boys in Charlotte, for a grant of \$15,000 per year for three years from the Executive Council under the Crisis in American Life Program during the current triennium.

January 9, 1968

(Actions of the meeting of January 9, 1968, will be incorporated in the report of the Diocesan Council after that meeting takes place.)

Bollinger



ified persons on the Diocesan staff to undertake these jobs.

II. PRESENT SITUATION OF THE DEPARTMENT—The department was reorganized in June of 1967. At that time the department, in consultation with the Department of Program, assumed the following responsibilities: (1) the development of broad services to parishes and missions of the Diocese in curriculum planning and teacher training for church schools; (2) the Lay School of Theology; (3) promotion and utilization of the Leadership Training Institutes; and (4) the development of broad experimental programs raised by the many pressing issues and conditions of our times.

In order to meet those responsibilities, the following decisions have been made:

1. Services to Church Schools—Three workshops for church school teachers have been operated in Charlotte, Tarboro and Greensboro. The first two were staffed by members of the diocesan department, and the event held in Greensboro was staffed, with the cooperation of Holy Trinity Church, by two members of the staff of our National Department of Christian Education. Plans include similar events on an expanded basis in 1968 and 1969, and will be broadened to include events

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Sensitivity To Need:

Hospital Chaplain Confronted With Special Ministry Of Pain

BY THE REV. WILLIAM C. SPONG
Chaplain at Duke University Medical
Center, N. C. Memorial Hospital and
Gravely Tuberculosis Sanatorium

The chaplain of the medical center stands within the specialties of a medical center, responding to it as a clergyman fitted to its purpose. The chaplain's responsibility is to internalize the very nature of restorative care into *ministry* that directs itself to the internal life and circumstances of pain. Because of the uniqueness of his vocation as the caring ministry of God, the chaplain has the responsibility of taking with Christ-like seriousness the hurt of a person who sees his hospitalization as a threatening moment for him.

The chaplain, by virtue of his

ordination has access to the chaplaincy, by virtue of his specialized training he has access to the specialized medical community, and by virtue of the definition of his task, namely, to *practice ministry*, he relates

*
Spong

*



himself to the total life of the medical community. It may be said that in the midst of specialties that he is a

at the entering into the new areas of work will necessitate considerable training and re-training of suitable personnel. A wider program of training must be developed in which all clergy will have an opportunity to participate, and which will seek to provide the department members and their various task forces with the necessary tools of competence and resources which can meet the tasks listed above with quality and accuracy. The following types of patients can be expected during the next 10 years:

1. More meetings of the department and its task forces for training and planning;
2. Conferences designed to train parish clergy and lay readers for dealing with Christian education programs at all levels;
3. One or two serious experimental programs designed to meet special needs (as listed under No. 4 above);
4. Broadening of Lay School of Theology;
5. More detailed training conferences for church school teachers;
6. Conferences with national representatives;
7. "Tailor-made" events, seeking to support individual parishes in their needs;
8. "Saturation" use of the Leadership Training Institutes.

Murdoch Fund Aids Students Of Theology

BY
THE REV. ALBERT S. NEWTON
Chairman, Murdock Memorial Society

The Francis J. Murdoch Memorial Society administers a Trust Fund established by Miss Margaret Murdoch of Charleston, South Carolina, in honor of her brother, the Rev. Francis J. Murdoch. The Trust, as of December 31, 1966, had a principal of \$24,921.08. The accumulated income, which is designated for the aid of theological students from the Diocese, amounted to \$2,877.17 in November, 1967.

In accordance with the terms of the Trust and the Canons of the Diocese, the Society has given substantial aid to theological students of the Diocese over the years. This aid is given in the form of a loan which is cancelled when the student is ordained or in the event of his death before ordination. As of November one such loan in the amount of \$50.00 has been approved by the trustees in 1967.

generalist, consolidating the interest of the community while relating that interest to the life of other persons with a peculiar set of circumstances, a uniqueness, a life style filled with historical developments, and a clinging desire to be a whole man. He is not a specialist in theology; he is not a specialist in psychology; his speciality lies in his capacity to respond to human need with the resources of his theological and psychological credo and with personal sensitivity to a man's need.

How he does this is largely based on his unique life style and his own personality structure, but the end result must always be the same: personal sensitivity to human need, a recognition of the unique specialized community in which he lives, and his capacity to care for that community

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and bring to it an experienced definition of the Love of God.

My work takes me to approximately a thousand patients per year. In the past year as a chaplain at the medical centers, I have carried approximately 300 hours of counseling. This, for the most part is by way of referral from doctors, clergymen, other medical or para-medical personnel.

It has been my pleasure to be fully incorporated into the staff at both Duke and North Carolina Memorial Hospital. At Duke I have the title of associate chaplain at the Medical Center and Lecturer in the Division of Pastoral Psychology at the Duke University Divinity School. In addition, I am an accredited acting chaplain supervisor with the Association of Clinical Pastoral Education and a professional hospital chaplain with the American Protestant Hospital Association. By my professional identification with the Duke University Medical Center and at North Carolina Memorial Hospital, I am enabled the privilege of exercising my ministry from within the medical center and not from without. This advantage for

Yipes . . . A Girl!

There's a new look on Sundays at the Galloway Memorial Church in Elkin.

At first, members of the congregation had to look twice to make sure they were right.

But, yup, there she was. A girl acolyte.

She is Gina Hart, daughter of Mr. and Mrs. Claude Hart of Elkin. Mr. Hart is a lay reader at the church. And Gina was pressed into service because of an acute boy-shortage. Almost all the boys over age six are away at school.

the exercising of ministry is absolutely essential for a medical center chaplaincy. The medical center being the sophisticated community that it is, seldom responds to one who stands outside its immediate life. This I would suggest would hold true for a local clergyman as well.

During the past year, I have super-

vised in clinical training, 17 men in graduate programs in Clinical Pastoral Education. Among the denominations represented in this training are: Episcopal, Methodist, Baptist, Roman Catholic, Presbyterian and Lutheran. It is largely through my being able to train and maintain students that coverage in the hospital is made as effective as possible. Since my task takes me into two major medical centers with a patient census of approximately 1,300 at one time, it would be impossible to maintain strict patient contact without a training program for students in pastoral care. Though approximately 80 per cent of my working time is spent with patients, it is still necessary to encourage a training program for ministers so that proper coverage in an acute medical center can be made.

During the past calendar year, I have given approximately 100 hours in lecture work to medical groups as well as church groups, church women's groups, etc. During the course of the calendar year, the medical center chaplain has many opportunities to participate in joint staff conferences with other medical and para-medical personnel. Such topics as: "Informed Consent and its Meaning for the Patient," "Blood Transfusions in the Secular Patient who Religiously Oppose It," "Moral and Ethical Issues of Autopsy," "A Punitive Understanding of Illness," "Moral and Ethical Implications of Drastic Surgery," "Kidney Transplants," etc. In the past calendar year, I have participated in four local community committees to investigate and develop a volunteer chaplaincy program for their local hospitals. I have been the training clergyman for two of these group training programs.

In summary, the Medical Center Chaplain is an ordained clergyman. His ordination directs him to respond to the inherent and acquired needs which man finds himself engaged. His parish is a specialized community made up of specialized persons, engaged in the task of healing. The Episcopal Church through its work at medical centers at Duke and Chapel Hill has made a response to a need not only in terms of patient care but also in terms of placing a chaplain in the medical complex to live within it to grow with it.

Who Are the Doubly-Dead?

It is what happens to the person whose burial place is marked by no suitable memorial stone. Soon they are forgotten. When their relations and personal friends have likewise perished, it is as if they had never been. They are numbered among the *Doubly-Dead*. Like those who are drowned at sea "the great waters have gone over their heads." After a while, no one will know where they lived, nor when, nor to what purpose.

That is one of the reasons why memorial stones are set up beside the burial places of our loved ones, that there may remain after them a spot where their memory may be recovered and the quality of our own lives bettered.

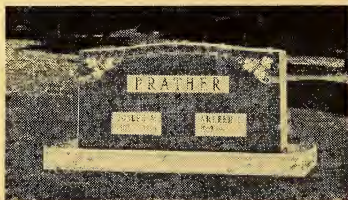
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World Church Briefs:

Ecumenical Developments in Church News Headlines

Repeating their ecumenical service last year Roman Catholic and Anglican Franciscans joined together to celebrate the Feast of St. Francis. This year's service was held at Trinity Church, Wall Street and many from the business community were able to attend. Heading the list of dignitaries present were the Rt. Rev. Charles F. Pynton, Suffragan Bishop of New York, and the Most Rev. Terence J. Cooke, Auxiliary Bishop and Vicar General of the Roman Catholic Archdiocese of New York.

A conference on World Economic development, the first of its kind to be sponsored jointly by the World Council of Churches and the Roman Catholic Pontifical Commission on Justice and Peace will be held April 28-29, 1968, probably on the continent of Africa. Of particular concern to participants will be the human and economic factors concerning the gap between rich and poor nations, and an assessment of these factors from a Christian perspective.

Participation of three world Christian bodies in the 450th Anniversary of the Reformation in East Germany will be limited. The German Democratic Republic (GDR) denied visas to a number of official representatives of the World Council of Churches, the Lutheran World Federation and the World Alliance of Reformed Churches as they were preparing to leave for Wittenberg.

As the Anglican-Methodist Unity Commission of Great Britain met Sept. 22 Roman Catholic and Old Catholic observers looked on and contributed to the discussions. Also heard from was the former Archbishop of Canterbury, Lord Fisher, who had been quite critical of the commission's progress. He was invited to outline concerns. Representatives of "dissenting opinion" in the Anglican and Methodist churches also met with the commission and aired their views.

The 16th session of the Graduate School of Ecumenical Studies, which

began Oct 3, will concern itself with "renewal in the world and in the church." The 57 students enrolled come from 26 countries and include four Roman Catholics as well as Protestants, Anglicans and Orthodox.

World Community Day, Nov. 3, concerned itself with food and clothing, and the worldwide lack of both. This observance by Church Women United involved the participation of thousands of church women across the nation in sacrificial meals and in study sessions.

Roman Catholic and Protestant scholars reexamined the causes and effects of the Protestant Reformation, Oct. 20-21, in a conference sponsored by Union Theological Seminary, and Fordham University. Sessions were held, alternately, at both institutions.

Sewanee Academy Given Honor School Rating

SEWANEE, TENN.—The Sewanee Military Academy has won its 31st Army ROTC Honor School Rating, according to the Rev. James R. McDowell, headmaster.

The announcement came to McDowell in a letter from Mag. Gen. George T. Duncan, deputy general, Third United States Army.

By winning the honor rating the Academy is authorized to display a white star on the sleeve of its cadet blouses. The award was the result of the annual government inspection, conducted at the Academy last Spring.

Sewanee Military Academy, on the domain of the University of the South, has 275 cadets enrolled in grades nine through 12 this year. It is celebrating its centennial year.

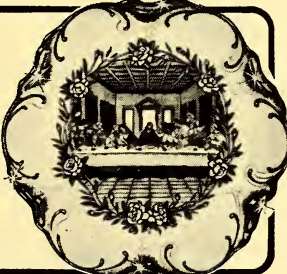
Three Pacific Islands Churches will unite on Jan. 1, 1968 to form the United Church of Papua-New Guinea and the Solomon Islands. The new church will include the United Church of Port Moresby; the Papua Eklesia,

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formerly the London Missionary Society; and the Methodist Districts of New Guinea Highlands, the Territory of Papua and New Guinea and the Solomon Islands.

The first ecumenical conference on the student level was sponsored by the Episcopal Theological School, Cambridge, Mass., as part of its centennial celebrations. Attending were more than 300 students from the Greater Boston area seminaries and theological schools, including Andover Newton Theological School, Boston University School of Theology, Crane Theological School, Gordon Divinity School, Harvard Divinity School, St. John's Seminary and Weston College. Dr. James I. McCord, president of Princeton Theological Seminary and past president of the Consultation on Church Union delivered the principal address.

The Anglican Church of Canada has recently published a French version of the Book of Common Prayer to meet the needs of French-speaking Anglicans. Five thousand copies of "Le Recueil des Prières de la Communauté Chrétienne," the work of the Rev. J. C. Kirby of Montreal Diocesan Theological College and J. H. Bieler, former deputy minister of finance for the province of Quebec, have been printed. Also soon to be published is a translation of the Prayer Book into Japanese for Japanese-speaking Canadians on the West Coast.

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550 Patients Referred To Charlotte Hospital Chaplain

BY THE

REV. MERRILL C. MILLER, JR.

Chaplain To Charlotte Hospitals

During 1967, over 550 patients were referred to the chaplain. About 60 per cent of these came from communities within a 100-mile radius of Charlotte. Most of the remainder were local persons who had no church affiliation. (Their reasons ranged from being "new" to the community to "dissatisfaction" with some priest, parish, or stance of the Church.)

We also ministered to a relatively high percentage of local persons whose parish was temporarily without the services of a minister. Outside of the hospital setting, quite a few relationships with patients, members of their family, staff persons, and others were

continued in an office-counseling setting.

Apart from direct service to individuals, we were invited to present or take part in a number of programs interpreting the Church's concern for suffering people. We participated in orientation programs for nursing personnel and volunteer groups, gave talks to student nurses and ministers, and gave invocations at several hospital-related graduation exercises.

During the year, a progressively more active working relationship has developed with a full-time chaplain serving another denomination in the Charlotte area. Currently a joint effort is underway with a discussion group for interns and residents of a local hospital, and toward the end of the year, a interdenominational group for ministers was started.

Churchman Bible Quiz

BY JANET ADKINS

Churchman Editorial Board

1. Who said: "We have seen his star in the east"?
2. Under what names were the god of the sun and the goddess of the moon worshiped by the people of Canaan and surrounding districts?
3. Who foretold in early Bible times: "There shall come a Star out of Jacob"?
4. Who dreamed that "the sun and the moon and the eleven stars" made obeisance to him?
5. On what occasion did darkness appear on the earth, though the moon

was at the full?

6. Where are these words: "The sun shall be no more thy light by day"?
7. For whose benefit was it that "the sun stood still, and the moon stayed"?
8. Why did King Josiah remove the horses from the temple, and burn the chariots?
9. Of whom was it said: "The stars in their courses fought against (him)"?
10. On whose behalf did the shadow on the sundial go back?

ANSWERS

1. The Wise Men (Matthew 2:1-12)
2. Baal and Ashtaroth (Judges 13)
3. Balaam (Numbers 24:17)
4. Joseph (Genesis 37:9)
5. At the Crucifixion (Matthew 27:45)
6. Isaiah 60:19
7. Joshua's (Joshua 10:12, 13)
8. Because they were being used in the worship of the sun god (Kings 23:11)
9. Sisera (Judges 5:20)
10. Hezekiah's (II Kings 20:11)

(Questions from the *Young Folks Bible Quiz Book*, by Christine McDonald, used by permission of World Publishing Company.)

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(Convention photos by Margaret Darst Smith of The Churchman Editorial Board, John J. Graves of Holy Trinity Church and J. Harold Smith Studio of Greensboro.)



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A Call To Re-examination

Editor's Note: Presented here is the address by Bishop Thomas A. Fraser at the opening session of the recent 152nd annual convention of the Diocese at Holy Trinity Church in Greensboro.

My Brothers in Christ—

This Diocesan Convention is designed to be a self-examination of what we believe, how we spend our money on missions, and to give each delegate an opportunity to express his opinion.

We will have the opportunity to examine what we believe on issues which will be presented in three position papers written by the lay and clerical delegates elected to represent us at the General Convention. These papers have been adopted by the Diocesan Council.

Our Suffragan Bishop will present a self-examination of the money we spend on missions.

Tonight every delegate will have an opportunity to respond to this self-examination at hearings conducted by those who presented the papers. Tomorrow any resolutions that may arise out of these papers and hearings will be discussed and voted on by the Convention.

Tomorrow morning, all delegates will have an opportunity to participate in the proposed New Liturgy, an effort of our Church to put the Communion Service in a present day setting. When you return home we invite you to write the Chairman of our Diocesan Liturgical Commission, the Reverend O'Kelly Whitaker, Rector of St. Luke's Church, Salisbury, and express your opinion of this service in order that our ideas may be expressed on the national level and hopefully have some bearing in further work that will be done on the proposed Liturgy.

If you want to know what the world thinks of the Church, put a collar on backwards and travel. If you want the whole truth, put a patch of purple under the collar and ask, "What do you think of the Church?" The answer comes back quickly. I believe in God, the Church is a good thing, but the clergy, bishops, and so-called churchmen are only interested in themselves, they have no love for people.

It is at this point that the renewal of the Church must begin—a love of people. If a man does not love his brother whom he has seen, how can he love God whom he has not seen? People are the Church business—all people of every sort, race and condition. This must be the measure of every parish and Diocesan program—whom does it serve? And unless the answer is clearly people of every sort, race and condition, then the program should be abandoned. Our Lord came to serve. The Church is an extension of His mission. Our purpose is clear. In the name of God, to the uttermost parts of the earth we must act to serve the world and not ourselves, for he who seeks to save his own life shall lose it, and he who runs the risk of losing his life for our Lord's sake shall save it.

Parish Programs

Laitry and clergy alike have long been disturbed by the high cost of construction of church buildings which are used principally for a few hours on Sunday and very infrequently during the week. We are happy to commend those parishes which have used their imagination in making space available in their church buildings for programs which are of benefit to the community. This is especially true of many congregations which have for a long time provided space without cost to such programs as Alcoholics Anonymous, programs for the ageing, scouting programs, and other community activities. Almost every community is now abounding with needs for space for programs for pre-school children of families where both parents must work in order to provide a minimum standard of living and day care centers for those children who are not yet prepared for a pre-school program. There is also a great need for programs for handicapped children. We encourage every congregation to be generous in the use of its buildings and to be active in rendering whatever service it can to meet the needs of the community.

Vietnam

The war in Vietnam will continue to be a great challenge to the thinking of this nation, and especially to its youth and their parents. At the General Convention

(Continued on page 8)

Self-examination' Theme Prevails; Position Papers, Hearings Key Events

BY MARGARET S. KNIGHT
Churchman Editorial Board

Keystone for the 152nd Diocesan Convention was set in Bishop Fraser's opening address: "This convention is designed to be a self-examination . . . and to give each delegate an opportunity to express his opinion." The annual session was held at Holy Trinity Church, Greensboro, on February 2 and 3.

Main feature of the new design was a series of open hearings on position papers concerning, in Bishop Fraser's words, "what we believe and how we spend our money." Topics of the three position papers were, "Theological freedom," "Ecumenical Relations," and "Urban Crisis." In a fourth, Bishop Moore set out the official position of the Diocese on its mission congregations and the money it spends there. Full text of the papers may be found on pages 4 through 8.)

"Bishop Fraser has restructured our Diocesan Convention this year hoping we can have a series of inquiring and formative conversations, and that responsible Christian understanding and decision-making will take place." Dr. George Penick of Chapel Hill used these words in his introduction to the position papers, which were written by the Diocesan lay and clerical delegates to the General Convention in Seattle last fall. Others who shared in the writing, presentation and discussion of the papers were the Rev. Carl F. Herman, the Rev. Thom W. Blair, the Rev. John A. Gray, the Rev. Thomas C. Smyth, Mr. Henry C. Bourne, Henry W. Lewis, and H. Gilliam Nicholson. The papers had been adopted by the Diocesan Council before they were read to the convention at the afternoon session.

More than 300 people were involved in the four open hearings on the papers held on the first evening of the convention. "I hope no delegate will go home not having said his piece," Bishop Fraser commented next morning. "The point is," he went on, "that your church at its top level, represented by laymen, clergy, and bishops, has taken a position — it doesn't often do that — and it is committed to that position.



OFFICIAL GREETER, BISHOP, HOST RECTOR—"Nat Green," official greeter for the City of Greensboro in the person of William M. Ownbey, extended a welcome to the delegates at the opening session. At left is Bishop Thomas A. Fraser and at right is the Rev. Howard M. Hickey, rector of Holy Trinity Church which served as host for the 152nd annual convention.

We will make mistakes," he continued, "we are bound to. You will ask why your church is doing this. Because it saw the extremity and depth of the crisis in America today, which is a serious threat to the American way of life and to its people. The future of this church and nation lies heavily on my heart. God's church will survive — the question is will we be part of the church."

The only immediate action taken by the convention on the issues discussed in the hearings was passage of a resolution concerning the urban crisis. This resolution, introduced by the Rev. Thomas J. C. Smyth, directed the Diocesan Council to adopt this crisis as its chief priority during the coming year. Full text of the resolution will

be found on page 4.

The new liturgy for the service of Holy Communion was another innovation in the design of the convention. Bishop Fraser and Bishop Moore were celebrants at the service held on Saturday morning. The lesson, the Epistle and the Gospel were read by laymen and women, and Bishop Moore preached the sermon. Music for the impressive service was led by the choir of Holy Trinity Church under the direction of Richard Cox. Richard Eicchorh was organist.

Adjudged by most delegates as the most attractive feature of the new design was the presence of women delegates at the convention. Some 19 women had registered by the opening of the meeting, with some 42 women

delegates and alternates having been certified. They were adjudged by the Bishop to be equal to the male delegates even in the matter of the wearing of hats, when that question was brought to the floor.

Another note of newness was introduced in the acceptance of the invitation issued by the Sandhills Convocation to hold the 1969 Convention at the Carolina Inn in Pinehurst. Marking the first time it will meet in a place other than a church, the acceptance was based on the fact that only a very few churches in the Diocese are large enough to house the convention.

The design of self-examination was applied by Bishop Fraser to many other issues. They ranged from the responsible use of parish buildings and parish programs to the church and the war in Vietnam. He spoke on the necessity of proper business methods for the church; of the necessity for advanced training for the clergy and for the acceptance of the Church's program quota. He spoke out most strongly on the subject of restrictive pledges and the challenge to be loyal churchmen. "Instead of sitting on the sidelines and crying 'Communist,' it is the duty of churchmen to face the problems of our day constructively, to offer alternative methods of solving problems when in disagreement, and to strive for a loyal and bold witness to Christ, engaging people in dialogue in the name of the Christian Gospel but not in smear methods based on half truths, false allegations, and prejudiced opinion. (Full text of the Bishop's address will be found on pages 2, 5 and 6.

Much of the business of the convention was done in the form of reports presented "by title," the text having been published in the pre-convention issue of the CHURCHMAN. The Diocesan budget, allocating 148,171 for the Episcopal Maintenance Fund and \$545,741 for the Church's Program Fund, was passed without a dissenting vote.

Admitted to new status in the Diocese by the Convention were St. Andrew's Church, Rocky Mount, from mission to parish. The Rev. John McKenzie is rector. St. Christopher's, High Point, was raised to organized mission from parochial mission. The Rev. Ben Wolverton is priest-in-charge. St. Barnabas, Greensboro, with the Rev. James T. Prevatt as priest-in-charge,

'Crisis In Our Society' Resolution

WHEREAS: The crisis in our society has been recognized as the urgent priority for the mission of the Church;

WHEREAS: The General Convention has called upon the Diocese to become involved in this crisis in American life;

WHEREAS: The Diocesan Council set before us a position paper which generated widespread interest and focused our attention for action on this matter in this Convention;

WHEREAS: The urban population of the State of North Carolina is chiefly our pastoral responsibility.

THEREFORE be it resolved: That the 152nd Annual Convention of the Diocese of North Carolina direct the Diocesan Council to adopt this crisis as their chief priority during 1968 by designing an appropriate structure, to explore the needs within our own Diocese; to determine available resources; and to develop on the local, area, and diocesan levels programs such as:

1. Providing scholarships for the poor to attend existing parish nurseries and kindergartens.
2. Establishing pre-school education opportunities for the poor.
3. Encouraging churchmen to provide leadership and support for the disadvantaged to be heard in city councils by housing authorities, and other decision making groups.
4. Supporting efforts on the part of industry and education to enable the unemployed and under-employed to improve themselves through advanced training and to find better opportunities to improve their economic status.
5. Sponsoring low-cost housing for the poor.
6. Increasing the opportunities for the young to benefit from Diocesan camping and educational facilities.

was given the status of organized mission of the diocese.

New clergy introduced to the convention were: Dr. Alan W. Jenks, St. Joseph's, Durham; The Rev. Robert McKewin, Penick Home, Southern Pines; the Rev. Joseph W. Buchanan, assistant at St. Peter's, Charlotte; the Rev. Robert L. Williams, Jr., Church of the Messiah, Mayodan; the Rev. Wilbur Sims, St. Luke's, Eden; the Rev. Steirling Gordon, associate at St. Mary's, High Point; the Rev. James Prevatt, St. Barnabas, Greensboro; the Rev. Hall Partrick, Christ Church,

Walnut Cove; the Rev. Clyde Beatty, chaplain at St. Augustine's, Raleigh; the Rev. J. A. Viverette, J. chaplain at Wake Forest, Salem College, and Bowman Gray Hospital, Winston-Salem; and the Rev. Robert V. Orvis, Emmanuel, Warrenton.

Final business of the convention came just after noon on Saturday with the report of the committee on cotesy. The presentation was made by Mrs. John D. Eller, Jr., of St. Paul Winston-Salem. Among those who received her thanks were the Rev. Howard M. Hickey, rector of Holy Trinity

Convention Election Results

Here are the results of elections held during the 152nd Diocesan Convention at Greensboro:

Diocesan Council: The Rev. Robert Ladehoff, Charlotte; the Rev. L. Barti Sherman, Charlotte; the Rev. William C. Spong, Durham; Don P. Blanton, Lexington; Tom A. Fanjoy, Statesville; Dr. George D. Penick, Chapel Hill; E. Prezell R. Robinson, Raleigh; Mason Thomas, Jr., Chapel Hill; Mrs. Eric Flanagan, Henderson; and Mr. Kenneth Knight, Raleigh.

Standing Committee: The Rev. E. Dudley Colhoun, Jr., Winston-Salem; the Rev. Howard M. Hickey, Greensboro; the Rev. O'Kelley Whitaker, Salisbury and Joseph B. Cheshire, Jr., of Raleigh.

Trustee of the Diocese: R. Lee Covington, Raleigh.

Trustee of St. Mary's Junior College: The Rev. Thomas J. C. Smyth, Greensboro.

Board of Managers, Thompson Orphanage: Erwin L. Laxton, Charlotte; James O. Moore, Charlotte; and Dr. John D. Wilsey, Winston-Salem.

Trustee of Kanuga: John Clayton Smith, Raleigh.

Trustee of University of the South: The Rev. Thomas J. C. Smyth, Greensboro.

Church Needs Freedom To Re-examine

Editor's Note: This is the position paper presented at the 152nd Diocesan Convention by the Rev. Thom W. Blair of Charlotte.

At the General Convention in Seatonsville, N.C., the Church adopted the report of omission headed by Bishop Bayne on the theological situation faced by the Episcopal Church today. In the section of their report they made the following statement:

"God makes men free. It does not enslave His Church to try to hobble their minds or inhibit their search for insights into truth. The Church can only so tolerate but should actively encourage free and vigorous theological debate, application of the Gospel to social wrongs, restatements of Christian doctrines to make them more intelligible to contemporary needs, and experimentation with new forms of worship and service. Any time the Church may run by fostering an atmosphere of genuine freedom are not compared to the dangers it surely will encounter from any attempts at

suppression, censorship or thought control. The Church can command the respect of modern man only if it has the confidence, courage and honesty to test its faith in the free market place of ideas. We believe that the historic Christian Faith can stand that test, and are not afraid to have it subjected to the most searching scrutiny."

The implementation of this position requires that the Church have the courage to allow vigorous theological debate on matter of the doctrine, and also controversial discussion of the application of the Gospel to social wrongs today. The parishes of this Diocese cannot be well served by guarding and protecting them from anyone who is seeking to restate the Christian Faith in new or disturbing ways. It is important for the Diocese to encourage discussion, and not to seek to exclude from its boundaries those who would make members of the Church re-examine their basic positions.

Our College Chaplains would not be well served if the Diocese forbade them to allow controversial discussion to take place as part of their pro-

gram. The Church must have confidence that truth can stand up under the most intensive scrutiny. To seek to protect it from attack is to cast doubt upon its validity in the eyes of the world. While the state may deem it necessary to forbid certain speakers from using public buildings, those who have responsibility in the Church can certainly not be instructed to close their faculties to honest and open debate.

This spirit of freedom of the pulpit, which is embodied in our tradition, must be reflected in the whole life of the Diocese. In the words of Bishop John A. T. Robinson, "All exploration whether in the theological or the social field involves the risk, indeed the certainty of mistakes. But it is at least arguable from the study of Church history that more damage has almost always been done in the long run by the suppression of opinion than by any error given reign by freedom. At any rate, the Church must act on the assumption, until proved otherwise, that freedom under any instance would be less harmful than the attempt to curb it."

Urban Crisis' A Chance To Witness

Editor's Note: Following in the position paper on the Urban Crisis presented at the recent Greensboro Convention by Henry C. Bourne of Tarboro.

The Presiding Bishop put before the Church at the General Convention in Seatonsville the great opportunity for the Church to witness at this particular time. This is what we have come to call the "urban crisis." It seemed to me and to those who represented us at the Convention that this was God's will for our witness in our day. You have all read in THE NORTH

CAROLINA CHURCHMAN answers to questions asked by many concerning this work on behalf of the Church.

It should also be said that in the Convention the following was adopted:

"We further ask that in every Diocese . . . there should be programs enlisting, supporting, and offering direct, individual lay involvement in renewal of the community through such means as

"A. Capital investment to stimulate jobs and income in the ghettos.

"B. Provision of low-cost mortgages and other credit arrangements.

"C. Offers of technical or professional services to organizations of the poor.

"D. Investment for low-rent or low-cost housing.

"E. Development of other means of self-help among the poor.

". . . Our deepest concern is that the response of the Church in our time be not words alone, but deeds. . ."

It should be noted that the largest single item in the 1968 allocation is

over six and a half million dollars for overseas operation. But, as with the urban crisis, the Church looks to the Diocese to implement the whole program through their own imaginative, creative ways of witness.

The program of the Church for the next three years was adopted by elected representatives from each Diocese and Missionary Diocese, both lay and clerical, and with concurrence of the House of Bishops. Few conventions in the past have had more thorough discussion of major items. Hearings were held at which any member of either House was invited to speak. All were heard. Hence, the budget that we have for the National Church is truly representative of our response to the leading of God's Spirit.

Quotes

The Diocese of North Carolina has long accepted on the first priority in its budget the obligation for the payment in full of its National Church quota. The House of Deputies at the 62nd General Convention passed a

Mr. Tom O'Neill, general chairman for the Convention, and Phillip M. Russell, vice-chairman. Other committee chairmen for the host church were: Mr. Richard G. Cox, Mrs. John Lucas, Mr. Richard M. Egan, Edwin M. Holt, Mrs. Ray H. Stallings, Mrs. M. E. McEneaney, Ralph A. Stephenson, Michaux Rocker, Joseph D. Noell, Philip Carlsson, and Paul W. Schenck, Jr.

resolution to discontinue the Church's quota system and to operate financially under a plan of voluntary giving, adopting the partnership plan for each Diocese in its contribution to the National Church. The House of Bishops refused to concur, giving as their reason that this program had not been sufficiently worked out to meet the needs of our day; hence, our Diocesan commitment to accept and pay the quota to the National Church remains unchanged.

The abandonment of internal Diocesan quotas and assessments has for many years been advocated by those who believe that each member should conscientiously and voluntarily, rather than on the basis of budget figures, quotas or assessments, determine what part of himself and his worldly possessions and income he desires to dedicate to his Church. This annual voluntary pledge would be the basis for the budget of each parish and mission, including its contribution to the

Diocesan Program, which in turn would contribute under such partnership plan to the National Church.

The adoption of the non-quota and partnership plan requires "great faith" in the voluntary response of all members. On the other hand, there are those who feel the Church's Program Quota should be a mandatory quota the acceptance and payment of which would be a requirement for representation at Diocesan Convention.

Unity Aids Church Accomplishment

Editor's Note: Here is the position paper presented at the recent Diocesan Convention by William Nicholson of Raleigh. It deals with ecumenical relations.

The recent General Convention affirmed "that the object of our Church's ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised, and that each separate activity be a step toward the fullness of unity for which our Saviour prayed."

One evidence of our determination to work toward this unity is our participation with other denominations or Communions in local, State, National and World Councils of Churches. We cooperate in these Church Councils not only because we know that this helps to reconcile the separations of Christ's people but because we have learned beyond doubt that through these Councils we can accomplish much of God's work that individual communions would be unable to undertake. The representatives of our Church on all of these Councils, local, State, National, and world-wide are elected by bodies with jurisdiction in our Church.

No Council of Churches, whether local, state, national or worldwide, is a jurisdictional body; it has no authority or administrative control over its member communions. When it adopts a policy statement or a resolution, it speaks only for itself, and in most instances it is speaking to its member communions; never does it pretend to speak for all the communions of each communion that it repre-

sents. The fact that we are fairly represented on the policy-making Boards of the various church councils does not mean that the council will always express the position of the Episcopal Church, because our representation, like the representation of each separate communion, is a minority; however, our continued financial support demonstrates our conviction that councils of churches render an indispensable service to Christ's Church.

A further example of our church's resolve to work toward Christian unity is our participation in the *Consultation on Church Unity (COCU)*. The Episcopal Church does not believe that one vast "denomination," requiring uniformity throughout, is necessarily desirable. We neither wish nor intend to absorb, nor be absorbed by, other Christian denominations. However, we have long accepted the fact that our Lord founded and meant there to be one Church and, on the authority of the New Testament, all people duly

baptized with water in the name of the Holy Trinity are members of the one Holy Catholic Church.

Therefore, the Episcopal Church has committed itself through COCU to share in the development of a plan for Church unity with the following denominations: The United Presbyterian Church USA ("Northern"), Methodist Church, United Church of Christ, Disciples of Christ (Christian), Evangelical United Brethren Church, Presbyterian Church US ("Southern"), African Methodist Episcopal Church, African Methodist Zion Church, and the Christian Methodist Episcopal Church. As we reach toward Protestant Churches on that hand, we are working no less earnestly on the other hand with Roman Catholic, Lutheran and Orthodox Communions (Greek, Eastern and Russian) to achieve greater understanding and cooperation.

Another action of General Convention which is considered ecumenical in nature makes it permissible for baptized members in good standing of other Christian traditions properly to receive Holy Communion in the Episcopal Church not only on special occasions of ecumenical gatherings, but also in circumstances of individual spiritual need when, on their own initiative, they wish to do so. By yet another Convention action, ministers of other denominations may, with the permission of the Bishop, be invited not only to "preach the Gospel," but also to assist at marriages and burials in the Episcopal Church.

Although the General Convention at Seattle took some impressive stride towards Church unity, it stated that the Episcopal Church cannot be committed at this time to union with any other denomination.

Film Available

A filmstrip presentation with sound on the recent 152nd annual convention of the Diocese of North Carolina is currently in preparation and will be ready for local use by late March.

Being assembled under the direction of the Rev. Frank F. Fagan of Statesville, chairman of the Diocese's Department of Stewardship and Communication, the slide movie is expected to be widely utilized as a tool in interpreting the convention.

It may be reserved for parish and mission use by contacting Mr. Fagan at Trinity Church at Statesville.

Mission Church Problems Examined

Editor's Note: This is the address by the Rt. Rev. W. Moultrie Moore before delegates to the 152nd convention of the Diocese. It deals with activities of the Department of Missions.

The Diocese of North Carolina needs consistent policy with regard to the official position which the Diocese will take toward all our missions. Such a policy will enable the Department to understand its work more clearly. The Diocese will more clearly understand its purpose in the mission, and the mission may more clearly understand its relationship to the Diocese. This policy when developed must be strong enough to define clearly the role of everyone involved, but it must be flexible enough to allow for changes and developments in the missions as they come about.

Such a policy might have two parts. First, it is our purpose and concern that the Christian Gospel be preached and witnessed to by every mission congregation of the Diocese and that the sacraments and the pastoral care of the ordained ministry be available to the members of each mission. Secondly, our concern is that each mission understand its own responsibility as a congregation of the Christian Church and maintain this responsibility with integrity, understanding the standards of good stewardship of all of this world's goods, in particular those monetary goods given the Church as alms by our faithful people throughout the Diocese.

It is an obvious fact that operating the Church is more expensive every day. The cost of living for clergy families is increasing at the same rate that it is for everyone else. Clergy salaries must be expanded to accommodate the needs these families have. The maintenance of buildings and the purchase of supplies is also increasing. A congregation whose membership is static will be increasingly strained to maintain the status quo, to say nothing of expanding their financial program to accommodate these new needs and demands.

The mission congregations of our Diocese can be divided into four general groups:

- 32 who are losing their membership
- 11 who are static



BISHOP MOORE

... Discussing Mission Problem

- 12 who are growing slowly
- 5 who are growing rapidly

Four missions have become parishes in the last five years. One mission is applying for parish status at the 1968 Convention, and a parochial mission is applying for admission as a Diocesan mission.

We ask that each mission evaluate itself with activities using some of the following questions:

1. What is the Church?
2. Why are we in existence as a congregation of our Church?
3. What useful service to the community, the Diocese, the world could

be rendered or is being rendered by this congregation?

4. If it were closed, what difference would it make?

5. Can the Diocese continue to subsidize this mission in view of rising costs and fewer available clergy?

6. What can the Diocese do to help the mission Church?

7. Would consolidation of more of our smaller churches help them make a better witness to Christ, serve Him more effectively, and offer a better stewardship of the monetary gifts God has given us?

In this day when so many people are rejecting the Church as meaningless and irrelevant, we must find ways to renew its life and to strengthen its witness. We must search for new forms that the Church may take to proclaim the relevance of the Gospel to a changing culture. *We must convince the world that the Church is not an island of serenity but the advance guard of God's people carrying His love and justice into the world.*

We approach this time of change with great hope because of the dedication and faithfulness of the many people in our mission congregations. We must not only have their help but their advice in seeking the best way to adapt to new situations. There will be in some instances inconveniences, some real sacrifice, and above all, the mixed feelings and anguished hearts that always come with change; but we seek your support to make the Church in the Diocese of North Carolina a faithful steward of the resources with which God has blessed us.

STATISTICAL ANALYSIS WORK DONE THROUGH THE DEPARTMENT OF MISSIONS FOR THE YEAR 1966

| | |
|--|----------------|
| Missions or aided Parishes..... | 62 |
| Number of Clergymen serving under the Department..... | 33 |
| Total number of Communicants | 3,696 |
| Total number of Baptized Members | 5,747 |
| Total Annual Disbursements by 62 Congregations..... | \$509,235.00 |
| Total Disbursements by the Diocese for Mission Operations..... | \$118,725.00 |
| Total Disbursements by all Parishes and Missions..... | \$3,096,041.29 |
| Baptisms | |
| In the year 1966..... | 150 |
| Total gain in the year 1966 (includes transfers)..... | 450 |
| Confirmations | |
| In the year 1966..... | 145 |
| Total gain in communicants in 1966 (includes transfers)..... | 233 |

RE-EXAMINATION (Continued from page 2)

vention the House of Bishops was addressed by a young man who is a graduate student at the University of Louisville and last year's President of the National Episcopal Students Committee. He spoke passionately to this subject. He closed with the words, "The world awaits your moral leadership on this issue. Your silence would be deafening. For God's sake, for the sake of young men in Vietnam, and for the sake of young men at home facing a crisis of conscience, speak. Speak boldly if you can, speak prudently, if you must, but speak!" This request is coming to the Church from many young people and adults in this Diocese.

The complexities of a changing world express themselves differently in different parts of our nation. The Church responds differently in the different situations in which it finds itself. The same is true in different parts of the Diocese. These differences, both economic and social, test the strength of our unity. We must not be found wanting in either strength or unity.

No matter what your personal opinion of the war in Vietnam may be, we must be supportive of the men of this nation who have been obedient to the call of their country and who are serving even unto death.

On the other hand, we must recognize the moral struggle of young people who in good conscience desire to be obedient citizens but are confused by the many different opinions expressed by voices they have been taught to hear with authority.

For every sane person, war is the choice of the lesser of two evils, in short, a compromise; but the world is growing cold on compromise. Of one thing we are certain, the Church can only compromise with the culture in which it is set as long as the culture is not an offense to the Gospel. When a Christian in good conscience believes that the culture is an offense to the Gospel, he has no choice.

On the matter of Vietnam and any other matter, we admit that the challenge of the Christian Church is to bring peace and harmony among all people. For those who are highly disturbed on either side of the Vietnam issue, we might remind them of a challenge right here at home, within easy traveling distance of any congregation in this Diocese, where we are neglecting to do all that we might do to bring to an end the shooting, the killing, and the bombings of innocent people.

Business Methods of Vestries

Canon XV of our Diocesan Canons states clearly the business methods to be followed in Church affairs. Item No. 6 under Canon XV states that all accounts shall be audited annually by a certified or independent public accountant or by such an accounting agency as shall be permitted by the Department of Finance. Item 9 of the same canon states that the Department of Finance may require copies of any or all accounts described in this section to be filed with it and shall report annually to the Convention of the Diocese upon its administration of this canon.

This is a sad subject for me to approach, but one which I feel I must not overlook in this address. It has come to our attention in the past year that a number of both parishes and missions are failing to have an annual audit of their books. We have more than one instance where the Bishop has had to call for the books of a congregation and an audit has shown that affairs have not been conducted in a business-like method.

We have had other situations where questions have been brought to the Bishop's office about the use and appropriations of money by vestries. The support of any congregation is greatly jeopardized when people begin to question whether their offerings are being used for the purpose for which they were designated. I have tried in each instance to uphold, and I hope not unwisely, the integrity of vestries in the use of church funds. It seems to me that it is imperative that each congregation abide by this canon requiring an audit, and that copies of the audit shall be sent to the Finance Department of the Diocese. This does not mean that the honesty of anyone is being questioned but simply that we must follow good business practices.

In this past year, the Department of Finance has notified each clergyman and treasurer of the necessity of an audit, and unfortunately it has come to our attention that some congregations do not intend to do this. It seems to me that if such is the case, the only course of action open to this Convention is to make

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Mr. Hethcock's Address

Director Of Program Various Activities

Editor's Note: Below is the address of the Rev. William Hethcock, director of program for the Diocese, at the Greensboro convention.

I am speaking to you this afternoon as the Director of Program of the Diocese of North Carolina. I am reporting to you in as brief but in as thorough a form as possible on the program activities of the Church in our Diocese during 1967. Please understand at the beginning that the work of many is represented in my report. It includes some duplications of the packet and some omissions, but it is an outline of what we have been about in 1967.

There are customarily two clergy assigned to the Office of Program. As many of you know, the Reverend Charles Greene served as Director of Program until September 30, 1967, the effective date of his resignation, which permitted him to become Rector of St. Grace Church, Nyack, New York. Our Department very much misses Mr. Greene and the talents which he brought to bear in his service in this Diocese for the 4 years in which he was in the Diocesan House, and many of the programs about which I report. Information to you today are directly owing to Mr. Greene's leadership.

Our Diocesan staff has attempted to make clear this year what we see our primary function to be. We see ourselves as a communications or nerve center for the life of the Diocese, and we see our primary task to be organizing and carrying out those programs of the Church which the individual parish is not in a position to sponsor for itself. We intend in this role to provide an opportunity for the parishes to unite in programs that cannot be completed by any one congregation, and we see our job also to be offering training and assistance to congregations when they need and require it, to enable them better to do the job that they can do by themselves. As we serve in this capacity, we are constantly sensitive to the fact that the life of the Christian Church fundamentally and essentially exists in parishes where

apsules Diocese



MR. HETHCOCK
... Giving Activity Rundown

ple come together to worship and out to serve. While it is theologically and historically true that the Diocese is the basic unit within the Anglican form of the Christian Church, the Diocese has life only because there are individual parishes in which are the people of God. Our primary purpose is to serve those people and these parishes and missions. Any single thing that we do that fails to be of assistance and importance to at least one of you is a failure in our purpose and in our intended effectiveness. These things are constantly before us in the Office of Program as we go about doing our work.

I suspect that there are two principal examples of this purpose which have been planned and carried out during the fall of 1967 in our Diocese. Well before the meeting of the General Convention in Seattle in September, the Commission on Liturgies in our Diocese was planning how the most effectively to prepare the Diocese for the introduction of the newly proposed liturgy for the Holy Communion in the event that the Convention approved the New Liturgy for Trial Use. Within a few days after the close of the Convention, congregations in the Diocese were invited to a special conference on the New Liturgy in Durham.

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RE-EXAMINATION

(Continued from page 8)

the practice of an annual audit and the submitting of a copy of that audit to the Department of Finance another item to be included under Section 3 of Canon XX of the Diocesan Canons which sets forth what is essential in order for a congregation to maintain its status as a parish in this Diocese.

Advanced Training for the Clergy

The Pusey report on theological education which was presented at the General Convention and widely reported by press and magazine, also a copy of which is in the hands of each clergyman, indicates the need for post ordination training for our clergy. The need for continuing education is not new to men in industry. The rapid advances in knowledge, methods, and discipline is widely recognized in every professional field and readily admitted by each clergyman. In brief, I would encourage every vestry and mission committee to give its clergyman every opportunity to upgrade himself professionally. We would discourage requests for exorbitant periods of time off, but we would also encourage clergy and vestries to make time available and that this period for study not be considered as vacation. It may also be necessary for each congregation to give some financial assistance. It is worth every congregation's effort to put this item in their budget and to assist their clergyman in worthwhile programs of continuing education. In the meantime, the Diocese will continue its sponsorship of programs and conferences for this professional development of the clergy as long as funds are available to the Bishop.

Church's Program Quota

This is always a subject of active interest in the fall of each year. Everyone has a different point of view. We were most interested in the reaction of clergy and vestries at the two meetings held this fall, one in Wilson, and one in Lexington, where we went to the vestries to canvass them just as each vestry must, in turn, canvass its congregation. We are happy to say that full acceptance of quotas for the 1968 budget has improved over that of 1967. Last year we fell \$35,000 short of full acceptance of quotas. This year we are \$13,750 short. This is still alarming, because the Diocesan Council presented to you a budget for 1968 that was almost exclusively salaries. You will be presented a balanced budget for 1968 only because we have a vacancy in the position of Assistant Director of Program and by reducing the budget for mission clergy salaries.

We are disturbed by congregations which are developing a record of non-acceptance of full quota. This is not difficult to understand where a congregation finds itself in the midst of a diminishing population and economy. It is, however, hard to understand when a congregation is located in a growing area of population and they continue to spend money on the material fabric of their church and parish house but then claim an inability to meet their responsibilities to the Diocese.

It has been an established principle in this Diocese for many, many years that our first priority is giving to others. This is for the Diocese its Church's Program Quota to the National Church, and for each congregation its Church's Program Quota to the Diocese. There are congregations in this Diocese which at great cost and sacrifice to their own desires accept their pledge to the Church's Program budget of the Diocese, deny themselves something which seems to be a lot closer at hand and of more personal interest, and it is not unknown for a congregation to borrow money in order to accept their pledge in full and pay it.

There are, of course, those who feel that there is no need for us to take so seriously our giving to the budget of the National Church. I would like to remind these people that the National Church returns to the thirty-nine counties of the Diocese of North Carolina for work of the Episcopal Church in the Diocese of North Carolina more money each year than our total Church's Program Quota. We are in fact to some extent subsidized in the overall program of the Episcopal Church in this Diocese by the National Church. Our failure to meet our full commitment would be less than gracious, obedient and responsible.

In some of our parishes commitment through the acceptance of the full quota and the payment of it comes at great cost in the terms of personal feelings and emotions. We want to commend the rector, wardens and vestry of St. Michael's

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CAPSULES

(Continued from page 9)

Details and planning for the Conference had been carried out by the Liturgics Commission and by a special committee on arrangements in Durham. Liturgical specialists were present at the Conference to give good instruction and helpful, practical advice to the clergy and laity present on how best to introduce the New Liturgy to the congregations of the Diocese.

Another example of the kind of thing about which we are speaking is the second Annual Acolyte Festival in the Duke University Chapel on October 21. The Diocese is attempting through the Acolyte Festival to offer an opportunity to local parishes to honor the Acolytes who serve Sunday after Sunday in the worship of the Church. After the Holy Communion, the 1400 Acolytes and their adult sponsors and chaperones enjoyed a luncheon together, and they attended the Duke-Clemson football game in the stadium on the Duke campus. We now have two Acolyte Festivals under our belt, so to say, and we are assured that they should become a permanent part of the annual program of our Diocese.

The Department of Christian Education sponsored in the fall of the year three Teacher Training Days for Church School Teachers in local congregations. Two of these were for all Church School teachers using any course of study authorized by their clergy and Christian Education Committees. One of these three Teacher Training Days, the one in Greensboro, was for teachers who specifically use the Seabury Series published by the Executive Council. For this latter of the three days, we invited to our Diocese curriculum writers from the Executive Council staff in New York. These days were attended by slightly more than 200 Church School teachers in the Diocese. The Department felt that such encouragement to Church School teachers is important since many people who are asked to teach differ owing to their feeling that they are not qualified to do so. These programs were designed to give encouragement and support.

The Department of Christian Education has recently consulted with members of the Department of Christian Education on the national level to offer themselves to the National Department as an area in which pilot

(Continued on page 11)

RE-EXAMINATION

(Continued from page 9)

Church in Raleigh, as well as the rector, senior warden and vestry of Christ Church, Raleigh, all of whom ran the risk of splitting their congregations in order that they might be faithful in their stewardship to others as well as to themselves.

It has been strongly suggested by lay people that the Church's Program Quota be made compulsory upon each congregation inasmuch as the overwhelming majority of our congregations do accept their quota in full and pay it, and those who have a just and reasonable request for a reduction of quota can obtain that reduction through a presentation of the facts to the Department of Finance of the Diocesan Council.

Restrictive Pledges

When a person is confirmed as a member of this Church, or elected to an office in this Church, he voluntarily places himself under the doctrine, discipline, and worship of this Church. When he violates that doctrine, discipline, and worship, he places in question his good standing as a communicant of this Church.

In my last Convention address I stated clearly that "I am not about to lead any segment of this Church in rebellion against the whole Church nor to give comfort to anyone who desires to do so." I further stated that "it is our function, as a Church, to overarch the differences of all people and not to identify with any particular class, nation, race, or power structure."

Since the last Convention there has arisen again a group of people who identify themselves as Concerned Churchmen, the same label used by Mr. James Dees before he renounced the ministry of this Church and formed a church of his own. Opposition is one thing, but disobedience and disloyalty are another.

In the past we have tried to deal pastorally with people who had objections to the Church. We have learned that you cannot minister to these objectors on the basis of friendship but only on the basis of commitment to Christ. It is only here, in commitment and conviction, that we can be friends in Christ. The leaders of the so-called Concerned Churchmen are misleading many good and unsuspecting churchmen by discrediting the leadership of the Church and are seeking to destroy the program of the Church by trying to influence vestries, clergy, and their bishops through the power of the dollar. It must be clear that if we are to be led, we will be led by the cross but not coerced by the dollar. It is our hope that those who have been misled will find this challenge more inviting than the scurrilous charges with which they have been deceived.

At their best, these objectors do not seem to understand that rapid technological advance plus the population explosion create sociological problems from which the Church cannot live a separate life. At their worst, these people do not seem to have good motives for they do not choose to abide by the legislation on this Convention or the General Convention and they spend much time and effort trying to persuade others to do likewise. This is disloyalty and disobedience to the doctrine and discipline of the Church.

It is said that we should have to come to the parting of ways, but it may be a source of joy and strength to us that we have been forced to admit that our allegiance is to Christ and that we cannot be swayed by people or their money, and that our challenge is for people to be loyal churchmen.

Instead of sitting on the sidelines and crying, "Communist," it is the duty of churchmen to fact the problems of our day constructively, to offer alternative methods of solving problems when in disagreement, and to strive for a loyal and bold witness to Christ, engaging people in dialogue in the name of the Christian Gospel but not in smear methods based on half-truth, false allegations, and prejudiced opinion.

This is no time for us to be afraid. This is the time for us to find our courage in Christ, to challenge boldly those who criticize us, to speak the truth in all honesty, and to live in the truth.

Restrictive pledges to the Church's budget which the Concerned Churchmen propose are nothing more than bribes to force clergy and vestries to act against the dictates of their conscience. Fortunately, the people who indulge in these practices represent only a small but vocal fraction of the people of this Diocese as evidenced by your response to the 1968 budget. But when they tempt us to abandon the intellectual and spiritual freedom that is part of the Christian life,

CAPSULES

(Continued from page 10)

programs in teaching might be used on an experimental basis. This continuing project of close relationship between our own Department and the Department in New York is hoped to bring about some creative experimentation in teaching among adults and children in the Diocese.

Our Diocesan Department of Christian Education cooperates also with the Fourth Province or the Province of Delaware in providing annual Leadership Training Institutes for clergy and lay people. Over the past few years some 30 persons from our Diocese have been in attendance in these Institutes. They are designed primarily to give sensitivity training and leadership skill training to clergy and lay people who can use such a learning experience both on the Diocesan and the parochial level. These Leadership Training Institutes are a contemporary manifestation of the group dynamics learning processes introduced in the Church in the early 50's as a reflection in the Episcopal Church of the same kind of training being used by the National Training Laboratories. These training experiences are similar, I am sure, to any management training programs in which members of this Convention have participated in their businesses and professions.

The Department of University and College Work is another dimension of the Diocesan program. The Diocese of North Carolina has at present eight full-time college chaplains and a number of other parochial clergy who have part-time responsibility on college campuses within the Diocese. We also participate as a denomination in three college campus experimental ministries of an interdenominational nature, namely, at A & T College in Greens-

boro, the University of North Carolina at Charlotte, and North Carolina College in Durham. The Department of University and College Work is engaged in looking at all of these ministries and attempting to discover how the Diocese may in an even more responsible manner respond with effective ministries to the large numbers of campus communities in these 39 counties that make our Diocese.

One of the most enthusiastic and energetic departments we have in the Diocese is the Department of World Mission. This last year, 1967, was the final year in the 6-year Companion Diocese program with the Diocese of Panama. This Department of World Mission has enjoyed the kind of good leadership that has helped to make this Companion Diocese program particularly effective and helpful not only to our Diocese but to the Episcopal Church as a whole.

The Department of World Mission administered youth exchange programs between Panama and the United States. In two successive summers they sent young people from our Diocese to join in work projects in Panama and received during last winter a group of young people from Panama to visit in our State for 4 weeks. This cultural exchange between young people is being continued this year.

The Department of World Mission also sponsored a fund raising campaign during the closing months of the Companion Diocese program, and a sum in excess of \$20,000 was sent to the Bishop of Panama from this Diocese.

The Department of Christian Social Relations during 1967 conducted thorough fact-finding investigations in our Diocese to learn what programs in the area of CSR are presently being conducted. On the basis of this data, they project during 1968 the development of programs of specific help in these areas.

Under the general area of Christian Social Relations, though not specifically the responsibility of this De-



AWARD RECIPIENTS—The Bishop's Award for service to the Diocese "above and beyond the call of duty" was presented to 10 persons at the Diocesan Convention by Bishop Fraser. Receiving the awards were Edward H. Heyd of Salisbury, whose award was received for him by Julian Robertson; Mrs. Maude Chadwick of Raleigh, (posthumously), received by her rector, the Rev. James Beckwith of St. Michael's, Raleigh; A. Lee Foster, Jr., of St. Andrew's, Greensboro, whose award was received by his son-in-law, R. Winston Bell; The Rev. I. Harding Hughes of Raleigh, accepted by his son, I. Harding Hughes, Jr.; Paul Fulton of Walnut Cove, received by his wife; Al Furrington, Jr., of Raleigh, received by Mr. Beckwith; Eric Rogers of Scotland Neck; Leonard B. Hardy of Raleigh; Edwin M. Holt of Greensboro; and Walter N. Hobbs, Sr., of St. Martin's, Charlotte.

partment, our Diocese operates two institutions which are reporting to you separately. One of these is the Penick Home for the Ageing in Southern Pines and the other is the Thompson Orphanage and Training Institution in Charlotte. Also in the area of Christian Social Relations, the Diocese of North Carolina employs two full-time hospital chaplains, one working in Charlotte hospitals, and the other working at the North Carolina Memorial Hospital and the Gravelly Tuberculosis Sanatorium in Chapel Hill and at the Duke University Medical Center in Durham. These two men are directly responsible to the Bishops for their work and for their program.

The Department of Stewardship and Communications has had an exceptionally busy year. They are primarily responsible for any radio or television activities of our Diocese, and they were especially effective in obtaining television coverage throughout North Carolina in 1967 for the Consecration of our Suffragan Bishop. The Department of Stewardship and Communications also conducted effective programs of instruction and guidance for local Every Member Canvass Chairmen and teams. They also sponsored two open forums in the Diocese between congregational representatives meeting in Wilson and Lexington with the Bishops and the members of the Diocesan staff. This Department is at work at this moment getting radio and television coverage of this Convention as it progresses.

Another very busy department during 1967 has been our Department of Long Range Planning, which has worked constantly to look carefully and critically at structure and organization of our Diocese and to continue to recommend ways in which we might operate more efficiently. Several rather exciting suggestions have been made by this Department, and a green light has been given by the Diocesan Council to begin to find better ways in which to operate our program. We anticipate in 1968 some exciting and creative experimentation in the structure of our departments owing to the efforts and studies of this Department.

The Program Office is more involved in some departments than in others. We are present to the Department of Finance, attempting to interpret the financial needs of the various facets of the Diocesan program as the Department of Finance needs and requires

this information and help.

In addition to these departments, the Program Office is also prepared to assist the Commission on Liturgics, about which I have spoken previously, the Commission on the Armed Forces, and the newly formed Commission on Ecumenical Relations.

The Program Office at the Diocesan House is involved in many other activities in our Diocese which are not specifically a responsibility of any department. I am personally by virtue of my office adviser to the Diocesan Youth Commission. This Commission of elected young people consists of 18 high school students. They are responsible for planning the Annual Convention of young people and for any other plans and activities during the year which involve Young Churchmen above the parish level. I serve as a consultant to the official Board of the Diocesan Episcopal Churchwomen, hopefully offering them assistance and help in their various programs and in

planning their own Convention and Spring Planning Days. I am consultant to the Board of Directors of the Laymen of the Diocese, assisting them in planning their annual Convention.

Of primary interest to our Bishops is the continuing education and upgrading of our clergy in order better to enable them to do their work among the people whom they serve. In this regard our Department has arranged a Clergy Counseling Seminar under the direction of Dr. Donald Williamson, a Methodist Minister and professor at the Duke University Divinity School. The clergy who have attended this Seminar in the past have found it to be of tremendous help to them in their work, and we have arranged a second such Seminar again this year. In the same vein, the clergy enjoyed at their Clergy Conference this summer a program administered by trainers from the Western Electric Company. This program was designed to give clergy some insight into the kind of training man-

The Straight And Narrow . . . By Adkins



"Wouldn't it be great, Brother, if the Devil would give US up for Lent!"

agers received in their own work. This program was arranged by the Church and Industry Institute in Winston-Salem. We are constantly attempting to develop other ways in which clergy may have opportunity to find new learning experiences that help them better to do their work in accordance with those standards and imperatives set forth by Bishop Fraser in his address earlier today.

The Office of Program works in direct association with the Board of Directors of Camp Vade Mecum and the Director of the camp. We are specifically responsible for program at the Junior and Senior High School Conferences and at the Conferences of the Episcopal Churchwomen and the Laymen. We are responsible for the program at the annual Family Conference over Labor Day weekend. We are also present to and available for help in other programs at Vade Mecum, including weekend sessions by local parishes and youth groups before and after the official season and in the camps and other activities which take place at our summer conference facility. We are very much involved in the present plans for expansion and development of Camp Vade Mecum and in the hiring of a new Director for our facility there.

The Office of Program is available for other local program activities as our schedule and time permit us to go here and there in the Diocese. We are this year operating a series of 8 programs on the general subject of young people and the youth culture for the Episcopal Churchwomen at Saint Paul's in Cary. We are also available for consultation with parish and mission groups who would like some outside



DIOCESAN SECRETARY CARL HERMAN

... In Huddle on Point of Business

assistance in program planning and development. Our office is always available to the Bishops for whatever kind of help we can give in fact-finding or data-gathering for their purposes. We are especially available to Bishop Moore in the Department of Mission and Church Extension and to Bishop Fraser in whatever kind of practical assistance we may give to him in his work.

In closing these remarks to you, let me say two things. First, this by no means completely describes to you the scope of interest and involvement of the Office of Program. It is merely a sketchy outline of some of the things in which we have been involved and for which we have been either totally or partly responsible during the past year. Our office is primarily one

of service, and we expect to be called upon by clergy and lay people whom we can serve. Second, we continue to have as a primary concern of ours a desire to improve the communication, the relationship and the feeling between clergy and the lay people and your Diocesan House. We need your support and your positive and affirmative encouragement when you can in good conscience give it. We need also, to be sure, your negative feelings and criticisms when you have them. We long to be involved with you and we long for you to be involved with us in a sharing of our mutual responsibility and our mutual life in our communion of the Church and in this portion of the Body of Christ in which we intend together with zeal to work and worship. Thank you.

Views Of Floor Speakers During Business Session



Sidney Holt



Tom Smyth



Sherwood Smith



Loren Mead

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

To Warrenton—The Rev. Robert W. Orvis has accepted a call to Emmanuel Church, Warrenton, and All Saints', Warrenton. He comes to this Diocese from Church of the Redeemer, Niagara Falls, New York.



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To Raleigh — Christ Church, Raleigh, announces that the Rev. Edward C. Lecarpentier, Jr., will come late in February to serve as associate rector. The Rev. Daniel B. Sapp is rector. Mr. Lecarpentier was born in Wilmington, Del., but grew up in Maryland, where he was educated at St. Paul's School. He received his B.D. from Virginia Theological Seminary. He is married to the former Mary (Muffy) Walke, daughter of the Rev. Stephen C. Walke, former rector of Christ Church. They have two sons.

Offering — The Christmas Offering of St. Mary's, High Point, is always well worth reporting. To date they have received \$1,079.70, which has been designated by the vestry for the proposed Child Day Care Center of High Point. This reporting program is to make daily care available for pre-school children coming from families where there are special needs due to inadequate finances, illness, or other hardships. The Rev. William P. Price is rector of St. Mary's.

Deaths—Sympathy is expressed to the Rev. Robert L. Ladehoff, St. Christopher's, Charlotte, upon the recent death of his father, Henry W. Ladehoff of High Point. Also to the Rev. George Hampshire, former vicar of St. Mark's, Raleigh, upon the death of his father; and to the Rev. and Mrs.

E. B. Jeffress now of Kinston, formerly Diocesan director of Christian education, upon the death of Mr. Jeffress' mother, Mrs. Adlai Osborne. Mrs. Osborne was a member of St. Peter's, Charlotte, for many years, and was resident at Penick Home in Southern Pines at the time of her death.

Simmonds Dies—Notice has come of the death of the Rev. Harvey Albert Simmonds, Troy native, and bursar of St. Andrew's School, Tenn. He served for 20 years with the Order of the Holy Cross Mission in Liberia.

In Asheville—The Rev. William C. Edwards, son of Mr. and Mrs. Solomon H. Edwards of Calvary parish, Tarboro, has gone to Asheville as rector of Grace Church there.

Training—The Rev. Charles Penick, rector of Church of the Good Shepherd, Rocky Mount, is spending one day each week in Washington, D. C., where he is taking further training within the American Association of Pastors Training.

Elected—The Rev. C. S. Cook, Jr., rector of Church of the Epiphany, Eden, has been elected president of the Eden Ministerial Association. He has also been appointed to the Rockingham County Foundation's study committee on mental health.

To Conference — The Rev. Robert N. Davis, rector of Holy Innocents, Henderson, was invited to attend a conference at the College of Preachers at Washington Cathedral in February. The conference was concerned with the subject, "How can the church communicate the Gospel to an increasingly secular world."

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Communications

Here is the text of the resolution from Christ Church, Raleigh, calling for better communications on policies and activities of the Episcopal Church as adopted at the February Diocesan Convention in Greensboro:

"BE IT THEREFORE RESOLVED, that this convention go on record as requesting that the Episcopal Church at both the diocesan and national levels inaugurate and maintain a program aimed at the parish level which will keep the people of the Church constantly abreast of policies and actions, proposed as well as approved, and that the Episcopal Church at the diocesan and national levels annually make comprehensive accounting reports to the parish level of all substantial expenditures identifying amounts, organizations, purposes and uses of such expenditures, in order to provide a clearer understanding of how these policies and actions implement the mission of the church.

To Yale—The Rev. Frank W. Farnham, rector of Trinity Church, Stateville, was at Yale University, New Haven, Conn., for ten days of study early in February. He studied at the cumenical Continuing Education Center at Yale, along with other clergymen from many denominations.

Education Notes — Following are some notes on adult education topics being currently used for discussion and study throughout the Diocese. These are noted here with the thought that they might be of interest to those in planning programs in Christian education:

At Holy Trinity, Greensboro: various groups discussed these books: *The Holy Scriptures*, by Robert C. Dentan; *The Christian Life*, by Waldo Beach; Religious motifs in the novel.

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At St. Martin's, Charlotte: "Who's Killing the Church?" by Stephen C. Rose — group discussion based on this book, six weeks course for young adults.

At St. Luke's, Salisbury: Rector's class—how we make choices and decisions in life; adult discussion group — forms leadership groups and carries out own program; Men's Bible Class — Old Testament stories and literary values.

St. Peter's Charlotte: Adult group—discussion on Bishop Pike's book, *A Time for Christian Candor*; Church school teachers are reading Harrison's *Let God Go Free*.

All Saints', Concord, and St. James Kannapolis (jointly): A four-part study course on "The Consolation on Church Union."

Christ Church, Charlotte: Open forum — on alcoholism; "Who is this Jesus of Nazareth?" — led by the rector; great religious questions — a lay-led continuing series. Testing your Standards — led by assistant rector.

Consultants—St. Luke's, Durham, is fortunate in having two students from Duke Divinity School, Mrs. Jade Dell and Miss Martha Montague, who are working as special consultants with their church school teachers in the area of lesson content and planning. This is a special assignment for them. The Rev. Ted Harris is rector of St. Luke's.

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Ingathering

Spring Ingathering for the United Thank Offering of the Episcopal Churchwomen will be held March 25, or on a Sunday near that date, Mrs. Oliver Roddey, UTO chairman, has announced.

Emphasis is being placed this year on family giving, rather than on gifts from the women of the church alone.

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Begin March 12:

Workshop Leaders Announced For ECW Spring Planning Days

BY BEULAH COLLINS
Episcopal Churchwomen

The Episcopal Churchwomen will sponsor Spring Planning Days in the five convocations of the Diocese during March. Mrs. Robert E. Merritt, chairman of Christian education, is in overall charge of arrangements.

Days are scheduled as follows: March 12, Northeast Convocation, with Mrs. Henry Milgrom as convocation chairman; March 13, Central Convocation, with Mrs. Angus M. McBryde

as chairman; March 16, Sandhills Convocation, with Mrs. W. H. Wheeler, Jr. as chairman; March 19, Northwest Convocation, with Mrs. Roger Gant, Jr. as chairman; and March 20, Southwest Convocation, with Mrs. W. E. Cole as chairman.

Workshops will be conducted by diocesan ECW officers for branch officers in various departments. Mrs. M. E. Motsinger, Jr., president of the Churchwomen, will lead the workshop for presidents and treasurers. Other sessions will be held for missions, led by Mrs. Sterling A. Stoudemire; Christian social relations, led by Mrs. Don Blanton; Christian education, led by Mrs. Merritt; college work, Mrs. Gilbert Ross; Adult Thank Offering, Mrs. Oliver Roddey; Church Periodical Club, Mrs. S. Malone Parham; devotional life, Mrs. W. D. Holloman, Jr.;

Women Represented At Chapel Service

Mrs. M. E. Motsinger, Jr., diocesan president of the Episcopal Churchwomen, represented the women of the Diocese at the recent dedication of the Chapel of the Nameless Woman at the North Carolina Correctional Center in Raleigh.

Mrs. Motsinger, and her husband, Gene who accompanied her, reported that attending the interdenominational service was a moving and thrilling experience. Dr. Prezzell Robinson, president of St. Augustine's College, gave the invocation. Other parts of the service were taken by clergy from Catholic, Jewish and other Protestant denominations. Music was provided by the Prison Choir.

and altar work, Mrs. P. B. Smith.

The day's events in each convocation will open with registration from 9:30 to 10 a.m. A short general meeting is scheduled from 10 to 10:15. Workshops will be held from 10:15 to 12:15 and lunch will be served afterwards.

March Events

1 World Day of Prayer

3 Lent I

Episcopal Laymen's Convention, St. Matthew's Church, Rowan County

4-5 Workshop on Evangelism, Asheboro

5-7 ECW Spring Retreat, Terraces

6 Ember Day

8 Ember Day

9 Ember Day

10 Lent II

11 Dept. of Christian Education, Terraces

12 Spring Planning Day, ECW, Northeast Convocation

13 Spring Planning Day, ECW, Central Convocation

14 Standing Committee, Raleigh

16 Spring Planning Day, ECW, Sandhills Convocation

17 Lent III

18 Program Conference III, Raleigh

19 Spring Planning Day, ECW, Northwest Convocation

20 Spring Planning Day, ECW, Southwest Convocation

22 Churchman Board, Raleigh

24 Lent IV

25 Annunciation

UTO Ingathering

27 Dept. of University and College Work, Durham

30-31 ECW Retreat for Businesswomen, Terraces

31 Passion Sunday

Who Are the Doubly-Dead?

It is what happens to the person whose burial place is marked by no suitable memorial stone. Soon they are forgotten. When their relations and personal friend have likewise perished, it is as if they had never been. They are numbered among the *Doubly-Dead*. Like those who are drowned at sea "the great waters have gone over their heads." After a while, no one will know where they lived, nor when, nor to what purpose.

That is one of the reasons why memorial stones are set up beside the burial place of our loved ones, that there may remain after them a spot where their memory may be recovered and the quality of our own lives bettered.

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NORTH CAROLINA

Churchman

April 1968

Easter Bells

*Ring out, ring out, in glory reverberating;
Peal the glad news to a world sadly waiting.
With sweet whispering chimes touch each sorrowing flower,
With tremulous treble reach each ivory tower,
In sonorous bass the ocean roll by
Until God's symphony fills earth and sky
With Glorias resounding.*

*Ring out, ring out, the joy everlasting
Clarion the news to a world still in fasting.
In glorious cadence march the desolate plain;
Roll out glad tidings again and again
Through forest and rivers and too-busy towns
Until God's universe abounds
With Glorias resounding.*

*Oh, ring out, ring out, and cease not your ringing—
In wonder-full waves set the air singing
With Glorias resounding—resounding—resounding.*

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Official Publication
Diocese of North Carolina

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Bishop

BEN F. PARK
Editor

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MRS. MARGARET DARST SMITH.

Editorial Board

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What Others Are Saying

CLERICAL ERRORS

Ten muzzled clergymen preached the proper line:
One mentioned politics, and then there were nine.
Nine sheltered clergymen preaching versus hate:
One joined a peace march, and then there were eight.
Eight weary clergymen worked from six to 'leven:
One had a breakdown, and then there were seven.
Seven sober clergymen said frivolity was nix:
One raced a sport car, and then there were six.
Six canting clergymen said "The Church must come alive!"
One said "Modernize the Prayer Book," and then there were five,
Five passive clergymen seemed middle to the core:
One forgot and crossed himself, and then there were four.
Four captive clergymen just sipping cups of tea:
One decided to revolt, and then there were three.
Three conforming clergymen with wives at every "do."
One let his wife go out to work, and then there were two.
Two upright clergymen spoke of demon rum:
One enjoyed a glass of beer, and then there was one.
One gifted clergyman offended not a one:
He soon was made a bishop and then there was none!
(From May 1967 issue of *Canterbury Tales*, Oregon)

Our Readers Write

PERSONAL THANK OFFERINGS

Editor, The Churchman:

Corporate Thank Offerings are periodically ingathered in the Episcopal Church; yet how often do we follow this practice in a personal way? When trouble or in need of divine guidance, most of us pray fervently for help but a prone to forget God's goodness once our prayers are answered.

A personal Thank Offering given in gratitude and humility lifts the spirit brings a sense of nearness to the Deity and proves by the deed itself, we are truly thankful. The old truism applies: actions speak louder than words.

The following excerpts from 12 Psalms*, arranged in three sections, bear directly on this theme.

We pray for God's help

O God, give ear unto my prayer.

Harken Thou unto the voice of my calling, for Thou, Lord, wilt give Thy blessing unto the righteous.

From the ends of the earth will I call upon Thee, for my heart is in heaven.

O go not from me, for trouble is hard at hand, and there is none to help me.

O be Thou my help in trouble, for vain is the help of man.

Lord, Thou art my succour.

We acknowledge our indebtedness

I sought the Lord and He heard me; yea He delivereth me out of all my fears.

O Lord, my God, I cried unto Thee and Thou hast healed me. Thou, Lord, hast brought my soul out of hell. Thou hast turned my heaviness into joy.

Praised be the Lord, for He hath heard the voice of my humble petitions. hath put a new song in my mouth.

God sheweth me His goodness plentifully.

We give thanks

O Lord, my God, I will give thanks unto Thee forever.

I will pay Thee my vows which I promised with my lips and spoke with mouth, when I was in trouble.

An offering of a free heart will I give Thee, and praise Thy name, O Lord.

Program Listed For May ECW Meeting



ECW PLANNING SESSION
... Mrs. Holt, Mrs. Motsinger, Mrs. Gant

By MRS. ELLA HARPER
ECW Publicity Chairman

A completely new format and a new emphasis are being planned for the 6th Annual Meeting of the Episcopal Churchwomen of the Diocese on May 6 and 8 at the Church of the Holy Comforter in Burlington.

"The format of the annual meeting has been completely altered this year in order to correlate the activities of the Churchwomen with the broader issues facing the whole Church today," said Mrs. M. E. Motsinger, Jr., president of the Churchwomen, in announcing

plans for the event.

"This will be a new type of meeting through which we hope to emphasize the means by which the Churchwomen can help implement the witness of the Church," she stated, outlining the following program schedule:

The Executive Board will meet at Holy Comforter on Tuesday, May 7, at 2:30 p.m. Their meeting will be followed by a Meditation led by Bishop Thomas A. Fraser.

Meanwhile delegates will be registering at the church from 2 to 5 p.m. on the same day, and will reassemble at the Holiday Inn at 6:30 p.m. for

dinner at which Bishop Fraser will speak. "This dinner is an integral part of the meeting and an important part of the overall program," according to Mrs. Motsinger.

Following dinner, Diocesan "position papers" on "Theological Freedom," "Ecumenical Relations" and "Urban Crisis" will be discussed in groups led by laymen deeply involved in these areas.

Holy Communion at which the United Thank Offering will be accepted will be celebrated at 9 a.m. on Wednesday, May 8. This will be followed by a coffee break, with the Business Session beginning at 10:30 a.m.

Special speakers on Wednesday will be the Rev. William Spong, hospital chaplain at Duke and Chapel Hill; the Rev. Robert W. McKewin, Administrator of the Edwin A. Penick Memorial Home; Miss Jocelyn Gor-

Therefore will I offer in His dwelling an oblation with great gladness.

Do we show our gratitude by lip service only?

CARL K. HILL
1524 Jarvis Street
Raleigh, N. C.

* Psalms 5-22-27-28-30-34-40-54-59-60-61-66 from The Book of Common Prayer.

Penick Home Policies Are Explained

SOUTHERN PINES — At its meeting recently the Board of Directors of the Bishop Edwin A. Penick Memorial Home voted unanimously to accept new residents on a system of monthly payments for their care. Formerly residents were asked to sign "Life Care Contracts" and deposit funds with the home for their anticipated life expectancy.

There are no changes in the rate structure for residential care. Charges are \$275 per month, including food, a private room and bath, light housekeeping services, minimal nursing care, and the social-spiritual program of the Home. An admissions fee of \$500 is charged to help defray initial costs to the home of orientation of the resident and clerical work in the office.

Additional nursing charges are on a sliding scale according to the temporary or permanent needs of the resident. These would range from no additional charge to a maximum additional cost of \$150 per month, or \$5.00 per day. These charges are determined by the administrator after

consultation with his staff and the resident or her agent.

At present the Bishop Penick Memorial Home is filled to capacity with a small waiting list. It is anticipated that the change from life care contracts to the monthly payment system will stimulate many to apply for residence who would not have been able to do so under the former system.

Those who have insufficient funds to pay their full cost of care are

urged to apply, also. The people of the Diocese of North Carolina continue to contribute funds to the Home to help defray the cost of care for those who cannot afford the full charges. Each application will be considered by the Admissions Committee in relationship to the needs of the applicant for the home, and the funds available at that time for assistance.

All inquiries about Penick Home should be addressed to The Rev. Robert W. McKewin, administrator.

'Feedback':

Fostering Concern For Others Among New Liturgy Objectives

Evaluation

A team of sociologists from the University of North Carolina, Chapel Hill, recently left for Panama to undertake an evaluation of the recently terminated companion diocese relationship between the Episcopal Diocese of North Carolina and the Missionary District of Panama and the Canal Zone.

The team, headed by Robert Stauffer, a member of the faculty of the University's Department of Sociology, will not only evaluate the specific companion relationship but will also seek to develop an instrument or instruments for the evaluation of other companionships.

The study, which is financed by a grant from the Executive Council's Overseas Department, will seek answers to such questions as: the extent of change identifiable in persons, groups and the dioceses brought about by the companionship; how these changes were related to Church structures; and how the various aspects of the companion relationship contributed to change.

It is anticipated that preliminary findings will be prepared by August 1 and a finished report by Jan. 1, 1969.

BY
THE REV. O'KELLEY WHITAKE
Chairman
Diocesan Liturgical Commission

"Why in the world does the church feel we must have a new liturgy? The present Prayer Book service has served us very well and is still serving us quite adequately. I'm not opposed to change if it is necessary. But why is it necessary?"

I am sure that is the most frequent reaction today to trial use of the new Liturgy of the Lord's Supper now being undertaken throughout the Diocese of North Carolina and the Nation. What, indeed, is there any need to change what is beautiful and meaningful, what has nurtured our souls so well for so long?

There is no question that the Prayer Book service of Holy Communion has fed our souls well, as many of us can testify. Personal religion in the Episcopal Church is often the envy of many of our Protestant friends. We love the Church, we love our Lord, altar, and we find there the restorative power to deal with the brokenness and anxiety of our lives. Our present service has enriched our personal lives.

But if we are fully honest, we must admit that it has done little to impress upon us the need for social concern, for corporate expression and witness to our Christian life. Many of us can go to communion and feel cold.

(Continued on page 16)

don, missionary to India; and Mrs. James L. Godfrey, representative for the Province on the General Division of Women's Work.

Bishop William Moultrie Moore, Jr. will dismiss the meeting, which is expected to close between 3 and 3:30 p.m. Wednesday.

All officer's reports will be printed ahead of time, included in the delegates' packets and filed by title. The diocesan position papers will also be in the packets.

During the Wednesday luncheon, which will be served at the Church, diocesan secretaries and chairmen will be seated at designated areas and will be available for discussion to all who wish to see them.

Working closely with Mrs. Mottisinger on plans for the convention, which is expected to draw about 300 delegates and special guests, are the Rev. Roderick L. Reinecke, rector of Holy Comforter; Mrs. Roger Gant Jr., general chairman for the convention; and Mrs. W. Clary Holt, president of Churchwomen of the host church. Mrs. Isaac B. Grainger, Jr. is registration chairman.

St. Matthew's Laymen's Meeting Host



LUNCHTIME

... Delicious Meal Part of Day's Agenda

By **GEORGE E. LONDON**
Churchman Editorial Board

SALISBURY — Archie K. Davis, chairman of the board of Wachovia Bank and Trust Company at Winston-Salem, was the keynote speaker for the annual meeting of the Episcopal Laymen's Association of the Diocese held recently at St. Matthew's Church in Rowan County.

After the reading of a long list of achievements during Davis' career his introducer observed that "the only one he blows his own horn is when he plays in the famous Moravian brass band at the Easter services in Old Salem."

In his address, Davis said he finds it easier to profess Christianity than to practice it. If it is true, he continued, that the church is apathetic toward the needs and problems of a changing world then it is because individuals are guilty of apathy, "because we are the church."

John Kendrick of St. Paul's Church in Winston-Salem made a slide presentation on the parish's "Experiments In Self Reliance" program under which low income persons are learning how to help themselves.

Frances Murdock Kepley, named after the founder of St. Matthew's Mission, the Rev. Frances Murdock, told the thrilling story of the construction of the Chapel of Hope at the nearby county prison camp. In his modest way he credited the cooperation and contributions of many people from a wide area in enabling prisoners to build this chapel entirely with their



PROGRAM PARTICIPANTS

... Davis, Knight, and Bishop Moore

(Photos by John Clayton Smith)

own hands. However, it was Kepley's idea and he spearheaded it from start to finish.

Bishop Moultrie Moore's summary of the day's meeting pointed out the parallel of our Lord's ministry during a time of great change. Our Lord, Bishop Moore continued, met the challenge by spending most of his time

in the market places rather than in the churches and the result was changed lives. "This," Bishop Moore said, "is what we as a church must do today. First, let Him change our lives so that we in turn can go out and change the lives of others and thus confront our changing world with Christianity."

On Place Of Negro College In History

Editor's Note: Following is the text of an address by Dr. Prezell R. Robinson, president of Saint Augustine's College in Raleigh. The address was delivered recently at the Washington National Cathedral. Saint Augustine's was founded by the Episcopal Church and is supported by this Diocese.

It is of some interest to note that the first American colleges were founded by religious denominations; and their chief aim, as Robert L. Kelly has stated it in his book, *The American College and the Social Order*, was to "propagate the species." Harvard and the approximately 25 other colleges established by the end of the Revolutionary War, were designed to train an educated ministry true to the orthodoxies of the early English and Scottish settlers; or of the factions that rapidly developed among these individualistic, contentious theologians.

Higher education of Negroes, however, from the very first, had a grander design than to "propagate the species." It was to raise up an educated band of missionaries who would be able to reach both their American fellows and their African brethren "in the nurture and admonition of the Lord."

The Negro private and Church-related colleges have special significance because their history is unique. They sprang into existence at a time when the vast majority of the people had no faith in the educability of the Negro people. In order to justify slavery, those who supported it had to justify it and one of the main arguments advanced was that the Negro was *biologically, fundamentally, and inherently inferior*. He was incapable of mastering the upper branches of knowledge. It was even doubted that he could learn a trade. It was the feeling of many that God sent the Negro into the world to *hew wood, draw water and cultivate the soil*.

During the days of slavery, in a great many instances, it was against the state laws to teach Negroes to read and write.

Notwithstanding the problems and deterrents to the acquiring of education by Negroes during the period, it would be unfair if I failed to point out clearly the daring faith of white

TV Series

Television Station WTVD at Durham has announced the scheduling of another episode in the "One Reach One" series for Sunday afternoon, April 7 from 1:30 to 2:00 p.m.

"The Search" is the title of the April episode, according to Ernie Greup who is director of public affairs for Channel 11.

Actor Ralph Bellamy is narrator for the series. The Rev. B. Daniel Sapp of Christ Church at Raleigh is theological consultant for the series which is produced by the Episcopal Radio and Television Foundation at Atlanta.

The March 1 issue of "Time" said the series, being shown in 35 cities, "goes considerably further than other worthy religious programs in examining modern moral problems with the help of frank, uninhibited dialogue and a realism that is almost painful."

Christian men and women who helped bring into existence many of the Negro colleges. This was done at times even to the peril of their own safety. These dedicated people believed that given a chance, the sons and daughters of slaves could master the upper reaches of knowledge like any other people. This faith took tangible form, for all over the South after the Civil War, Negro colleges like Saint Augustine's (supported by the Episcopal Church) were founded. The faith of the founders was dramatized by calling these grade schools colleges and universities even from their founding.

In the Negro college group, the Episcopal Church is well represented by three institutions. They are Saint Paul's in Lawrenceville, Virginia; Voorhees in Denmark, South Carolina; and Saint Augustine's — of which I am president — in Raleigh, North Carolina.

I hope I shall be able to cast away the idea that, *ipso facto*, all predominantly Negro Colleges offer an inferior education to their students. Furthermore, I want to point out, that allowing for the topmost level of ex-

cellence represented by a few highly selected and celebrated institutions in America as a whole, the predominantly Negro colleges run the entire gamut of quality within American higher education. Many American educators and laymen are not aware of this fact. It is not infrequent that they appear to believe that American predominantly Negro colleges constitute a small isolated band of institutions at the end of the American academic procession. However, instead of comprising a separate unitary group near the end of this procession, the Negro colleges lie all along the continuum. It follows, then, that some are exceptionally far advanced while others are far behind. Nevertheless they have their counterparts at most levels in non-Negro colleges. It must be admitted, although, that a very large number of Negro institutions are now struggling along toward the rear of the academic procession.

There were 123 predominantly Negro institutions of higher education in this country in 1966-67. The 104 predominantly Negro institutions in the Southern states had a total enrollment of 123,556. The 35 public institutions enrolled 80,866, and the 69 private institutions enrolled 42,690. It can be noted that about one-third of the institutions are public, but they enroll about two-thirds of the students.

The inadequacy of financial resources is a dominant theme in the general theorizing about education opportunities for Negroes. In this connection, it is rather significant that only about 15 percent of Negroes in the South of college-age were actually enrolled in college in the fall of 1966. This is a sharp contrast to the near 44 percent enrollment last fall of college-age non-Negroes. In addition to the 123,556 Negroes in the South predominantly Negro institutions, there was a modest Negro enrollment in predominantly white institutions. Where cognizance is taken of the fact that there was some migration of Negroes to predominantly white colleges all over the nation, the fact still remains that of the South's approximately 840,000 college-age Negroes, more than half million were not enrolled in an institution of higher education.

It is said, for example, that southern Negroes are poor because t

Lay School Is Set In April And May

... is poor and that their college preparation is inadequate because the elementary and secondary school systems are below standard. Young people of any race (and this is compounded for the Negro youngster), no matter where they live, have difficulty entering and finishing college if they come from a lower income family.

The majority of the Negro colleges have, over the years, worked under tremendous handicaps. They had a considerably small financial base; their faculties were generally less well prepared, their physical plants were too often than not, their students came to them woefully unprepared for college work. The plain truth of the matter is, these institutions have had to do much more with much less than their predominantly white counterparts. One example of this can be indicated by the fact that, in large numbers of these institutions, as much as 50 percent of the entering freshman classes require remedial assistance in the communicative arts: reading, speaking, and writing. This is also true in mathematics. Certainly this is no reflection on the intellectual potential of these young people, but rather it is indicative of the low value that certain segments of our society have placed on their education and training.

I do not wish to give the impression that these institutions will be perpetuated on a segregated basis. Much to the contrary. They will increasingly admit a larger number of white students and predominantly white institutions will admit more and more Negro students. Consequently, it is reasonable to assume that in time, institutional differences will reflect not racial differences, but student variations in ability, intellectual interests and vocational goals.

It does seem to me that it is not unrealistic to state that, for an unpredictable number of years, many of the predominantly Negro colleges will be attended largely by Negroes. As McGrath has pointed out in his *The Predominantly Negro College*: "Despite this prospect, it is likely that for an unpredictable number of years many of the colleges and universities in this study will be attended largely by Negroes. Quite apart from legal and financial obstructionism, neither of which can be immediately uprooted,

April Events

- 7 Palm Sunday
- 8 Monday before Easter
- 9 Tuesday before Easter
- 10 Wednesday before Easter
- 11 Maundy Thursday
- Standing Committee, Raleigh
- 12 Good Friday
- 13 Easter Even
- 14 Easter Day
- 15 Easter Monday
- 16 Easter Tuesday
- 21 Easter I
- 22-24 Thirty-first Annual Meeting of N. C. Council of Churches, Charlotte
- 23 Churchman Board, Raleigh
- 24 Dept. of Long Range Planning, Chapel Hill
- 25 St. Mark
- 26 Department Chairmen, Raleigh
- 26-28 Youth Convention, Winston-Salem
- 26-28 School of Theology, Session I, Reidsville
- 28 Easter II
- 29 Vade Mecum Board, Winston-Salem
- 30 Dept. of Christian Social Relations, Lexington

strong psychological and social factors as well as those of finance and geography will cause many Negro students to gravitate toward these institutions. A number of persons who have made thoughtful and unbiased analyses of the situation have reached this conclusion."

For example, in summing up a series of papers presented at a conference on *Educational Imperative: The Negro in the Changing South*, Freda H. Goldman states:

"However, paradoxical it may seem, to look to colleges established expressly to serve a segregated Negro community as the central institution to lead the educational movement for integration, it is a fact of life, as Marion Wright points out in the opening statement, that the Negro community "for as long as any of us will be alive" will have to rely on these colleges for most of its educational needs. It may also be true, however, that being closer to the problems of Negroes and more experienced in dealing with them, they

The third annual Lay School of Theology sponsored by the Diocese of North Carolina is scheduled for the weekends of April 26-28 and May 17-19 at Reidsville's Betsy-Jeff Penn Center.

The purpose of the annual event is to bring together in relaxed surroundings lay persons who want to know more about the Church's teachings and their meanings in our modern and troubled day.

As in the past, it is hoped that couples will attend together.

The cost is \$20 per person per weekend and this includes housing, meals and linen. It is suggested that those attending plan to be present for both weekends . . . although registrations for one session are acceptable.

A brochure describing the school has been mailed to each home in the Diocese. The brochure includes a form for advance registration.

Conference leaders are: The Rev. Thomas E. Bollinger, rector of Saint Phillip's in Durham; the Rev. William Coates, chaplain at the University of North Carolina at Chapel Hill; the Rev. Taylor Scott, graduate student at Duke University in Durham; the Rev. William C. Spong, chaplain at Memorial Hospital in Chapel Hill as well as at Duke Medical Center in Durham; and William Rawls, layman of Rocky Mount.

may already have established patterns that give them a kind of advantage, psychologically and organizationally, for the huge job that needs to be done. Thus, while it is expected that the process of desegregation of both the white and Negro college will continue, our writers assume that the major burden of responsibility for the educational implementation of the transition to integration and a good society for Negro southerners will remain on the schools predominantly serving Negroes."

In essence, what I am saying is that these colleges are desperately needed in America today. At a time when this nation is confronted with what, in my judgment, is one of its gravest domestic crisis — providing the Negro equal educational opportunity as a fellow American, would go a long way toward alleviating strife and confusion. The solution, it appears to me, is not merely

Youth Convention April 26, 27, 28

The annual Diocesan Youth Convention is scheduled for April 26-28 at Saint Paul's Church in Winston-Salem with St. Timothy's Church and St. Anne's Church being in charge of housing arrangements. Dec Ham of Holy Trinity Church in Greensboro, the Diocesan Youth Commission president, will preside.

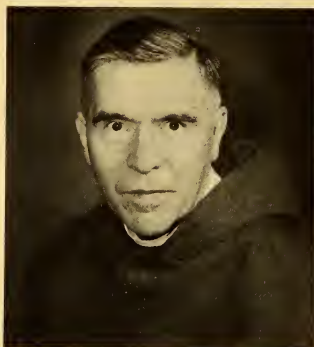
Registration will take place at St. Paul's Church Friday. Saturday morning's program includes the showing of a film followed by a break-up into discussion groups. The theme of the Youth Convention this year is "Why Bother With God?" A Business Session will be held Saturday afternoon at which time the young people will elect officers for 1968-69. A banquet is scheduled for Saturday night at the Centenary Methodist Church and both Bishop Fraser and Bishop Moore and their wives will be in attendance.

Following the banquet, there will be convocational meetings and convocational youth officers will be elected. The entertainment for the evening will be furnished by various musicians from the North Carolina School of the Arts in Winston-Salem and dancing to the music of "The Hysteries."

The convention will adjourn Sunday morning following a celebration of the Holy Communion.

in our urban areas, through pious pronouncements of "law and order will prevail," though this, to be sure, is important. But if we would in the long run eliminate this social cancer that daily embarrasses, humiliates and yes, vexes us, there is no question in my mind that the process of providing a quality education — kindergarten through the university, for those Negro youth who can benefit from it, should become a total commitment of this nation.

From a practical point of view, when these institutions are upgraded to the point that they can turn out graduates who are capable of competing evenly in the open market for jobs with whites, not only will this raise the personal self-image of the Negro, but it will boost tremendously the economy of this country. It would lower the crime rate, raise literacy rates, and naturally, for the interest of the businessman, increase considerably our gross national product. For example,



QUIET DAY LEADER — Brother Stephen of the Society of St. Francis was leader of the Annual Clergy Quiet Day at Saint Matthew's Parish in Hillsborough on February 20. Some 40 clergy of the Diocese and Bishop Fraser and Bishop Moore were in attendance. Brother Stephen is presently head of the Friary of the Good Shepherd which is operated in Orange City, Florida, by the Order. The Quiet Day led by Brother Stephen came during his visit to North Carolina during which he was the guest of the Rev. and Mrs. Robert L. Ladehoff and Saint Christopher's Parish in Charlotte.

it is estimated that the purchasing power of approximately 20 million Negroes in this country today is somewhere between 22 and 25 billion dollars. If adequate funds were provided these colleges to do the work they are capable of doing, during the next 15 years, the purchasing power of the

Mite Boxes

The 1967 General Convention at Seattle passed a resolution permitting each Diocese to designate the Mite Box offerings' use.

The Diocesan Council meeting in Raleigh on January 9, designated the 1968 offering as follows:

- (1) Up to \$2,600 is to go to our Missionary District in Colombia, South America; and (2) all monies over \$2,600 will go to a project in Mwanza Town in the Diocese of Victoria, Nyanza, Tanzania, East Africa.

Negro would almost double.

A few statistics will show that more than 65 percent of all Negro doctors, lawyers, social workers, accountants, dentists, clergymen, etc., received their undergraduate training at predominantly Negro Colleges.

Despite the criticisms that have been leveled at them — especially recent years, these institutions have produced some of America's most outstanding leaders. I list only a few: Edward Brooke, Thurgood Marshall, Mordecai Johnson, Mary McLeod Bethune, James Nabrit, Martin Luther King, Howard Thurman, Book T. Washington, Robert Abbot, Louis Wright, Charles Johnson, Ira DeReid, Walter White, your own Mayor of Washington, D. C., and thousands of others.

In summary, may I state that the nation's 123 predominantly Negro colleges and universities vary widely in quality and in character as the other institutions which constitute the American higher education enterprise. However, most of the Negro institutions fall in the lower rather than in the upper 50 percent.

Second, their entering students, on the average, are less well prepared for college work than those in other colleges.

Third, most of these institutions suffer from serious shortages of funds even to sustain their established programs at adequate levels.

Fourth, these institutions will be needed for a long time — especially this is true as they help the Negro student bridge the gap during the transition from a segregated to an integrated society. They will continue to attract increasingly, a larger number of white students as they improve the quality of their programs.

Fifth, despite the handicaps under which these institutions have labored, they have produced some of America's most outstanding leaders.

Sixth, in light of renewed interest them as part of the American scheme of higher education, their future appears much brighter than their past.

Quality education has long been a concern of the Church and we are grateful for the continued interest and support for our colleges given them by the Episcopal Church.

Business Women's Retreat April 20-21

BY MRS. BEULAH COLLINS
ECW Promotion Chairman

On April 20-21 the Rev. Richard N. Ottaway, executive director of the Church and Industry Institute at Winston-Salem, will conduct a retreat for business women at the Terraces in Southern Pines.

Beginning with lunch on Saturday and running through lunch on Sunday, this retreat follows, in abbreviated form, the plan for the annual Spring Retreat for the Episcopal churchwomen: Several meditations presented by the leader and the rule of silence observed to allow periods of uninterrupted meditation or reading.

The retreat provides time away from the pressures of routine and schedule and people . . . a time of quiet to look at our lives, to have our faith refreshed and our wills revived.

Born in Michigan, Mr. Ottaway attended public school in Wilmington and is a graduate of East Carolina College at Greenville. After graduating from Virginia Theological Seminary in Alexandria, he was ordained a deacon by Bishop Thomas H. Wright in 1957. He became a priest the following year. He has served at Trinity Church in Chocowinity, St. Paul's in Lenoir, St. Paul's in Greenville, as chaplain at both East Carolina College and Wake Forest College. He has been with the Church and Industry Institute since 1966.

The cost of this retreat is \$10. For further information write Mrs. W. D. Holloman, Jr. (Secretary of Devotional Life), 1110 Church St., Scotland Neck 27874.

Mrs. Oliver Roddey of Charlotte, chairman of the United Thank Offering for the Diocese, reports a record total thank offering of \$14,527.46.

The Diocesan Board of the Episcopal Churchwomen met at the Terraces in Southern Pines on February 14 and 15. All branches are reminded by Mrs. M. E. Motsinger, Jr., that it is the desire of the Board to stay in close touch with every parish in the Diocese, and she urges them to ex-



MR. OTTAWAY
... to Lead Terraces Session

press any local opinions or interests to their Board officers. Board mem-

bers are listed in the ECW Diocesan Handbook.

The annual meeting of the Episcopal Churchwomen of the Diocese is scheduled for May 7 and 8 at the Church of the Holy Comforter in Burlington. This is a later date than customary — the meeting has usually been held 10 days after Easter.

Members of the ECW diocesan nominating committee are Mrs. P. B. Smith, Mrs. Norman Sippell, Mrs. Arthur Corpening, Miss Delores Pitt, and Mrs. W. E. Cole. A number of branches have sent in suggestions, but nominations are not yet closed, and suggestions for new Board members are still welcome. Mrs. Motsinger hopes to have women on the Board representing all sections of the Diocese and all types of congregations.

Here're Theodore Roosevelt's Reasons For Attending Church

Mrs. J. Wilbur Bunn of Raleigh is the source for the following nine reasons for going to church as attributed to Theodore Roosevelt. Published recently in *The Raleigh Times* they are as follows:

First: In this actual world, a churchless community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid downgrade.

Second: Church work and church attendance means the cultivation of the habit of feeling some responsibility for others.

Third: There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are 52 of them every year. Therefore, on Sundays, go to church.

Fourth: Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's house just as well as in a church. But

I also know, as a matter of cold fact, the average man does not thus worship.

Fifth: He may not hear a good sermon at church. He will hear a sermon by a good man, who with his good wife, is engaged all the week in making hard lives a little easier.

Sixth: He will listen to and take part in reading some beautiful passage from the Bible. And if he is not familiar with the Bible he has suffered a loss.

Seventh: He will take part in singing some good hymns.

Eighth: He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish men who regard church going as a soft performance.

Ninth: I advocate a man's joining in church work for the sake of showing his faith by his works.

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

To Retire—Dr. Richard G. Stone, president of St. Mary's Junior College, has announced he will retire at the end of the 1968-69 school year. The Rev. Thomas J. C. Smyth, of Greensboro, chairman of the trustees, praised Dr. Stone for dedicated leadership to the school. "The high esteem in which St. Mary's is held, both in the academic community and in the church which supports it, is a reflection of his personality and ability," the Rev. Mr. Smyth said. A committee to choose a new president will be appointed in the near future, he added. President of St. Mary's since 1946, Dr. Stone has been active in education and church affairs. He is a past president of the N. C. Association of Colleges and Universities, and serves on the College Commission of the Southern Association of Colleges and Universities. He has been a member of a number of visiting committees in the accreditation of institutions. He is a member and serves on the vestry of Church of the Good Shepherd, Raleigh. He has represented the Diocese as delegate to the General Convention, and from 1958 to 1964 was a member of the Executive Council of the church.

To Burlington — The Rev. Rodrick L. Reinecke went to Church of the Holy Comforter, Burlington, the first of March to serve as rector. He goes to Burlington from Winston-Salem where he served as rector of St. Timothy's for a number of years.

For Judge—George F. Bason, diocesan treasurer, and Raleigh attorney, has announced his candidacy and paid filing fees for one of the five offices of judge of the District Court for Wake County, subject to the Democratic Primary. Bason, who is a lifelong member of Christ Church, Raleigh, has served as treasurer of the Diocese since 1963. He received both his undergraduate and his LL.B. degrees from the University of North Carolina at Chapel Hill. He was admitted to the bar in 1951 and has practiced law in Raleigh and Wake County and served for a time as law clerk to the late Don Gilliam, judge of the U. S. District Court for the East-

ern District of North Carolina. In announcing his candidacy Bason said that with Bishop Fraser's permission he would run without prejudice to his position as treasurer.

Top Man—The Rev. James Beckwith, rector of St. Michael's Raleigh, received the Kiwanian of the Year award in Raleigh recently. The citation, highest honor the club gives a member, is for outstanding civic and Kiwanis work during the year.

Cross Given—A cross for the holy table at the Masonic and Eastern Star Home in Greensboro was dedicated recently. It bears the inscription "In Honor of the Rev. Carl S. Herman," and the names of the two donors, "Neta S. Tunnell, Mary M. Litchfield," who are guests of the home. Mrs. Litchfield and Mrs. Tunnell gave the cross in appreciation of the work done by Mr. Herman at the home. He is rector of St. Andrew's, Greensboro.

New Sons—Congratulations are in order for the Rev. and Mrs. O'Kelley Whitaker on the birth of a son, John Andrew, on February 8. Mr. Whitaker is rector of St. Luke's, Salisbury. And in Tarboro, the Rev. and Mrs. Philip Byrum announced the birth of a son, Robert Stuart, in January. He is priest-in-charge of St. Michael's, Tarboro.

Youth Week — The Salisbury-Rowan Ministerial Fellowship spon-

sored Dr. Evelyn Mills Duvall, noted author of books on family life and an expert on teen-age peer group relationships, as speaker for their second Youth Emphasis Week held recently. Her book, *Love and the Facts of Life*, a book for teens, has sold more than a million copies. St. Luke's, Salisbury, was one of the sponsors.

Youth Crusade—In Henderson the churches of that city and Vance County are sponsoring a Young American Crusade Week late in April. The Rev. Bob Gibbons, a Methodist minister from Duke University will be leader. Church of the Holy Innocents is one of the participating churches.

Breakfasts — Another ecumenical youth program featured a series of Youth Week Breakfasts sponsored by the Methodist, Episcopal, Baptist and Lutheran churches of Albemarle. Nearly 400 senior high students attended the breakfasts and heard the speakers recently. During Lent these same down-town churches will sponsor a series of weekly noonday services and lunch. Christ Church, Albemarle, is one of the sponsoring churches.

School Cancelled — The Sewanee Summer Training School has been cancelled for the coming season.

Equal Representation — Mr. and Mrs. Paul Fulton, Jr., of Winston-

Churchman Bible Quiz

BY JANET ADKINS
Churchman Editorial Board

WHO SAID:

1. "Remember Lot's wife?"
2. "(He) hangeth the earth upon nothing?"
3. "Search the scriptures?"
4. "Here am I; send me?"
5. "One star differeth from another?"
6. "God is love?"
7. "The wages of sin is death?"
8. "Woe unto him that giveth his neighbor drink?"
9. "Cast me not away from thy presence?"

10. "Be sure your sin will find you out?"

ANSWERS

10. Moses (Numbers 32:23)
9. David (Psalm 51:11)
8. Habakkuk (Habakkuk 2:15)
7. Paul (Romans 6:23)
6. John (1 John 4:8)
5. Paul (1 Corinthians 15:41)
4. Isaiah (Isaiah 6:8)
3. Jesus (John 5:39)
2. Job (Job 26:7)
1. Jesus (Luke 17:32)

Quiz from *The Young Folks Bible Quiz Book* by Christine McDonald, used by permission of the World Publishing Company)

alem, received equal representation at the recent Diocesan Convention when both of their fathers received the Bishop's Award. They are Paul Fulton of Walnut Cove and A. L. Harrington of Raleigh.

To Build—The Vestry of St. Titus' Church, Durham, recently voted to build a new church building rather than attempt to repair the present structure which was heavily damaged by fire. Renovations will be made to the parish house in order that it may be used for worship services while the new church is being built. The Rev. N. Porter is Vicar at St. Titus.

Father Dies—Sympathy goes to the Rev. E. Dudley Colhoun, Jr., rector of St. Paul's, Winston-Salem, on the death of his father in Roanoke, Virginia late in December.

Has Flags—St. Thomas Church, Sanford, has an American and a church flag, both complete with staffs, available to any mission church that might want them. Correspondence should be addressed to the rector, the Rev. Sidney S. Holt.

Panamanian Students—Recent visitors in the Diocese were four students from Panama who spent a month here on a program of "cultural exchange between the Church and communities in our Diocese and the visiting young people." "We intend to allow these young people to experience as much of the culture of our part of the world as the Church here as is reasonably possible and convenient within the period of their visit," wrote the Rev. William Hethcock, Diocesan Program Director. The students and their hosts were: *Julio Lara*, with *Shepp Wasdell* and *Mr. and Mrs. Edward S. Wasdell* in Durham; *Elida Bermudez* with *Mary Shuford Davis*, and the Rev. and *Mrs. John W. S. Davis*, also in Durham; *Sandra Vasquez*, with *Paula Jean* and *Mr. and Mrs. E. F. Lombardi* of Charlotte; and *Digna Mang* with *Sara Simpson* and *Mrs. Geneva Simpson* in Raleigh.

Made Chairman—Dr. Joseph Jones, Jr., academic dean at St. Augustine's College, Raleigh, has been elected chairman of the Commission on Academic Affairs of the Association of Eastern North Carolina. Dr. Jones has also been appointed to

membership on the advisory committee of the N. C. State Commission on Higher Education Facilities.

New Format—St. Paul's Church, Cary, had an interesting format for their March congregational meeting. The informal gathering of all communicants, high school age and up, divided into four groups to discuss the total program of the mission. Sample questions discussed were feelings about the New Liturgy; the location of the church; the adequacy of the Church School curriculum; the effectiveness of the parish effort toward new families; paving the driveway; adding on or building anew. The Rev. Donald W. Frazier, rector, announced that this was the first in a series of this type meeting, designed to "open the lines of better communication."

Movies—In his parish newsletter, *St. Peter's Epistle*, the Rev. Hunt Williams of Charlotte occasionally makes timely and pertinent comments on movies currently showing in that city.

For just a few samples from his commentaries: On "The Graduate" . . . "one of the sharpest satires to come along on the screen in some time. It offers a superb mirror of the younger generation's search for value and meaning in life. The juxtaposition of comedy and tragedy make one painfully aware of the complexities of human relationships. The film is suggested for mature audiences." And excerpts from a much more detailed review of *Bonnie and Clyde*: . . . "Beautiful photography and realism of detail must not deceive the public who are being lulled into an amoral stupor at the expense of ringing cash register."

Lenten Programs—The Episcopal churches in several cities and towns in the Diocese are holding joint Lenten programs this year which should be of special interest. The parishes in Winston-Salem have a joint Lenten series on the forces affecting the Church's life today. Topics include "Society Shaping the Church," led by *George*

Panama High School Youths Spend 4 Weeks In Diocese

Four high school students from Panama spent four weeks in the Diocese of North Carolina recently, each visiting in the home of an Episcopal family with young people of corresponding ages. This is the second year that such a youth exchange has been accomplished with our former Companion Diocese of Panama.

Three girls from the Bella Vista Children's Home were in the group. They are Sandra Vasquez, who visited Mr. and Mrs. E. F. Lombardi and Paula Jean Lombardi in Charlotte; Digna Mang, who visited Mrs. Geneva Simpson and Sara Simpson in Raleigh; and Elida Bermudez, who visited the Rev. and Mrs. John W. S. Davis and Mary Shuford Davis in Durham. The fourth student was Julio Lara, a communicant of San Marcos Parish in Panama City, who visited Mr. and Mrs. Edward S. Wasdell and Shepp Wasdell in Durham.

The Rev. William H. Hethcock, coordinator of the exchange visit, met the young people in Miami on February 16, and accompanied them to North Carolina the next day. The visiting students departed from Miami for

their return to Panama on March 19.

The highlight of their visit in the United States was a trip to Washington, D. C., in the company of their student hosts and hostesses and the Rev. and Mrs. Ted Harris and Mr. Hethcock. The young people visited the usual tourist attractions in Washington, and the Panamanian students were delighted to see the Capitol and the White House, which were familiar to them through their studies. The group also visited the Panamanian Embassy in Washington, where they were greeted by the Ambassador.

The purpose of the youth exchange is to give to young people an opportunity to experience a culture completely different from their own, with special emphasis on the thinking and behavior of young people their own age and of the Church in a foreign land. They received numbers of invitations from Church and civic groups in the communities where they were staying so that the advantage of their visit was felt by the host communities as well. This program was financed by the host congregations in which each of the students visited.

Essex of the North Carolina Fund; "Education . . .," with Mrs. Elizabeth Koontz, president-elect of the NEA; "Liturgy . . .," with the Rev. Alfred R. Shands, Washington, D. C. rector and author; and "Mission . . .," with the Rev. William A. Jones, director of Association of Christian Training Service, Memphis, Tenn.

In Greensboro the Episcopal churches there will hear a series by Dr. Dwight Moody Smith, Jr., associate professor of New Testament Interpretation at Duke University, on "The Acts of the Apostles."

All Saints, Concord, and St. James, Kannapolis, will have a series which will include "The Church on Campus, with the Rev. William R. Coats, chaplain at UNC Chapel Hill; "The Religious Life," with the Rev. Father George Swayne, OHC, and the Sister Josephine, OSH; "The Negro in the 20th Century, with the Rev. David Nickerson, director of Southern Field Service Ministry; "The Church and Social Gospel," the Rev. Thomas J. C. Smith, Greensboro; and "Theological Freedom," with the Rev. Marshall T. Ware, assistant, Christ Church, Charlotte.

Charlotte this year will have no city-wide series, but several of the churches there offer programs of especial interest. Among those are a series on "The Church and the Neighborhood" at St. Andrew's. Speakers include Dr. Robert Hanes, of the Charlotte school system; John E. Zuidema of the Charlotte Area Fund; the Rev. Hunt Williams, president of the Charlotte Council of Episcopal Churches; H. J. Dillehay, of the Housing Authority; Edward Nadelman of Family and Children's services; and Mrs. Marjorie Brodt of the Model Schools Program.

Dr. Jones Here—Dr. Mary Alice Jones of Nashville, Tenn., well known Christian educator and writer of children's books, will head a lecture series at Church of the Holy Comforter, Burlington on March 26, 27 and 28. The lecture series was entitled "The Christian Faith Speaks to Children." Dr. Jones is probably best known for her series of books called "The Tell Me Series." The church arranged to share Dr. Jones with others in the community. As a "Kind of gift" to the college from the parish she spent one morning at Elon College with students from the Department of Christian Education and from the children's literature class there.

Men Have Blessings Too:

United Thank Offering Idea Holds Appeal For This Hubby

By HAROLD MARTIN

As published in
The Atlanta Constitution

Before he takes his pants off at night, every man goes through the same ritual. He reaches in his pocket and gets his change and puts it on the dresser — a little handful of silver and a few pennies.

I've been doing that ever since I can remember — and ever since I can remember, when I woke up in the morning, the pennies would be gone.

Finally, after 30 years of married life, it occurred to me to inquire into this mystery. "What goes with the pennies?" I asked Mama.

She pointed to a little blue pasteboard box sitting on her dressing table. It was marked "United Thank Offering of the Women of the Church." It was fat and heavy with pennies.

"So?" I said. "But why? Don't we give something in an envelope every Sunday?"

"We do," she said. "But this is extra. This is the way you thank God for all the many little blessings he gives you every day."

"Such as?" I said.

"Such as a million things," she said. "You wake up in the morning after a good night's sleep. You thank God for the blessing of having let you sleep. You put a penny in the box.

"You look out the window and the sun is shining on the leaves of the trees, and all outdoors is a blaze of color in the morning light. You put a penny in the box to thank Him for the beauty of the morning. You hear a bird singing, and you thank Him for the bird."

"Suppose it's cold and rainy outside," I said, "and you don't hear any birds. You just hear the kids yelling that they can't find anything to wear to school. . . ."

"You turn the thermostat up and feel the warmth come in the cold house," she said. "You put on a robe that's soft and warm. You turn on the shower and the water comes out. You thank Him for warmth and light and the blessing of hot water. You thank

Him because the kids are healthy and up, and yelling to go to school.

All through the day, Mama went on, there are a thousand little things that happen that are a manifestation of God's blessings. It may be something as small as the warm greeting of a friend, met pushing a cart in the supermarket. It may be as important as a child coming safely in off a crowded highway after a long journey. It may be something as natural as sunset or a rain after drouth, or rose blooming in a garden, or friendly old dog wagging his tail because he's glad to see you when you come home.

Sometimes, she said, you can't be thankful just for silence, for the peace of a quiet house at night where the family is safely sleeping. Every Day — and every hour of the day — from the time you get up in the morning until you lie down at night, God is blessing you in some way you can pay him. But to think about it Every time you come off the express way into a quiet street, and into your own driveway, God has been good to you. He has brought you safely home.

And you put a penny in. Not to pay Him, for there is no way you can pay Him. But just to let Him know that you don't take for granted all the blessings He bestows.

All over the country the women of the church keep these little blue or white boxes. Once a year they turn them in, and the pennies are used to support the missionaries who carry the light of the faith around the world.

I don't know why the men don't do the same, for our blessings are as manifold, if we stopped to think about

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Pilot Diocese Program Deputy s Appointed

NEW YORK — The Rev. Anthony J. Morley of the Diocese of Missouri has been named deputy head of the Pilot Diocese Program of the Executive Council of the Episcopal Church, according to an announcement by the Rt. Rev. John E. Hines, residing bishop.

In his new post, Mr. Morley will be responsible for coordinating the work of all departments of the Council as relates to the Church's pilot dioceses. The so-called pilot dioceses serve as laboratories for experiments in new styles of mission and ministries and new structures of the Church. The Diocese of Missouri has been for four years one of these pilot dioceses, and Mr. Morley has been responsible for pilot experimentation in Missouri during that time.

From 1958-1965, he was rector of Trinity Parish, a racially mixed congregation, located on the boundary between white and Negro inner-city neighborhoods. During this time, Trinity developed extensive programs of community service, and in 1965 received the "Distinguished Congregation" award from *The Living Church* magazine. The parish is located in St. Louis, Missouri.

While still at Trinity, Mr. Morley took on diocesan responsibility as pilot diocese coordinator for experimental projects. In 1965 he moved into this work on a full-time basis as research

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and planning officer for the Rt. Rev. George L. Cadigan, bishop of Missouri. Among the pilot projects under Mr. Morley's direction in Missouri were: Ecumenical work in community organization and low-income housing in East St. Louis, Illinois; an experimental campus ministry with metropolitan institutions of higher education; and cooperative agricultural and training programs among the rural poor of southeast Missouri.

Mr. Morley was a founding member of the Greater St. Louis Committee for Freedom of Residence in 1962 and served as its chairman the following year.

The 37 year old priest received his early education in Washington, D. C.

and Philadelphia. He graduated from St. Alban's School, Washington, in 1947 and from Haverford College in 1951. In 1951-1952 he was a Fulbright Scholar at the University of Vienna, Austria. He then earned a Bachelor of Divinity degree, cum laude, from Episcopal Theological School, Cambridge, Massachusetts in 1955 and continued his theological education as a Fellow and Tutor at General Theological Seminary, New York City.

Mr. Morley is married to the former Jane Augustine of Berkeley, California. They have four children. He is the son of Felix Morley, former editor of the *Washington Post* and President of Haverford College, and a nephew of the late Christopher Morley.

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Use Body As Well As Voice:

Communicating With One's All Theme of Clinic In Speech

SEWANEE, TENN. — The newest bewildering ranges of communication were glimpsed and clarified recently in an intensive two-week speech clinic and drama workshop at the School of Theology of the University of the South by Robert Edwin Seaver, chairman of the department of speech, drama and communication at Union Seminary in New York. Seaver is a leader in the exploration of ways to bring together new approaches and influences in the communications revolution today.

Students and faculty of the traditionally dignified School of Theology generally responded enthusiastically to the novel approach Seaver brought to the problem of communicating effectively through speech. His main thrust was that a person communicates through his total self, body, face and mind as well as voice.

The program began with special exercises intended to help the students become aware of what their bodies were saying and were capable of saying. The men were asked to mirror in their own faces the facial expression of others. Pop art posters were acted out physically and verbally. "Operas" were tape-recorded by individual students in which nonsense sounds were used to explore the range of communication possibilities which can exist through the voice alone apart from the content of words.

There were also practice sessions in reading, with special attention to speech difficulties individuals had. Students were given helpful suggestions whereby they could continue to work on special speech problems.

The drama workshop was an elective course which met each evening during the two weeks. The group explored ways of making a dramatic statement in order to perceive the meaning of the dramatic in religious discourse. Participants felt that the experience was exceedingly revealing, and that possibilities of this kind of work were vast.

Seaver, who last summer was director of a working conference on the performing arts and technological media at Expo '67, jointly sponsored

by McGill University and Expo, was brought to Sewanee by a gift from Mrs. Calvin Schwing of Plaquemine, La., who initiated the experiment.

Mrs. Schwing, the widow of an alumnus of the University of the South, is the author of the widely used textbook *Using Books and Libraries* and co-author with T. Edward Camp, librarian of the University of the South's School of Theology, *Using Theological Books and Libraries*. She is a member of the board of trustees of the Episcopal Radio-Television Foundation and an outstanding Episcopal laywoman.

Seaver described the speech clinic,

in which all the students of the School of Theology participated, as a series of experiences in which the men could exercise their bodies and their imaginations.

"I see speech as more than just vocal function," he said. "It is a function of the whole being and therefore the communication of ideas and feelings depends not so much on the acquisition of techniques as on a growing sensitivity to oneself and to life with others."

The drama workshop, which was an elective course, explored further the concepts which were introduced in the speech clinic. "One of the things we tried to do in the workshop was take a new look at the way that the dramatic artist might express himself."

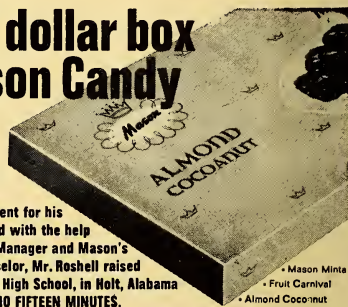
"We did visual, even three-dimensional, things. All the art categories are blurring," Seaver explained. "Painters, janitors, musicians—everybody is getting into the act. We aim

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to work at the whole problem of human communication with more participation, more involvement, more of oneself—to try to find a way to make it possible to embrace the fantastic number of influences that come into our lives and at the same time face the particular and the immediate.

"It is frustrating, sometimes discouraging and upsetting, but holds promise of some very exciting things for the future — for the extension of the human spirit and not its total mechanization. The multi-media presentation at Expo gave a glimpse of the question: How do you engage technologies for human ends? Rather than to be destroyed or de-humanized by them?"

Among the explorations on which the drama workshop students embarked was a series of drawings by one of the men, frankly unpretentious as art but expressive of the student's feelings, to accompany a dramatic monologue; and a pantomime of angular motions, carried out by pairs of fellow students, demonstrating the opposition between mechanical forces, which at this stage the student saw as something deadly, and the life-giving forces.

A casual structure on the foreground

Spong Receives Accreditation By Pastoral Education Group

The Rev. William C. Spong, Episcopal chaplain at the Duke University Medical Center in Durham and at Memorial Hospital in Chapel Hill, has recently received the highest accreditation available to a hospital chaplain.

Explaining the accreditation honor, Mr. Spong said:

"The accreditation that I received in Kansas City was as acting chaplain supervisor with the Association of Clinical Pastoral Education which certifies and accredits work done by

professional chaplains in major medical centers throughout the United States.

"What this means is that now I am fully accredited to train theological students and clergy in clinical pastoral education. We offer programs at Duke Medical Center for theological students and advanced programs for clergy in the area of pastoral care and counseling. This means that I now have the available credentials to be able to proceed with that kind of training," Mr. Spong says.

"This is the plan that Bishop Fraser and I envisioned when we set this job up in 1963. What the Episcopal Church intended to do by locating a chaplain in the Research Triangle Complex was to have a chaplain available for patients as well as have a fully accredited chaplain supervisor in the medical center so that he would not be adjunct to the medical center but would be a part of its specialized life. This accreditation is the fulfillment of that goal when we first set this work up and means that I do not have to be peripheral to the life of the medical center but function within one of its specialties in terms of its patient care process. Naturally I am very pleased to have this relationship to the hospital as opposed to merely being a civilian clergyman who comes in to do his work. We find over and over again that the specialized life of a medical center almost demands that any clergyman who works in it, in order to be maximally effective, must have this certification and accreditation in order to get his job done.

"I had one group of students this past summer consisting of five clergymen, including a Roman Catholic Priest, two Methodists, one Episcopalian and one Presbyterian. Presently, I am supervising seven students who are working on Master's Degrees in pastoral psychology at the Duke University Divinity School and the Duke University Medical School. I plan to have a group of theological students in training this coming summer. Probably some of our men from the Diocese of N. C. who are currently in their seminary training will be among these," Mr. Spong concluded.

of the workshop stage was explained by Professor Seaver as one of the attacks on the general question: How do visual-minded people go about their work?

"It is all part of the new dimension," Seaver said, "the cutting edge of the way things are shaping up today in the arts."

Seaver expressed no quarrel with the well-made play and the other older dramatic modes, which involve imaginative projection into characters created by the author, but he said, "People at one time thought of theater merely as entertainment. Some of us today are thinking of theater and the dramatic as a place where people can participate in an effort to bring about changes in the way that they are seeing life.

"That's why we are finding things like 'happenings,'" Seaver remarked. "They are an effort to get those who stand around and watch to handle the anxieties of occurrences themselves quite apart from a simple story line or plot."

Professor Seaver has been on the faculty of Union Seminary in New York since 1949, starting as a part-time lecturer and moving up the ranks. He holds a B.S. with distinction from the School of Speech at Northwestern University and an M.A. from Teachers College, Columbia University.

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Anglican-Catholic Parley Provides Eucharist Accord

Delegates to the fifth meeting of the Joint Consultation on Anglican-Roman Catholic relations in Jackson, Miss., announced their agreement that minor differences over the role of the priesthood do not prevent the two churches from celebrating the Eucharist together.

An official statement released from the meeting commented:

"After studying official documentation and theological papers on the necessity and role of the ordained priesthood and the relationship of this ministry to the common priesthood and role of the laity in the church, it was agreed that there is no basic difference of understanding on these topics.

"Whatever minor differences of understanding exist, they do not in themselves constitute a barrier to the two churches celebrating and receiving Communion together."

However, Bishop Charles H. Helmsing of Kansas City-St. Joseph and Episcopal Bishop Donald V. Hallock of Milwaukee agreed that there were still obstacles to intercommunion and that "precipitous action by this group at this time would not be to the advantage of the whole church."

In Jackson, as at previous meetings of the consultation, members attended one another's liturgies but did not receive Communion at each other's altars.



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'Feedback'

(Continued from page 4)

pletely comfortable whether we see or speak to another soul. We can feel quite satisfied with our worship all alone in our own pew or sanctuary.

The Episcopal Church is awakening to the fact that we cannot really love God unless we also love one another. Solitary religion is simply not true to the example and command of our Lord, no matter how comfortable and convenient it may be. The new Liturgy is one result and one facet of this awakening. Unless we are being caught up in this process of renewal, however, it is likely that the new Liturgy will be quite uncomfortable to us — for it literally demands awareness of others at every point. Unless this process of renewal is going on in other aspects of the parish life, it is unlikely that the new Liturgy can have the significance for us it is intended to have. We certainly are not going to change our old patterns of thinking and behavior by changing the Prayer Book. On the other hand, if we are taking honest looks at the thinking and behavior of the Church, then we begin to feel a need for a more comprehensive expression of our renewed life together.

Our Lord tells us that one cannot successfully sew a new patch on an old garment, or keep new wine in old skins. A new liturgy cannot be tacked on to old insensitivities in our day any more than it could be in Jesus' day. The Jewish church had crystallized into a structure which could not contain the energy of the Gospel. Our new spirit of worship today must grow out of a renewed community of faith and practice — fresh skins for new wine.

The new Liturgy is certainly not in its final form — that's the reason for trial use. But if you are wondering why we should bother at all, perhaps you should look first, not at the new Liturgy, but at the life of your parish and your involvement in it.

Church Union Sets October Raleigh Meet

The Archbishop of Canterbury personal emissary to the Vatican in Rome is scheduled to deliver the keynote address at the Oct. 8-9 convention here of the American Church Union, an educational unit of the Episcopal Church.

The Rev. Canon Albert J. duBois of Pelham Manor, N. Y., director of the union, said here Thursday that the emissary is the Rev. Canon John Finlow, who also is director of the Anglican Center in Rome.

Canon duBois said that about 50 Episcopalians from across the nation are expected to attend the convention. Headquarters will be the Sir Walter Hotel.

The Right Rev. Chandler W. Stealing, sixth Bishop of Montana, scheduled to preside at the convention. Seventeen additional bishops of the Episcopal Church, who are officers of the union, also are expected to attend.

The convention was scheduled in Raleigh with the consent of the Rev. Thomas A. Fraser, bishop of the Episcopal Church in North Carolina.

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NORTH CAROLINA

Churchman

May 1968



'Urban Crisis' Comes To North Carolina
See Pages 2, 3

(Martin Rogers Photo Courtesy of News and Observer)



Official Publication
Diocese of North Carolina

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Whither Now, America?

Editors Note: Following is the text of an address by the Rt. Rev. Thomas A. Fraser on Sunday, April 7 at the Raleigh memorial service for the late Dr. Martin Luther King, Jr. The city-wide service was presided over by Mayor Travis H. Tomlinson.

The death of Martin Luther King may well determine the future of American Democracy. We can easily move in the direction of fear, distrust, hatred, destruction, a deeper racism, and a South African police state. Or we may with courage and wisdom become a nation distinguished by unity, reconciliation, equal opportunity and equal rights for all people.

The volumes of works that will be spoken and written about the tragic death of Dr. King and the sorrow and penitence that will be expressed in service across this land will all be mockery and hypocrisy unless they lead us into determination to erase the causes of riots, injustice, oppression and violence.

The assassination of this leader of social justice must mark the beginning of action now to eradicate the injustices he has so often struggled to bring to attention. If this is not the case, this day of national mourning will be transformed into a day of national failure to take advantage of another opportunity to correct the evils and wrongs of our society.

The assassination of this outstanding American leader must strengthen every man, woman, and child in his conviction that we must not surrender the great American dream of a free nation for all people. This would be a total waste of our entire history. This would be a waste of Dr. King's life and of all the lives and resources that have been sacrificially given to build this nation. We must not permit despair and discouragement to possess us. We must continue the dream of a great America for all people, but we must *Act* to make that dream a reality. People so often say that it is a matter of proper timing, but Dr. King's death says, "that the time is now!"

The assassination of this Christian minister must make it clear to every citizen of this land that we have failed to provide ways and means to solve our differences. Decision making by premeditated murder is the behavior of a mad and irrational society. Our record on this score is frightening. The power structure of any community or organization that does not recognize this fact and correct it will forfeit its leadership and history will judge them as traitors to humanity. Nor can we solve our differences by turning our backs on them; the hidden hope that these too will pass and we can return to our business in the same old way.

We are here today because we did not seize our God-given opportunities the past to change our ways. Too many of us felt that change involved loss of personal loss that we could avoid if we only held out a little longer. But we have held out too long and risk of personal loss has turned into danger of national chaos that can only be avoided by openness, honesty, and a sincere desire to change regardless of the cost.

The gospel of non-violence taught and practiced by Martin Luther King has been questioned by many people, both black and white. There are those who already saying that Dr. King brought this on himself. There are those who already saying that non-violence is finished as a method of achieving social justice. There are those who support separatism as a means to peace and justice. . . . In each instance these people fail to recognize the power and the value of non-violence as demonstrated by the shock this entire nation has suffered in the past three days.

The untimely and shameful murder in Memphis has vindicated and validated Dr. King's gospel. It is our responsibility to make certain that no given in the cause of justice, truth, and righteousness shall be given in vain.

Bishop Fraser Speaker At Raleigh Amid Turmoil After King Slaying

The so-called "Urban Crisis" came to North Carolina during April following the slaying at Memphis of Dr. Martin Luther King, Jr. Civil disorders, the presence of National Guard troops and nightly curfews were common in many cities throughout the Tar Heel state.

Typical of ceremonies in several communities, a memorial service in tribute to Dr. King was held at Raleigh's Memorial Auditorium. The Rev. Thomas A. Fraser, bishop of the Diocese of North Carolina, gave a memorial address which drew applause from the audience (see "Whither Now, America?" on page 2).

Three thousand persons were on hand for the service which was presided over by Raleigh Mayor Travis H. Tomlinson. Mayor Tomlinson was called from the stage during the service and informed that a bomb allegedly had been hidden in the building. The anonymous call to firemen indicated that the bomb was due to explode at the end of the service.

Bishop Fraser and others on the stage were informed of the threat. Within five minutes to go, Mayor Tomlinson led the gathering (estimated at 90 per cent Negro) from the auditorium to the front lawn for the concluding hymn. The audience was not told of the bomb threat and the procession was conducted in a calm and orderly manner.

Mayor Tomlinson was widely praised for his skillful handling of the affair. "We thought it was a hoax," he said after the service "but we couldn't take chances with 3,000 lives. No bomb was ever found.

At the conclusion of the ceremony at the front lawn with the State Capitol in the background (see front cover photo) the crowd saw a column of smoke on the skyline as a fire was started in a nearby warehouse. Similar fires occurred throughout North Carolina during the days that followed Dr. King's death.

Mayor Tomlinson said King's voice was recognized by all people in all walks of life. America is a poorer



BISHOP FRASER
... On Stage During Bomb Threat

Wire From Governor

Bishop Fraser, like church leaders throughout North Carolina, received a telegram from Governor Dan K. Moore calling for assistance in bringing "peace and order" to the State following the assassination of Dr. Martin Luther King, Jr.

The text of Governor Moore's telegram is as follows:

"As Governor of North Carolina, I appeal to you and to the members of your congregation in this difficult and troubled hour, to use your influence to bring peace and order once again to every community in this State. Let us resolve to associate ourselves in a closer communion with each other and with the benevolent teachings of our God, so that strife may be dispelled from every neighborhood and every city, and that the violence of these past days may be ended."

nation by far since he is no longer heard throughout the land." He expressed the hope that "we can unite behind the cause of reason and calmness, so that a tragedy such as this will never happen again."

D. S. Coltrane, chairman of the North Carolina Good Neighbor Council, represented Governor Moore. Other participants included the Rev. Paul Johnson, of the Interdenominational Ministerial Alliance; the Most Reverend Vincent S. Waters, bishop of the Catholic Diocese of Raleigh; the Rev. John M. Lewis, pastor of the First Baptist Church; the Rev. Charles W. Ward, pastor of the First Baptist Church and the Rev. B. S. Foust, pastor of St. Paul African Methodist Episcopal Church.

Also seated on the stage were Dr. James E. Cheek, president of Shaw University; Dr. Prezell R. Robinson, president of St. Augustine's College; and Chancellor John T. Caldwell of North Carolina State University.

Mr. Foust said "one day justice might roll down like mighty rivers. Those things for which the good man lived and died will not go in vain." Mr. Ward said: "You ought to be ashamed, because you did little or nothing to see that this could not happen," and added that "to say that this is the work of a sick man is to put salve on a wound that will not heal."

"I am sure that if Dr. King had known he would be killed in Memphis, he would have gone on," Mr. Ward said. "He would not let down those garbage workers who were depending on him. That is why there is no tragedy in this death.

"Let us not pray to God to let us escape death and live a long life. Let us pray that we can live each day with a quality of eternity," he concluded.

Mr. Ward said his church had begun a fund for Dr. King's children. A collection was taken during the service, for the Southern Christian Leadership Conference. Rabbi Leo Stillpass, president of the Raleigh Ministerial Alliance, said that some \$1,500 was collected.

The Tar Heel DioSCENE

By MRS. MARGARET S. KNIGHT
Churchman Editorial Board

At Vade Mecum — The Rev. Jacob A. Viverette, Episcopal chaplain to Wake Forest University and Salem College in Winston-Salem, will serve as director for Vade Mecum during the 1968 season.

To Sandhills — The Rev. John C. Stone has recently gone from Charlotte to the Sandhills convocation where he is serving as priest-in-charge of All Saints', Hamlet, and St. David's, Laurinburg. He went there from All Saints, Charlotte, and prior to that was at Haw River.

Visitors — Recent visitors to the Diocese included the Rev. Canon Albert J. duBois of New York, executive director of the American Church Union, who spoke to the Raleigh-Durham - Chapel Hill chapter of Church Union in Raleigh in March; and The Rt. Rev. Thomas H. Cashmore, retired suffragan bishop of Dunwich, England, who spoke at Church of the Good Shepherd, Raleigh, and in several other places.

To St. Martin's — The Rev. David John Conolly, a priest of the Church of England in Australia, has come to St. Martin's, Charlotte to serve as assistant pro tem to the rector, the Rev. Bert Sherman. Mr. Conolly has been granted two year leave of absence by the Archbishop of Melbourne to gain parochial experience in this country and in England. He plans to stay in the States until about the end of this year. The son of missionary parents, he was born in Tanganyika, now the Republic of Tanzania, in 1937. He grew up in Sydney, Australia, and after graduation from school worked for seven years in various jobs, from factory worker to hospital orderly to department store manager. After three years in a theological college he was ordained in 1964. He has served as assistant in two parishes in the Diocese of Melbourne.

Church Use — Note is made of new ways in which two parishes in the Diocese are using their facilities. At St. Paul's, Winston-Salem, a special

church school class for mentally retarded children has been in existence since last June. The Rev. Dudley Colhoun is rector. At St. Phillip's, Durham, the vestry voted recently to allow its facilities to be used for a program for the aging under the Durham Co-

ordinating Council for the Aging. This program will include fellowship luncheons, counseling, as well as the use of facilities for various other activities. The Rev. Eugene Bollinger is rector, and Dr. James Davis is head of the Christian Social Action Comis-

Editor's Note: Following is the report of Diocesan Treasurer George F. Bason on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through March 31, 1968. The assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in this Diocese and throughout the world.

Treasurer's Report

| | Assessment | Paid | Quota | Paid |
|---------------------------------|------------|----------|-------------|-----------|
| Albemarle, Christ..... | \$ 587.69 | \$.00 | \$ 2,256.11 | \$.00 |
| Ansonville, All Souls..... | 174.32 | .00 | 669.19 | .00 |
| Asheboro, Good Shepherd..... | 934.00 | .00 | 3,585.56 | .00 |
| Battleboro, St. Johns..... | 187.00 | .00 | 717.85 | .00 |
| Burlington, Holy Comforter..... | 3,048.94 | 762.24 | 11,704.69 | 2,926.20 |
| St. Athanasius..... | 21.10 | 21.10 | 81.01 | 81.11 |
| Cary, St. Pauls..... | 361.98 | .00 | 1,389.62 | .00 |
| Chapel Hill | | | | |
| Church of Cross..... | 3,714.80 | 1,014.80 | 14,260.86 | 3,685.86 |
| Holy Family..... | 1,672.92 | 241.00 | 6,422.22 | 1,088.66 |
| Charlotte, Christ Church..... | 12,915.33 | 1,076.27 | 49,581.08 | 4,131.75 |
| Holy Comforter..... | 3,916.00 | 652.68 | 15,033.28 | 2,505.54 |
| St. Andrews..... | 1,544.79 | 392.79 | 5,930.34 | 1,484.34 |
| St. Christophers..... | 777.22 | 194.31 | 2,983.71 | 754.92 |
| St. Johns..... | 3,318.97 | 829.74 | 12,741.29 | 3,185.25 |
| St. Marks..... | 950.71 | 158.00 | 3,649.70 | 608.00 |
| St. Martins..... | 5,138.40 | 1,284.60 | 19,725.97 | 4,931.50 |
| St. Michaels..... | 548.94 | .00 | 2,099.66 | .00 |
| St. Peters..... | 4,354.94 | 1,088.75 | 16,718.31 | 4,179.56 |
| Cleveland, Christ Church..... | 382.77 | 63.79 | 1,469.43 | 244.91 |
| Concord, All Saints..... | 1,210.13 | 300.00 | 4,645.61 | 1,200.00 |
| Coolemeec, Good Shepherd..... | 230.80 | 230.30 | 886.04 | 250.00 |
| Davidson, St. Albans..... | 138.05 | .00 | 529.95 | .00 |
| Durham, Ephphatha..... | 45.29 | .00 | 173.85 | .00 |
| St. Andrews..... | 161.35 | 40.34 | 619.43 | 154.86 |
| St. Josephs..... | 1,000.19 | .00 | 3,839.66 | .00 |
| St. Lukes..... | 1,118.86 | 186.48 | 4,295.23 | 715.88 |
| St. Philips..... | 4,295.00 | 715.84 | 16,488.21 | 2,748.00 |
| St. Stephens..... | 1,899.15 | 475.02 | 7,290.70 | 1,822.65 |
| St. Titus..... | 849.61 | 212.41 | 3,261.58 | 813.47 |
| Elkin, Galloway Memorial..... | 193.18 | 32.00 | 741.60 | 125.60 |
| Enfield, The Advent..... | 367.25 | .00 | 1,409.84 | .00 |
| Erwin, St. Stephens..... | 774.07 | .00 | 2,971.61 | .00 |
| Fork, The Ascension..... | 133.66 | .00 | 513.11 | .00 |
| Fuquay, Trinity..... | 67.79 | .00 | 260.25 | .00 |
| Germanton, St. Philips..... | 20.94 | .00 | 80.39 | .00 |
| Greensboro, All Saints..... | 871.39 | 145.34 | 3,345.20 | 557.50 |
| Holy Trinity..... | 7,577.18 | 3,157.17 | 29,088.29 | 12,120.15 |
| The Redeemer..... | 369.51 | .00 | 1,418.52 | .00 |
| St. Andrews..... | 2,683.21 | 2,683.21 | 10,300.65 | 2,060.14 |
| St. Francis..... | 3,142.66 | 1,000.00 | 12,064.46 | 1,000.00 |
| Halifax, St. Marks..... | 171.01 | .00 | 656.51 | .00 |
| Hamlet, All Saints..... | 290.13 | 290.13 | 1,115.81 | 63.83 |
| Haw River, St. Andrews..... | 191.17 | 191.17 | 733.90 | .00 |
| Henderson, Holy Innocents..... | 2,243.38 | 562.14 | 8,681.36 | 2,111.84 |
| St. Johns..... | 155.39 | .00 | 596.52 | .00 |
| High Point, St. Marys..... | 3,654.88 | 609.14 | 11,030.84 | 1,838.46 |
| Hillsborough, St. Matthews..... | 841.08 | 841.08 | 3,228.83 | .00 |
| Iredell Co., St. James..... | 79.05 | 79.05 | 303.48 | 53.48 |
| Jackson, The Saviour..... | 180.09 | 30.02 | 691.36 | 115.22 |
| Kannapolis, St. James..... | 429.51 | 71.58 | 1,648.85 | 274.88 |
| Kittrell, St. James..... | 35.77 | .00 | 137.32 | .00 |
| Laurinburg, St. Davids..... | 380.09 | .00 | 1,459.13 | .00 |

ion which made the recommendation.

Conference — St. Paul's Church Thomasville, held a two-day conference at the Terraces recently, where much discussion and planning were devoted to means by which the program of the national church could be implemented in Thomasville, and for the spiritual strengthening of St. Paul's

communicants and more meaningful service to the community." The Rev. **James Abbott**, priest-in-charge, and 15 of his adult communicants took part in the conference.

Rectory Nights — At St. Mark's, Huntersville, the rector, the Rev. **William R. Dennis, Jr., and Mrs. Dennis** have resumed their series of "A Night at the Rectory." They are

at home to communicants of the parish on Friday evenings for discussion and refreshments. Discussion theme for the first session was "To Whom Do We Minister?"

Spring Fever — St. Francis', Greensboro, reports in the "Franciscan" that Spring Fever will strike the parish in two ways. The first, on May 9, is a Parish Eat and Sing-In! Parish families will meet around a huge campfire, with old-fashioned hymn singing as the main feature. Then on June 9, the congregation will travel to Hanging Rock State Park by bus for Morning Prayer and a picnic lunch. The Rev. **Peter Robinson** is rector.

Green Day — And speaking of Spring, the women of St. Timothy's, Wilson have a new project in place of the usual Fall bazaar — a garden sale, known as "Green Day." Included in the affair, which was scheduled for late April, were wild flowers; terrariums; a trade booth ("like a friendship garden"); a children's garden; a boutique; garden ornaments; a flower cart of fresh flowers; and what sort of lunch but a picnic!

Music — Mr. Charles W. Rakow, organist and choir director at St. Timothy's, Wilson, recently attended a conference at the Cathedral of St. John the Divine in New York. He represented Atlantic Christian College, where he is a professor in the Music Department, and the Liturgical Commission of the Diocese. Agenda for the conference for Episcopal musicians dealt with changes and trends in Church music, especially as necessitated by the New Liturgy. The Rev. **John Gray** is rector of St. Timothy's.

To Pittsburgh—St. Anne's, Winston-Salem, recently lost its senior warden when **Dr. James A. Chappell** left Winston-Salem for Pittsburgh where he accepted a position with the University of Pittsburgh Medical School. The Rev. **Downs Spittler** is priest-in-charge at St. Anne's.

Baptized — Conner Burnette Craig, infant son of the Rev. and Mrs. **Hugh B. Craig, Jr.**, was baptized at All Saint's Church, Concord on Easter even. Mr. Craig is former priest-in-charge of Chapel of Hope at Charlotte

| Assessment | Paid | Quota | Paid |
|-----------------------------|---------------|--------------|---------------|
| Leaksville, Epiphany | 775.57 | 83.33 | 2,977.35 |
| St. Marys | 136.42 | .00 | 523.72 |
| Lexington, Grace Church | 1,077.31 | 359.10 | 4,135.70 |
| Jittleton, St. Albans | 194.96 | .00 | 748.45 |
| St. Annas | 22.89 | .00 | 87.87 |
| Louisburg, St. Matthias | 16.64 | .00 | 63.88 |
| St. Pauls | 461.53 | 76.90 | 1,771.78 |
| Mayodan, The Messiah | 254.78 | .00 | 978.09 |
| Milton, Christ Church | 33.94 | 67.88 | 130.31 |
| Monroe, St. Pauls | 930.41 | 156.00 | 3,571.78 |
| Mount Airy, Trinity | 1,115.21 | .00 | 4,281.20 |
| Northampton, St. Lukes | 18.36 | .00 | 70.49 |
| Oxford, St. Cyprians | 171.19 | 61.19 | 657.19 |
| St. Stephens | 1,160.77 | 290.19 | 4,456.17 |
| Pittsboro, St. Bartholomews | 589.40 | .00 | 2,262.68 |
| Salisbury, Christ Church | 4,732.58 | 2,000.00 | 18,168.06 |
| Good Shepherd | 4,034.61 | 1,008.66 | 15,488.60 |
| St. Ambrose | 698.39 | .00 | 2,681.07 |
| St. Augustine | 42.30 | 42.30 | 162.40 |
| St. Marks | 213.89 | .00 | 821.10 |
| St. Marys | 56.99 | 56.99 | 218.80 |
| St. Michaels | 3,621.29 | 500.00 | 13,901.89 |
| St. Timothy's | 1,610.96 | 405.00 | 6,184.37 |
| Reidsville, St. Thomas | 846.32 | 211.58 | 3,248.97 |
| Wideway, Good Shepherd | 17.63 | .00 | 67.66 |
| Goanoke Rapids, All Saints | 1,153.59 | 288.39 | 4,428.57 |
| Lockingport, The Messiah | 960.16 | 302.68 | 3,483.31 |
| Locky Mount, Christ Church | 3,414.43 | .00 | 1,743.73 |
| Good Shepherd | 951.43 | 986.43 | 15,015.72 |
| Epiphany | 139.80 | .00 | 536.67 |
| St. Andrews | 733.89 | .00 | 2,817.34 |
| Saxboro, St. Marks | 202.43 | 33.74 | 777.11 |
| Salisbury, St. Lukes | 3,821.49 | 955.50 | 14,670.46 |
| St. Matthews | 434.56 | 108.66 | 1,668.25 |
| St. Pauls | 231.82 | .00 | 889.92 |
| St. Philips | 108.27 | .00 | 415.65 |
| Sanford, St. Thomas | 708.07 | 118.02 | 2,718.22 |
| Scotland Neck, Trinity | 953.58 | 158.94 | 3,660.74 |
| Jer City, St. Marks | 66.65 | 66.65 | 255.87 |
| Smithfield, St. Pauls | 926.34 | 231.60 | 3,556.16 |
| Southem Cove, Emmanuel | 2,979.49 | 480.00 | 11,439.87 |
| Speed, St. Marys | 76.41 | .00 | 293.33 |
| Pray, St. Lukes | 858.66 | 214.65 | 3,296.32 |
| Statesville, Holy Cross | 38.53 | .00 | 147.91 |
| Trinity | 1,097.53 | 467.53 | 4,213.35 |
| Tovall, St. Peters | 14.84 | .00 | 56.97 |
| Tarboro, Calvary | 2,578.15 | 429.75 | 9,897.35 |
| St. Lukes | 106.31 | 25.00 | 408.10 |
| St. Michaels | 307.56 | .00 | 1,180.70 |
| Thomasville, St. Pauls | 548.20 | 150.00 | 2,104.50 |
| Townsville, Holy Trinity | 61.89 | .00 | 237.57 |
| Vadesboro, Calvary | 839.82 | 839.82 | 3,224.00 |
| Wake Forest, St. Johns | 116.07 | 116.07 | 445.58 |
| Walnut Cove, Christ Church | 239.97 | .00 | 921.21 |
| Warrenton, All Saints | 63.46 | 10.58 | 243.61 |
| Emmanuel | 932.67 | .00 | 3,580.54 |
| Veldon, Grace | 477.11 | 79.52 | 1,831.59 |
| Wilson, St. Marks | 103.72 | .00 | 398.18 |
| St. Timothy's | 2,380.01 | 670.01 | 9,136.70 |
| Winston-Salem, St. Annes | 609.82 | 98.75 | 2,341.07 |
| St. Pauls | 9,087.90 | 2,272.08 | 34,887.81 |
| St. Stephens | 327.91 | 327.91 | 1,258.83 |
| St. Timothy's | 1,912.21 | 478.06 | 7,340.83 |
| Woodleaf, St. Georges | 52.09 | .00 | 199.97 |
| Worceville, St. Lukes | 22.89 | .00 | 87.87 |
| Totals | \$ 143,770.97 | \$ 34,861.71 | \$ 548,926.97 |
| | | | \$ 112,912.67 |

EWC Meeting Program Announced

By BEULAH COLLINS
ECW Promotion Chairman

The 86th annual meeting of the Episcopal Churchwomen of the Diocese will be held May 7 and 8 at the Church of the Holy Comforter in Burlington, with Mrs. M. E. Motsinger, Jr., president of the ECW, presiding.

Delegates will register between 2 and 5 p.m. on May 7, and then will attend the opening dinner at 6:30 p.m. at the Holiday Inn, where Bishop Thomas A. Fraser will be the main speaker. Evening sessions on Theological Freedom, Ecumenical Relations, and Urban Crisis, will follow.

The second day's sessions will be preceded by Holy Communion and the United Thank Offering Ingathering. Bishop W. Moultrie Moore will speak at the morning session, lunch will be served at the church at noon, and afternoon meetings will end at 3 or 3:30 p.m.

Mrs. Roger Gant, Jr., of the Church of the Holy Comforter is general chairman of the annual meeting.

Mrs. Motsinger and her helpers have decided that all departmental reports should be written in advance, mimeographed, and included in the delegates' packets this year. This will leave more time for the hearing of various aspects of the program of the Church, rather than dealing at length with specific reports on work already accomplished.

A slate of five new officers will be presented by the Nominating Committee: Treasurer — Mrs. Garland McPherson of Southern Pines; secretary of devotional life — Mrs. Gordon Williams of Greensboro; secretary of Christian ministries and college work — Mrs. Herman Salinger of Durham; United Thank Offering treasurer — Mrs. Walter Burbank of Concord; representative on Diocesan Council — Miss Delores Pitt of Tarboro.

Three new officers for the Episcopal Churchwomen of the Diocese have been appointed by President Motsinger. Mrs. John Wooten will serve

as Altar Guild chairman for the Diocese, Mrs. Elmer Dudley will serve as director of the Church Periodica Club, and Mrs. Lawrence London will be editor of the Year Book.

"The Theology of Hope" has been chosen as the theme of the Churchwomen's Conference at Vade Mecum from June 24 to June 27. The Rev. Herbert Tucker will be leader of the conference. Mr. Tucker is chaplain at the University of North Carolina at Chapel Hill.

Mrs. P. B. Smith, Altar Guild chairman for the Diocese, reports that she has a pair of pint-size crystal cruets which she would like to give to some church which needs them. Any branch chairman who would like these may contact Mrs. Smith, 2712 Mayview Road, Raleigh.

and is now at Austin, Texas. The **Rev. Parker Marks** is rector of All Saints'.

Cornerstone — The cornerstone of the new church building for Trinity Church, Statesville, was laid on April 28. The **Rev. Frank Fagan** is rector.

Offering — The Lenten and Easter offering of **St. Mary's**, High Point, is always of special interest both because of its size (usually around \$1,000) and its use. While the report on its size must come later, its use this year seems especially relevant. It has been committed, according to **St. Mary's** **Lamplighter**, "to assist some 60 junior and senior high school Negro youth to attend a special summer school this summer in preparation for transfer to Central High or the new Andrews High in High Point. The aim is to upgrade the academic level of these students, who will for the first time enter an integrated school where the pace is faster and the demands greater. With this special assistance this summer, it is hoped that these students will not become dropouts their junior and senior years, thus affecting their lives and their families for the

next generation to come." The **Rev. William P. Price** is rector.

Study — And in line with High Point's concern with the "social and religious issues of the times," **St. Christopher's** "Log" on reports an interesting Lenten series which covered the church's Position Papers; progress in the city's urban renewal area; and the work of the Community Services Division of their police department. **St. Christopher's** was formed as a mission from **St. Mary's**. The **Rev. Ben Wolverton** is priest-in-charge.

Findings — **St. Paul's**, Cary, reports that its Lenten study, beginning with a Congregational Meeting of the small-group discussion variety, and designed to study itself as a mission of the church, engendered "some heat but mostly light." The first session saw 27 families represented with 49 persons present. In this and subsequent sessions they planned to look at their present structure to "see if we were meeting the needs of the community, the area, and the new families moving into Cary." The **Rev. Donald W. Frazier** is rector.

Seminary To Conduct Clergy Event

For the eighth consecutive year the General Theological Seminary will conduct a Study Program for Clergy from May 26 through May 31, 1968. As in the past the program is open to all clergy of the Church regardless of seminary affiliation.

This year's faculty will consist of the **Rev. Robert C. Dentan**, Ph.D., professor of Old Testament who will present "The Theology of the Old Testament in Light of Modern Study"; the **Rev. Charles D. Keyes**, Th.D., assistant professor of Dogmatic Theology who will discuss "Human Tragedy, Nihilism, and the Kingdom of God"; and the **Rev. Robert E. Terwilliger**, Ph.D., director of Trinity Church Institute and adjunct professor of Apologetics whose topic will be "The Gospel in the Modern American." The **Rev. D. Robert S. Boshier** is the faculty director of the program.

Following the established pattern each member of the faculty will lecture for one hour on each of the five days and will conduct a conference or afternoon to give an opportunity for informal discussion of his subject.

New Ministry Takes Shape In Triangle

Editor's Note: The following article is reprinted from "The North Carolina Leader," a newspaper which serves the Research Triangle area. The article deals with a new kind of ministry for a new kind of community. Also, it tells of the involvement of a clergyman of this Diocese.

A new kind of ministry is needed for the New City composed of Raleigh, Chapel Hill and Durham.

The Rev. Loren Mead of the Episcopal Church of the Holy Family in the Glen Lennox section of Chapel Hill told the *Leader* about some plans of the newly-formed Triangle Inter-church Task Force.

Seated in his office on a chill February morning, the Episcopal rector explained that he is chairman of the Task Force which has met several times already.

Loren Mead is no stranger to Research Triangle Park. For two years he has served Holy Communion at the Research Triangle Institute and will do it again the week before Easter, April 14.

In addition, Mead has visited several of the private institutions such as IBM and Chemstrand and has met with a warm response.

Actually the Triangle Inter-church Task Force is well underway with committee members from the various Triangle cities: Don Shriver of Raleigh, head of the Ad Hoc group on the industrial and technological sector; Julius Worpening of Durham, head of the Ad Hoc group on the Planning sector; Colman Kilburn of Raleigh, head of the Political group; and David Currie of Durham, head of church resources.

Pearson Stewart, head of the Research Triangle Regional Planning Commission, has met with the group and explained much of what planners now and think about the Triangle area and its future growth.

Loren Mead is an activist in the best sense. He believes in taking the church where the people are.

"I believe very much in the church becoming involved in people's work," he said. And he observed that before he went out to Research Triangle Park he had one picture of his duties . . .



MR. MEAD
... Discusses 'New City'

"now I have discovered a whole new area of need," he said.

"We are going to have a million people living in this New City and someday we may wake up with a completely depersonalized life, but I'll fight it," he said decisively.

Loren Mead says Dr. Phil McMullen, a group leader at one of the Research Triangle Institute's divisions, was one of the first to arouse his interest in the spiritual needs of the Park.

"And Jack Vilas of IBM, a junior warden, has been very helpful too," he said.

The Episcopal rector emphasized that the church has a stake in trying to humanize life.

"People can have a really human life in the New City, but first they must develop goals," he said.

"I see the Triangle Task Force as helping the three city area to become better than any one of the three cities."

He said no theological issues are involved; that ministers and teachers of many faiths both from the cities and the Triangle Universities have become interested and are helping with the work.

"My word is convergence," he said. "Something is happening and we are now beginning to see and bring things together."

"We feel a new city is being born . . . we see all over the country churches trying to minister to old cities. Now we see an opportunity for the church to minister to a new city and maybe avoid some of the more obvious problems of New York, Chicago and Detroit," Mead added.

The energetic clergyman said that he found out that if he were going to do his job as a parish minister — well, his people were "10 miles out of town in a strange new world."

"We desperately need to set up some procedures for establishing goals, such as housing and recreation, for instance. If we don't think in these terms we will be living in a New City which has gone helter-skelter," he added.

The Rev. Mead has lived in Chapel Hill 10 years, and is a native of Florence, S. C. He attended Sewanee, the University of South Carolina and the Virginia Theological Seminary at Alexandria, Va. He is married and has four children.

As for his visit, to the Research Triangle Park, Mead said the most encouraging thing is that denomination has not entered into it . . . "it just hasn't mattered . . . it is no problem," he said.

As a matter of fact, Mead envisions the day when an office can be set up in the Park with several ministers working out of it.

"We could have four or five ministers working out of such an office, one good mimeograph machine and one secretary," he said.

"I haven't found any conflict between science and religion," Mead remarked. "The various places we have visited have welcomed our visits out there (in the Park) as long as we respect their problems. We have joint interests but we don't want to hinder the work."

Initial Urban Crisis Grants Reported

The Executive Council, at its recent meeting in Greenwich, Conn., acted decisively to implement the Episcopal Church's top priority "Crisis in American Life" program when it approved allocations of the 1968 funds for the program totalling \$825,000.

The special program was proposed by Presiding Bishop Hines and adopted by the 62nd General Convention in September. In the words of Bishop Hines, it is an attempt to bring "people in the ghettos into areas of decision making by which their destiny is influenced" and to "encourage the use of political and economic power to support justice and self-determination for all men." The recent Council action is the first major step toward this goal.

The largest single allocation was one of \$700,000 to the Inter-Religious Foundation for Community Organization (IFCO), a not-for-profit New York corporation comprised of nine Protestant, Roman Catholic and Jewish religious bodies and social service agencies. It is headed by the Rev. Lucius Walker. Other allocations, totaling \$125,000, were: \$50,000 for emergency grants to Episcopal dioceses; \$25,000 for other emergency grants and \$50,000 to encourage coalitions of religious, business and private enterprise interests, dedicated to the eradication of the social ills of the deprived areas of this nation.

Bishop Hines described the "Crisis

in American Life" program as a means "by which this church (the Episcopal Church) can take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life." Cautioning against seeing the solution of the national crisis in financial terms only, Bishop Hines said: "Unless our men, women and young people enlist in patterns of diocesan, parish and mission engagement, which involve them personally as well as financially, even the best efforts at this level will prove fruitless. What is before us is not primarily a matter of money. Money can help if we take our hands off of its control, giving it because we realize that it is God's and not our own. But if we attempt to use money to 'buy our way' out of responsibility, the less credible we will appear to men and women struggling with their misery, and the less likely we are to build our part of a bridge between our alienation!"

The allocation to IFCO is to be paid on a "three to one" matching basis, thereby encouraging other like grants from participating agencies and outside sources. On March 1 the Episcopal Church will give IFCO \$200,000 which must be matched by an additional \$600,000 from other sources before the remainder of the allocation is given. This \$500,000 will be paid in installments and will also be contingent upon IFCO obtaining matching

funds on the same basis as above. The other allocations (\$125,000) may, in accordance with the Charter for the Screening and Review Committee also adopted by the Council at the February meeting, be disbursed at the discretion of the Presiding Bishop.

In addition to allocating funds for 1968, the Executive Council also took action to establish the mechanics for evaluating and approving or disapproving individual requests for grants in accordance with Resolution No. 6 submitted by the Joint Committee on Program and Budget and adopted by the 62nd General Convention. A Screening and Review Committee has been designated as the agency of Executive Council to evaluate individual applications for grants. These grants will be made in one of three categories: community self-determination on a national, metropolitan or neighborhood level; service to the poor, based on programs designed and controlled by those to be served; and training in community leadership.

All programs which are approved for funding by the Screening and Review Committee must be based on the fundamental principle of assisting the poor to organize themselves to have a full share in determining their own destiny; must be implemented and carried out without regard to race, creed or ethnic origin; and must not be used to support the activities or any individual or group advocating violence.

The Inter-Religious Foundation for Community Organization serves as a grant vehicle for religious institutions and foundations working to assist indigenous community organization. Its membership is comprised of: The Episcopal Church, The United Presbyterian Church, The United Church of Christ, The American Baptist Convention, The Methodist Church, The American Jewish Committee, The National Roman Catholic Committee for Community Organization, The Roman Catholic Council for Inter-racial Justice, and The Foundation for Voluntary Service. IFCO is designed to train indigenous community leaders as organizers and to coordinate the community organization activities of the member institutions.

The newly elected members of the Screening and Review Committee rep-

Lay School's Second Session Scheduled Weekend Of May 17

The second session of third annual Lay School of Theology sponsored by the Diocese of North Carolina is scheduled the weekend of May 17-19 at Reidsville's Betsy-Jeff Penn Center.

Purpose of the event is to bring together lay persons who want to know more about the Church's teachings and their meanings. The first session of the 1968 school was held April 26-28.

The cost is \$20 per person and this includes housing, meals and linen.

A brochure describing the school

has been mailed to each home in the Diocese. The brochure includes a form for registration.

Conference leaders are: The Rev. Thomas E. Bollinger, rector of Saint Phillip's in Durham; the Rev. William Coates, chaplain at the University of North Carolina at Chapel Hill; the Rev. Taylor Scott, graduate student at Duke University in Durham; the Rev. William C. Spong, chaplain at Memorial Hospital in Chapel Hill as well as at Duke Medical Center in Durham; and William Rawls, layman of Rocky Mount.

represent the broadest possible ethnic and geographic backgrounds. Presiding Bishop Hines serves as committee chairman. Prime S. Osborn, Jacksonville, Florida and the Very Rev. Gordon Gillette, Peoria, Illinois, represent the Executive Council. Osborn is vice-president, the Law Department, of the Seaboard Coast Line Railroad. The Very Rev. Gordon Gillette is Dean of the Cathedral, the Diocese of Quincy. The Rev. Quinton E. Primo, Wilmington, Delaware, and The Rev. Canon Stephen Simpson, Rochester, New York, were nominated by the Union of Black Clergy and Laymen of the Episcopal Church. Father Primo is rector of St. Matthew's Church and President of the Community Training Foundation Incorporated, a program engaged in job training and placement for the unemployed and underemployed in vocational fields ranging from technical to secretarial. Canon Simpson is Canon of the Cathedral and Director of Urban Work in the Diocese of Rochester. Mrs. Nadine Winter and Mrs. Dorothy Higley were nominated by the General Division of Women's Work of the Episcopal Church. Mrs. Winter is director of The Hospitality House in Washington, D. C. Mrs. Higley, national chairman of the General Division of Women's Work, resides in Norwich, New York.

The remaining six members of the Screening and Review Committee are representative of the poor: Vine Deloria, Jr., Denver, Colorado; Harold Hart-Nibbrig and Mrs. Josie Sanchez, Los Angeles, California; Esau Jenkins, Charleston, South Carolina; Mrs. Victoria Gray Adams, Hattiesburg, Mississippi; and Mrs. Evelynna Antonetty, Bronx, New York. A seventh committee member representative of the poor will be elected later from the Appalachian region.

Deloria was formerly the director of the Congress of American Indians. He is a consultant to the National Board of Indian Youth and is a representative of the American Indian at many grass roots levels. He is currently doing special study at the University of Denver Law School on legislation affecting the American Indian.

Mr. Hart-Nibbrig is director of the Police Malpractices Complaint Center in the Watts section of Los Angeles and is a member of the Judiciary Committee of the Black Congress. Mrs. Sanchez works for the Educational Clearing House, an Office of Economic



THE GREAT TRICYCLE RACE—The Bishop Edwin A. Penick Memorial Home, a Southern Pines home for the aging, has some lively times that greatly belie the average age of the residents there—which is better than 85 years. The “great tricycle race” pictured above is an example of some of the activity that comes with warm days and sunny skies. The picture shows two-and-a-half year old Stephen McKewin, son of the home's administrator, the Rev. Robert W. McKewin, racing with one of the residents, who will soon be 84. The older of the two racers is Mrs. Rebecca Hinsdale. She is the widow of the late Samuel J. Hinsdale of Burlington. She moved into the Penick Home in September 1965. Mrs. Hinsdale has been riding her own special tricycle since soon after she entered the home. It's her means of exercise and one of the devices she uses to “keep young.” Tricycle races between Mrs. Hinsdale and Stevie draw such a gallery of cheering spectators that the “event” is repeated frequently. Stevie usually wins.

Opportunity project, and she is also involved in the Minority Funding Operation for Higher Institutions in California.

Jenkins pioneered the development of the Citizen Education Program, a grass roots literacy and adult education program. Mrs. Antonetty is working with the South Bronx Poverty Group and is associated with the Board of Education. She has also been actively involved in organizing rent strikes in the Bronx. Mrs. Adams has had wide experience in civil rights activities in Mississippi. A native of Hattiesburg, she has worked closely with the NAACP, SNCC, SCLC, the Mississippi Freedom Democratic Party and the Delta Ministry.

The Crisis in American Life program will involve total funds of approximately \$9 million during the next three years. Of this total, \$6 million

(or \$2 million per year) is a part of the General Church Program approved by Convention. Slightly over \$2 million was allocated from the United Thank Offering of the Women of the Episcopal Church by the Triennial Meeting. The remainder, or slightly under \$1 million, has first priority on UTO Funds to be allocated during the triennium.

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SILER CITY NORTH CAROLINA

National Church Lists Appointments

NEW YORK, N. Y. — Appointments to all but one of the new key positions created as a result of the recent restructuring of the staff of the Executive Council of the Episcopal Church, the Church's national headquarters, have been announced by the presiding bishop of the Church, the Rt. Rev. John E. Hines.

The Rt. Rev. Stephen F. Bayne, Jr., currently director of the Overseas Department of the Church, has been named deputy for program and continues as first vice-president of the Council. The Rt. Rev. J. Brooke Mosley, Jr., bishop of Delaware, has been appointed deputy for overseas relations. Warren H. Turner, Jr. currently second vice-president of Executive Council has been named vice-president (administration).

Other new appointments announced by Bishop Hines are: Mrs. Robert N. Rodenmayer, director of the unit for Professional Leadership Development; Mrs. Robert M. Webb, director of the unit for Experimental and Specialized Services; Leon E. Modeste, director of the General Convention Special Program unit which was established by the Church last Fall to carry out the Church's special priority program to deal with the problems of the poor. Modeste is currently acting director of the unit.

A seventh top appointment, director of the unit for Diocesan Services, will be announced in the near future.

The above group, plus the director of the Department of Finance, Lindsey M. Franklin, Jr., and the director of the Department of Communication, William G. Moore, who will serve as advisors, constitute the Church's new Staff Program Group.

This group, which Bishop Bayne will head, will be responsible to the Presiding Bishop and the Executive Council of the Church for central planning, decision - making, coordinating and carrying out the Church's General Program. It will operate within the framework of policies and directives laid down by the Church's General Convention and Executive Council.

As director of the Episcopal Church's overseas operations, Bishop Bayne was responsible for missionaries in nearly 50 dioceses around the world and cooperative projects in more than 80 dioceses on every continent. After

13 years as bishop of the Diocese of Olympia, he was appointed as the Anglican Communion's first executive officer by the Archbishop of Canterbury in 1959. For five years Bishop Bayne was based in London as principal liaison officer of the world-wide Anglican Communion. At the same time, he also served as bishop-in-charge of the American churches in Europe and supervised Episcopal chaplains in the American armed services in Europe.

Bishop Bayne was graduated from Amherst College in 1929, and from General Theological Seminary in 1933. A year later, he was awarded the degree of Master of Sacred Theology from General Theological Seminary.

Bishop Bayne is well known as a theologian and served as chairman of the Advisory Committee of the Episcopal Church on Theological Freedom and Social Responsibility. In addition, he is a prolific writer.

Bishop Bayne holds honorary degrees from General Theological Seminary and Columbia University; D.D. degrees from Amherst, Whitman, Huron and Anglican Theological Col-

leges (in Vancouver, B.C.) as well as St. Paul's (Rikkyo) in Tokyo, and Harvard University. He has been awarded the degrees of Doctor of Laws, Doctor of Literature, Doctor of Humane Letters and Doctor of Theology from a number of other colleges and universities.

Bishop Mosley has been the bishop of Delaware for the past 13 years. Before that he was dean of the Cathedral Church of St. John in Wilmington for five years. Bishop Mosley was graduated from Temple University and the Episcopal Theological School in Cambridge, Mass.

Concerned with the social responsibilities of Christianity, he has studied at the Graduate School of Applied Religion in Cincinnati, Ohio, and at the Washington School of Psychiatry, where he received clinical training in pastoral care at St. Elizabeth's Hospital for the mentally ill.

Bishop Mosley served as chairman of the Community Housing Committee of the Welfare Council of Wilmington for three years, and as president of the

Churchman Bible Quiz

By JANET ADKINS
Churchman Editorial Board

1. What is the old Bible maxim about "training up a child"?
2. On what wall did a hand once write words of doom?
3. What is the most awesome arithmetic problem in "profit and loss" in the Bible?
4. What was "the school of the prophets"?
5. According to our modern calendar in what year was Jesus born?
6. Is "Spare the rod and spoil the child" a Bible proverb?
7. Whom did one of the disciples find "sitting in his chariot" reading the prophet Esaias?
8. Where did Jesus say He did His teaching?
9. What does Jesus say "are all numbered"?
10. Who said: "The law was our schoolmaster to bring us unto Christ"?

ANSWERS

10. Paul (Galatians 3:24)

1. "Train up a child in the way he should go: from him he is old, he will not depart from it" (Proverbs 22:6)
2. The wall of Belshazzar's palace (Daniel 5:5)
3. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)
4. A retreat for study by the disciples (1 Samuel 10:5 on)
5. 4 B.C. Dionysius made a mistake in reckoning the time from the founding of Rome to the birth of Christ. It was many years before the mistake was found.
6. No. But Proverbs 13:24 has a similar idea.
7. The Ethiopian eunuch (Acts 8:27-30)
8. In the synagogue and in the temple (John 18:20)
9. "The very hairs of your head are all numbered" (Matthew 10:30)

(Quiz from the *Young Folks Bible Quiz Book*, by Christine McDonald, used by permission of the World Publishing Co.)

council of Churches of Wilmington and New Castle County for a two-year term. He was President of the Synod of the Province of Washington of the Episcopal Church and a delegate to the third Assembly of the World Council of Churches at New Delhi, India, in 1961. From 1962 to 1964 he was chairman of the Episcopal Church's General Convention Joint Commission on Ecumenical Relations.

Currently he is chairman of the Board of Trustees of the Episcopal Church Pension Fund; a member of the World Council of Church's Committee on Church and Society.

With Bishop Hines he will represent the Episcopal Church at the World Council of Churches meeting July 4-10, 1968, in Uppsala, Sweden.

Bishop Mosley is the author of *Christians in the Technical and Social revolutions of our Time*, a review of what the churches have to say about the social and technical revolutions of our day. It was used as a follow-up to the World Conference on Church and Society, held in Geneva, Switzerland, July 2-26, 1966.

In 1954 he received an honorary doctorate of Divinity from Kenyon College, Gambier, Ohio, and in 1956, Doctorate of Sacred Theology from Harvard College, Geneva, N. Y.

Turner is the highest ranking layman in the Episcopal Church's Executive Council. He was elected vice-president of the Council and executive assistant to the Presiding Bishop in 1959, after serving 17 years in both the army and the Department of Defense, culminating in his appointment as assistant director of Research and Development of the National Security Agency.

Turner is a vestryman of Trinity Parish, New York. He has been a member of the General Board of the National Council of Churches since 1960 and serves on three of its principal committees. He is also vice-chairman of the Board of the Seabury Press; trustee of Bard College; and a charter member of the Board of Directors of the Church Executive Development Board. He is an alumnus of Kent School and Princeton University.

In 1965, Turner received the Phincher Chase medal from Kenyon College in recognition of distinguished service to the Episcopal Church.

Mrs. Rodenmayer has been on the staff of Executive Council since 1962 as associate secretary of the Division

Totals \$200,000:

Harden Gift To Be Utilized In Paying Penick Home Debt



MRS. HARDEN
... Burlington Native

The Bishop Edwin A. Penick Memorial Home will use a recent inheritance from the estate of Mrs. Bonner Williamson Harden (pictured) to pay

off the home's remaining indebtedness on its original construction loan.

The board of directors of the Episcopal home for the elderly has decided to use the \$200,000 inheritance to remove all indebtedness from the home so that the facility may be expanded.

Mrs. Harden, a native of Burlington and a member of Holy Comforter Church there, originally set aside a trust of \$50,000 for the home several years ago. She later decided to leave approximately one-fourth of her estate to the home in addition to the trust.

The home, located at Southern Pines, was opened in April, 1964, by the Episcopal Diocese of North Carolina. Presently the home houses 40 persons but its kitchen facilities, dining hall and social rooms can handle up to 100 persons.

The home's directors are presently studying methods of financing a 30 to 40-bed addition to the home, once the original construction loan is paid off by the inheritance from Mrs. Harden.

of Christian Ministries of the Home Department. Her husband, the Rev. Robert N. Rodenmayer, is executive secretary of the Division.

Mrs. Rodenmayer received her A.B. degree in sociology from the University of Michigan and her Master of Arts degree in Christian Education from Union Theological Seminary and Teachers College, Columbia University. She holds the Bachelor of Divinity degree in New Testament studies from Union Theological Seminary.

She was professor of Christian Education at St. Margaret's House in Berkeley, California, and director of religious education at Christ Church in Glendale, Ohio.

Daughter, granddaughter and sister of Episcopal priests, Mrs. Rodenmayer was born in Detroit. Her father was the Rev. Lawrence Edward Crossly Midworth, one-time rector of the Church of St. Thomas in Trenton, Michigan. Her brother, the late Rev. John B. Midworth, was an officer of the Executive Council's Department

of Christian Education from 1953-1958. Later, until his death in 1961, he was rector of St. Francis' Church in San Francisco.

Muriel Webb, acting director of the Executive Council's Department of Christian Social Relations, has been on the Executive Council staff since 1947. She was graduated from Connecticut College for Women and has studied at the Columbia University School of Social Work. She came to the Executive Council staff after 11 years as Executive Secretary of the Department of Christian Social Relations of the Diocese of Long Island.

While in Long Island, Mrs. Webb also developed a diocesan information and referral service for Church families and individuals; founded two neighborhood community organizations and one neighborhood center. She has also held positions with the New York Episcopal Mission Society in the Diocese of New York, the New York City Department of Welfare and the Brooklyn Bureau of Social Service. She has been a leader

Pusey Clergy Education Report Subject Of Sewanee Conference

SEWANEE, TENN. — A major thrust toward putting the Pusey Report on theological education into action was made recently at the Sewanee Curriculum Consultation organized and sponsored by the School of Theology of the University of the South.

Representatives from 20 seminaries of 12 denominations in 14 states met under the guidance of nine specialists from the fields of religion, education,

psychology, psychiatry and church and school architecture in planning curriculum revision.

The purpose of the consultation as defined by Dr. John M. Gessell, associate professor of pastoral theology and assistant to the dean of the School of Theology of the University of the South, "is to begin to make some far-reaching curriculum changes in theological education for the training of clergy to meet the changing conditions that the church will have to face from now on into the 21st Century."

Consultants for the conference were: John A. Carter, A.I.A., of the Carter and Woodruff architectural firm of Nashua, New Hampshire; the Rev. Charles V. Gerkin, B.D., director of chaplaincy services for Grady Memorial Hospital in Atlanta, Ga. and director of the Georgia Association for Pastoral Care; The Rev. Harvey H. Guthrie, Jr., Th.D., professor of Old Testament and member of the curriculum committee of Episcopal Theologi-

cal School, Cambridge, Mass.; Dwayn Huebner, Ph.D., professor of education, department of curriculum and teaching, Teachers College, Columbia University, New York; and the Rev. Thomas W. Klink, B.D., director of the division of religion and psychiatry at the Menninger Foundation, Topeka, Kansas.

Four trainers for the conference were: Nicholas Paster, Ph.D., professor of psychology and coordinator of college planning, the University of Saskatchewan, Canada; Carolyn Ascraft, Ph.D., assistant professor of psychology, the University of Tennessee at Nashville; Leonard Morgan, Ph.D., director of community services for the Tennessee Department of Mental Health, Nashville; and Robert Stepbach, D.Ed., clinical and consulting psychologist of Nashville, Tenn.

The seminaries sending representatives were: Protestant Episcopal Theological Seminary in Alexandria, Virginia; Hama School of Theology, Springfield, Ohio (Lutheran Church in America); Interdenominational Theological Center, Atlanta, Ga.; Oral Roberts University School of Theology, Tulsa, Okla.; Columbia Theologic-

in programs of world relief and refugee resettlement.

Mrs. Webb is a member of the Academy of Certified Social Workers and is the author of several publications on the Church's role in community action and social welfare.

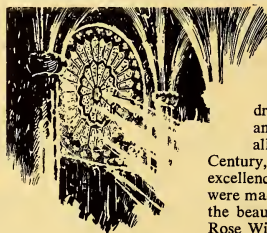
Her husband is the director of the Division of Youth and Community Services of the Federation of Protestant Welfare Agencies in New York.

Modeste, a native of Bedford-Stuyvesant, Brooklyn, is a graduate of the University of Long Island and obtained a Master's degree in social work from the Columbia University School of Social Work.

Before he joined the Executive Council, Modeste was a senior community organizer for the Bedford-Stuyvesant Youth Action Program in Brooklyn. He began his social work career as a case worker with the Brooklyn Children's Society, became a probation officer with the New York City Magistrate (Adolescent Court) and a case worker supervisor and assistant director with the Youth Consultation Service, an agency of the Episcopal Diocese of Long Island.

During this period he also worked part-time as a group worker at the Willoughby Settlement House in Brooklyn, Christadora Settlement House on the lower East Side and the Queens View Coop Houses.

He is a member of the New York City Council against Poverty, the anti-poverty agency of New York City; he is on the board of an experimental program conducted by the YMCA of Greater New York, which is called TRY or "Training Resources for Youth." He is also a member of the local school board of District 13 in the Fort Green Area of Brooklyn, near Bedford-Stuyvesant.



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Also: Northern Baptist Theological Seminary (American Baptist), Oak Brook, Ill.; Scarritt College (Methodist), Nashville, Tenn.; Ashland Theological Seminary (Brethren Church), Highland, Ohio; Episcopal Theological Seminary of the Southwest, Austin, Texas; Memphis Theological Seminary (Lutheran Presbyterian), Memphis, Tenn.; Seabury - Western Theological Seminary (Episcopal), Evanston, Ill.; and Winebrenner Theological Seminary (Church of God), Findlay, Ohio.

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St. Mary's Board Reorganized And Visitor Body Is Formed

Reorganization of the St. Mary's Junior College Board of Trustees and creation of a Board of Visitors to assist the college's development has been announced by the Rev. Thomas J. C. Smyth of Greensboro.

The Rev. Mr. Smyth, chairman of the present board of trustees, told the Alumnae Council meeting on the St. Mary's campus that the changes will be effective next October.

Reorganization of the board of trustees will reduce its membership from 29 to 15, and set its meetings quarterly rather than annually, the Rev. Mr. Smyth said. "In today's changing educational patterns, it was felt that these changes could more vitally involve trustees in the life and affairs of St. Mary's," he explained.

At its business session, the Alumnae Council received nominations for officers and representatives on the board of trustees and made plans for Alumnae Day on May 4. Mrs. Elizabeth Wood, alumnae secretary of Sweet Briar College, was announced as Alumnae Day speaker.

The present trustees will elect members of the new board, the Rev. Mr. Smyth said. These will include eight at-large members, serving ten-year terms; one trustee for each of the five Episcopal dioceses of North Carolina and

May Events

- 1 St. Philip and St. James
- 3 May Fellowship Day
- 3-5 Dialogue Conference, Terraces
- 5 Easter III
- 6 Dept. of Christian Education, Greensboro
- ECW Board Meeting, Evening, Burlington
- 7-8 ECW Annual Meeting, Burlington
- 9 Standing Committee, Raleigh
- Dept. of World Mission, Greensboro
- 12 Easter IV (Mother's Day)
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- 19 Easter V (Rogation)
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- 21 Rogation Tuesday
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South, Carolina, serving five-year terms; and two alumnae representatives, serving three-year terms. Two-thirds of the trustees must be communicants in good standing of the Episcopal Church, which supports the school.

A maximum of 20 members will be named by the trustees to the new Board of Visitors. Bishops of the five dioceses will serve on the board, which will meet annually. Businessmen, educators, church leaders and other friends of the college will serve on the board.

Nominated for two alumnae positions on the board of trustees were:

Davidson Grad Is Sewanee Provost

SEWANEE, TENN. — Dr. William Bruner Campbell has been appointed provost of the University of the South to succeed Dr. Gaston S. Bruton, who will retire Aug. 31 of this year.

The announcement was made to the faculty and student body of the university at noon chapel services recently by Dr. Edward McCrady, vice-chancellor and president of the century-old mountaintop educational center, owned and operated by 21 Southern dioceses of the Episcopal Church.

The University of the South is composed of three units — the School of Theology, the College of Arts and Sciences, and the Sewanee Military Academy, a preparatory school. A second college is in process of formation.

The office of provost is the university's second highest administrative post, corresponding to the position of vice-president.

Dr. Campbell, the University of the South's newly designated provost, is an associate professor of history in the College of Arts and Sciences. He was born in Palestine, Texas, July 10, 1923, the son of Mr. and Mrs. Thomas Mitchell Campbell, Jr.

Dr. Campbell's father was a banker and state fire insurance commissioner in Texas and his grandfather, Thomas Mitchell Campbell, was governor of Texas, 1907-1911.

He is a graduate of Davidson College in North Carolina, 1947, with honors in English and history, and has the M.A. and Ph.D. from the University of Texas. He has also attended

Mrs. Peggy Holmes Stevens of Shiloh, Mrs. Katherine Duff Powell of Raleigh, Mrs. Ann Dawson Highsmith of Fayetteville, and Mrs. Elizabeth Kent Gallamore of Charlotte.

Nominations for Alumnae Council officers are: Alumnae Association president — Mrs. Janet James Lindsay of Hamlet; Area II vice president — Mrs. Sally Lee Walker of Raleigh; Area IV vice president — Mrs. Betsy Cordon Baesel of Charlotte; Area VI vice president — Mrs. Mary Adair Edwards Phifer of Morganton; N. C. alumna-at-large — Mrs. Alice Bost Davidson of Winston-Salem and Mrs. Virginia Hall Wood of Edenton; and S. C. alumna-at-large — Mrs. Alexa McColl Kerr of Bennettsville.

Channel 2 Has Series

Another Tar Heel television station is carrying the "One Reach One" series produced by the Episcopal Radio and Television Foundation at Atlanta.

Actor Ralph Bellamy narrates the series. The Rev. B. Daniel Sapp, rector of Raleigh's Christ Church, is theological consultant for the 12 programs. WTVD at Durham and WBTV at Charlotte also carry the series. WTVD is showing "The Late Liz" Sunday, May 12 at 4:30 p.m.

According to Bailey W. Hobgood, promotion manager, Station WFMY at Greensboro is now carrying the series every fourth Sunday. The 5:30 to 6 p.m. Channel 2 schedule through September is as follows:

April 28....."The Late Liz"
May 26....."Marriage: A Simple Glory"
June 23....."The Face of the Pharisee"
July 21....."Time Exposure"
August 18....."The Shadow of the Turtle"
September 15....."The Endless Thread"

the Institute of Historical Research in London, England and the University of Mexico.

As an undergraduate he was initiated into Sigma Upsilon (creative writing society), Phi Alpha Theta (history fraternity), and Omicron Delta Kappa, leadership society. His social fraternity is Phi Gamma Delta. At Davidson he was a winner of the Bell award in creative writing.

Dr. Campbell was in the U. S. Navy during World War II and during the Korean war he served as an intelligence officer with the rank of captain in the U. S. Air Force, attached to British Intelligence. He is still in the Air Force Reserves.

He joined the history faculty of the University of the South in 1962, coming from a two-year teaching stint at Mississippi State College for Women, at Columbus. He has also served as a lecturer at the National Adult School Union in England.

He is vice-president of the Highland Pines Corp., a holding company of Longview, Texas; of Retirement, Inc., a chain of nursing homes based in Aus-

tin, Texas, and of Jobilee, Inc., holding company in Houston, Texas.

He is married to the former Lau Williams of New Orleans. She attended Mary Baldwin and Newcomb College. Her grandfather, Charles E. Fenner New Orleans, founded the investment firm of Merrill Lynch, Pierce, Fenner and Smith.

Dr. Campbell's hobbies are creative writing, collecting art, and "building houses." He has had two volumes of fiction published, as well as a historical work, *William Gordon, Priest and Commissioner* (Michigan State University Press, 1963).

Professor Campbell says he is looking forward to assuming the office of provost. "It is a tremendous responsibility, but also it has a tremendous future in the light of where the University is going and where education is going. In an expanding educational environment it is a job that has a tremendous potential. I hope I can meet the challenge. I suppose everyone goes into a job of this sort with a feeling of humility."

He paid homage to the present provost. "Dr. Bruton's retirement is a great loss to the university. He has given dynamic leadership and has been a strong motivating force for a long time. It will be hard to fill his position, I believe me."

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Saint Augustine's Approves Record Budget Of 2.4 Million

Dr. Prezell Robinson, president of Saint Augustine's College, has announced that the Board of Trustees has approved a 1968-69 budget of \$2,393,775, the largest in the history of the college.

The board also authorized contractual agreements for the construction of the Student Union Building. President Robinson said that work will begin immediately on the actual construction of this building, which will cost over \$900,000. The Student Union will seat 150 students at one time in the dining hall and will accommodate up to 60 persons in a private dining area. It will have student offices, lounge areas, play areas, book store, post office, grill and audio visual rooms. It is anticipated that this completely air conditioned building will be ready for occupancy by November 1968.

The board also accepted the master plan and model as recommended by the President and the Building Committee. In addition to the construction of the Student Union Building in 1968, these plans envision a new classroom building in 1968, a natatorium in 1969, infirmary, 1969, new administration building, 1970, faculty apartments, 1970, a new president's home, 1971, fine arts building, 1971, commerce building, 1972, and a new library in 1973.

President Robinson stated that the college is to begin a comprehensive depth study of its total educational program, which is expected to last from next year to eighteen months. He said that outstanding consultants will be sought from distinguished universities

throughout the country, to assist the faculty and staff in making a critical evaluation of Saint Augustine's College program.

While this study is underway, the college is enlarging its development educational program to provide effective remedial training for a larger number of students. It will be concentrating on strengthening its cooperative relationship with North Carolina leading universities this year. The Ford Foundation also provided money for the business manager to take a leave of absence to study at Southern University, Baton Rouge, Louisiana, with all expenses underwritten by the Foundation.

Saint Augustine's College has installed a computer terminal, through a grant provided by the Research Triangle Institute. This facility enables students and faculty, in the natural and social sciences, to solve complex mathematical problems with a high degree of sophistication.

Also during this year, the college has in operation a telelecture program which was made available through a grant from a private foundation. This program enables both the students and faculty to listen to and talk with many of America's foremost scholars by way of telephone micro-wave relay. Built into this system is a weekly course in the philosophy of science, which is beamed to the campus of Saint Augustine's College from Stephens College, Stephens, Missouri, which pioneered in the telelecture concept.

During the past two years more volumes have been added to the library than in any given period in the history of the college.

Several buildings have been renovated and the general physical plant improved.

President Robinson, says that he has

Joint Church Summer Event Is Announced

For the first time, Seabury-Western (Episcopal) Theological Seminary and Garrett (Methodist) Theological Seminary, Evanston, Ill., will pool their resources for a joint summer school, according to an announcement from the presidents of the two institutions, the Very Rev. Charles U. Harris, D.D., and the Rev. Orville McKay, Ph.D.

Designed for both clergy and laity who are interested in religion and contemporary life, the school will consist of two four-week sessions, the dates of which are: June 24 to July 19 and July 22 to August 16.

In addition to resident professors from both Seabury-Western and Garrett, the summer faculty of 26 persons will include several visiting professors from this country and abroad. Twenty-eight graduate level courses and workshops will be offered during the two sessions, and up to eight quarter hours of academic credit may be taken in each of the sessions.

Director of the joint summer school is the Rev. Tyler Thompson, Ph.D., professor of philosophy of religion at Garrett. Associate director is the Rev. Jules L. Moreau, Ph.D., professor of ecclesiastical history at Seabury-Western.

Housing for both single students and married couples and their families will be available at Seabury-Western, and meals will be served in the Garrett dining hall. Further information on the summer sessions may be had by contacting either Seminary; Seabury-Western, 2122 Sheridan Road, or Garrett, 2121 Sheridan Road, Evanston, Ill., 60201.

an abiding confidence in the students of Saint Augustine's College, and he is committed to providing increasing opportunities for them to share in the decision making policies and practices of the institution.

His favorite expression is "Freedom with Responsibility." His philosophy is epitomized in his total relationship with the students and faculty.

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New Car Is Gift:

Music Director At Tarboro Cited For 20 Years Service

TARBORO — A crowd of nearly 300 members of Calvary and St. Michael's churches attended a covered dish supper at Memorial Hall recently in honor of Miss Emily Putnam, who retired as director of music at the church after 20 years of service.

Highlighting the event was the presentation to Miss Putnam of a 1968 Ford Falcon — a gift from appreciative members of the two congregations. The keys were given Miss Putnam by J. E. Simmons, Jr., representing Calvary, and John Pollard, representing St. Michael's.

A native of Rushford, Miss. Miss Putnam was graduated from high school in Washington, D. C., and then went to Oberlin Conservatory of Music where she majored in piano.

After college Miss Putnam taught piano and worked part-time in a church in Manhasset, New York. While there she decided she wanted to do full-time church work, so then she entered the School of Sacred Music at Union Theological Seminary in New York City. She received her master's degree there in 1948, and in September of that year she came to Tarboro to work for Calvary Church.

Miss Putnam now has the second generation of some of her first choir members. It would be safe to say that 80 to 90 per cent of the church school children of Calvary Parish have been through the junior choirs, many of them continuing on through high school.

At the supper J. E. Simmons, Jr. read a resolution from the church which concluded:

"Now therefore be it resolved, that on the occasion of this testimonial dinner in her honor, the members of Calvary Episcopal Church and St. Mi-

Seminar Under Way

The Diocese's second annual Group Counseling Seminar for Clergy is now under way with Dr. Donald Williams as the leader.

The project includes 12 two-hour sessions on Monday afternoons through May 20. The seminar began on March 4.

Dr. Williamson is assistant professor of pastoral psychology at the Divinity School of Duke University. Dr. Williamson completed doctoral studies in pastoral psychology and counseling at Northwestern University in Chicago, working there with Dr. Carroll A. Wise. Following this he spent two years working first as a trainee and then as a member of the staff of the Division of Religion and Psychiatry of the Menninger Foundation in Topeka, Kansas. He is interested in a wide variety of pastoral care activities, but has special interest in group processes and group counseling, in marriage counseling, and in the personal and family and professional concerns of the clergyman.

chael's Mission, and all of those who are in attendance, do hereby express as a token of their appreciation for her long and unselfish service, their sincere regret that she has felt it necessary to resign her leadership in church music and their admiration, love and affection for her unselfish service to this Parish, Mission and Community, and do express their sincere hope and earnest desire that she will continue to participate with them in Calvary Episcopal Church, St. Michael's Mission and this community as long as she may live."

Church's Radio Series Takes Excellence Award

"Alcoholism: Dread Disease" was one of 17 radio programs to receive the Ohio State award for "excellence in educational, informational and public affairs broadcasting."

The series, produced by the Executive Council's Division of Radio-Television, was cited as a "straightforward, unemotional rendering of a critical personal problem..." and "... a model of cooperation between a major religious denomination, recognized authorities, the broadcasting industry and individual citizens. It is an exceptional, noteworthy illustration that good radio education is not dependent on big budgets nor is it the private concern of any segment of society."

The series was heard nationwide last summer on 343 affiliates of the Mutual Broadcasting System Network, and being heard again on the same network during March and April. It will also be available free of charge on a station by station basis. It was written and narrated by John V. P. Lassoe, director, Department of Christian Social Relations for the Diocese of New York and produced for the Executive Council by Bill Bertenshaw.

The Ohio State Awards are presented annually by the Institute for Education by Radio-Television of The Ohio State University. The award given to the Executive Council's Division of Radio-Television was the only one to Christian broadcasting group.

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NORTH CAROLINA

e Churchman

June 1968

Diocese Responds To 'Urban Crisis'



Tutoring At Thompson Orphanage



Official Publication
Diocese of North Carolina

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Editorial Board

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Bishop's Letter:

Responsible Christians Urged To Keep Open Hearts, Minds

This issue of THE CHURCHMAN is designed to report to you what your Diocesan Council is attempting to do to implement the mandate of the Diocesan Convention to meet the needs of the disadvantaged people of the Diocese of North Carolina.

It is my hope that every member of the Church in this Diocese will read this issue carefully so that he will be aware of the time, thought, study, and consideration which has gone into the actions which have been taken.

As an individual member of the Church you will have a part in this program through the financial participation of your parish in the program of the Diocese. This is one way that you can answer the call of the President of this Nation, the Governor of this State, the Presiding Bishop, and our Diocesan Convention and Council to be a responsible Christian citizen. You can further share in this program by exercising to the best of your ability your Christian witness to wipe out prejudice, false rumor, and fear among all peoples. You can by your witness support the diocesan program and help your rector and vestry to become involved in solving the problems of the poor and disadvantaged in your community.

But I would suppose that most of all, each one of us must keep an open mind and heart to the facts of life and history in our city, state, nation, and world. As a responsible citizen and as a responsible Christian we must do all in our power to relieve the wants and needs of others, to erase prejudice and hatred and to spread love and respect for other people through constructive and non-violent projects.

No one likes a crisis, but Christians have been trained through the example of their Saviour, Jesus Christ, to live in a crisis. Wherever there is a congregation of Christian people there should be through the practice of their religion a strong resistance to panic, disorder, lawlessness, and despair. We ask every churchman in this Diocese to give his support to this program which has been designed by your Church in this Diocese.

Faithfully yours,

Thomas A. Fraser
Bishop of North Carolina

'Will You Be Back Next Week?':

Volunteers From 15 Churches Help In Twin City Tutor Plan

By MRS. JANE BALES
Saint Anne's, Winston-Salem

In the fall of 1966 Downs Spitzer, vicar of St. Anne's Church at Winston-Salem, heard of the needs of Lowrance School. This school is in a transitional neighborhood in Winston-Salem, turning from an all-white to a predominantly Negro one. Mr. Spitzer approached the ECW with the idea of offering volunteer aid to the school staff in any area that would be appropriate and useful. The ECW accepted his proposal and a series of meetings were held with the principal of the school to explore areas of need.

Jerry Reid, principal, quickly made known how St. Anne's could help. He

outlined specific needs in tutoring the first grade level. Many of the first grade children were in desperate need of kindergarten level work, recognizing colors, writing their names, etc.

Dr. Lee Potter of St. Anne's, an English professor at Wake Forest University, was asked to coordinate the program. At the outset it became apparent that St. Anne's was not large enough to provide the number of volunteers needed. At that time the Committee on Social Action at St. Anne's was in conversation with several churches in our area seeking an area in which we could jointly meet the needs of people and community. Dr. Potter proposed to these churches that

(Continued on page 4)

Several Parishes Setting Strong Pace In Response To Needs Of Urban Crisis

Editor's Note: This issue is addressed to the so-called "Urban Crisis" and to what the Diocese of North Carolina is doing to meet it. At the bottom of Page 3 is an article under the heading "Staffer To Work With Disadvantaged." This article relates to action by the Diocesan Council in responding to the mandate from the 1968 Diocesan Convention "to do something about the Urban Crisis" within our 39 counties. The article immediately below reports on another aspect of how the Diocese is responding to the problem. The Diocese's Department of Christian Social Relations under the chairmanship of the Rev. W. David Woodruff of Charlotte conducted a survey to determine what churches in the Diocese are doing in the area of community involvement. A report on that survey appears below under the byline of Dr. Charles Orr. Throughout this issue are stories and pictures which report typical parish activities in the field of meeting community needs. "Our idea," Mr. Woodruff says of the material gathered for this issue, "is to let people throughout the Diocese know that in many cases effective work is going on and through this possibly encourage others to venture out to do work needed in their own areas."

BY DR. CHARLES ORR
Department of Education
N. C. College, Durham

The Church in America is frequently accused of lagging far behind many societal agencies in lending assistance to the people in their quest for practical solutions to some of their pressing problems. The frequency of the accusation has led many individuals to accept this as being a universal truth. They include their local church in this lagging group and often fail to consider the several useful activities that the local church is spon-

soring. Perhaps this attitude has its source in the fact that much of the work of the local church does not enjoy the same kind of wide publicity given to the spectacular efforts of the other agencies of the community.

There is doubt in the minds of many that this accusation is true. Many local churches are constantly seeking ways to be of service to the community. This is reflected in their budgets and in the community services rendered by their organizations, and individual members in the area of Christian Social Relations.

What are the churches in the Diocese of North Carolina doing in this area has been a concern of the Department of Christian and Social Relations during 1968. In an attempt to determine what the churches in the Diocese of North Carolina are doing in the field of Christian Social Relations the Department asked all churches in the Diocese of North Carolina to list the activities that they currently sponsored. A questionnaire was sent to each church asking that it list its activities under the following headings:

1. General community activities
2. Activities sponsored specifically for children
3. Activities sponsored specifically for adults
4. Contributions to social agencies

While the request was made to all churches in the Diocese of North Carolina only 64 churches responded. It is regretted that all did not respond. The number that did respond may be considered extremely high in relations to response to the questionnaire method of collecting information. It should be kept in mind that this investigation deals only with 64 of the 124 congregations listed in the *Journal of the 151st Annual Convention of the Diocese of North Carolina*.

Of the 64 churches responding only
(Continued on page 4)

Staffer To Work With Disadvantaged

The Diocese of North Carolina has announced it was hiring a Negro to work with the poor.

The announcement followed a meeting of the Diocesan Council which was responding to a directive from the Diocese's annual convention early this year in Greensboro. The convention directed the Council to adopt the so-called "Urban Crisis" as its chief priority during 1968.

Announcement that the Diocese was adding a coordinator on poverty affairs to its staff came from the Rt. Rev. Thomas A. Fraser, bishop of the Diocese. The Council also called for the appointment of an advisory committee to work with the coordinator. Bishop Fraser said Raleigh Attor-

ney R. Mayne Albright would head a committee which will be responsible for hiring an experienced Negro to fill the newly-created post. Other members of the committee are: Dr. Prezell Robinson, Raleigh; Mrs. Grace Thompson, Durham; James O. Moore, Charlotte; and Mrs. Dorothy Manning, Durham.

"As the Church of Christ attempts in many dimensions of her life to respond to the needs of men in the world with the light and love of her gospel," the Diocesan Council said in a prepared statement, "she discovers the necessity of making this love known in new and dramatic ways. She hears the world saying to her that to speak of God's love only is not enough, but that some demonstration of that

love's reality and of her genuine commitment to it is necessary if God is to be universally known and believed.

"We here present a consensus of our suggestions in which the love of God in and for the world many more vividly be shown forth," the Council concluded in voting to hire the new coordinator.

The call for action by the Diocesan Council came in the below resolution adopted at the February 2-3 convention at Greensboro:

Whereas: The crisis in our society has been recognized as the urgent priority for the mission of the Church;

Whereas: The General Convention has called upon the Diocese to become involved in this crisis in American life;

(Continued on page 6)

VOLUNTEERS

(Continued from page 2)

they join St. Anne's in the tutoring program. They agreed to provide volunteers and in October 1967 the first tutoring session began.

Four mornings a week three different women gave 1½ hours time to groups of four children. The school year was divided into four eight-week sessions and each volunteer worked two sessions. This schedule involved twelve tutors and four alternates each session. At the end of the 1967 school year Mr. Reid reported 25 children were at reading level due to the tutoring assistance. He then asked that our program be expanded for the 1967-68 year. By this time volunteers had become so enthusiastic about their work that they had spread word of the program to friends and neighbors. Dr. Potter as coordinator contacted other interested churches and at the present 15 churches representing six denominations are participating.

Mr. Reid has provided four cubicles to accommodate four groups which has necessitated four additional tutors this year. He is at present working with Dr. Potter on the possibility of extending the program next year to the second grade level. St. Anne's with the assistance of the other churches expects to meet this Challenge.

The success of this program has in a great part been due to the first grade teachers and their enthusiasm communicated to the volunteer. These teachers plan each days work and give guidance to the tutors. A days work may involve simply talking with the children helping them to "tell a story." Another time it may be writing a name or coloring a picture but each session is a challenge to the child and the tutor.

Our reasons were as to why we entered this program but the reason for continuing is the same, the response of the children we work with these weeks. That big "Good-morning" when we arrive and that "will you be back next week?" when our class is over is all one needs to bring one back and tell another of it.

STRONG PACE

(Continued from page 3)

2 churches stated that they did not sponsor any activities or programs that could be defined as Christian Social Relations. They did state, however, that members of their congregation did

The Straight And Narrow . . . By Adkins



"You and your urban crisis meetings! . . . What about the suburban crisis I've got to put up with?"

participate in some of the programs as individuals. The remaining 62 churches sponsored a total of 359 programs and/or projects that are useful to children and adults in the solution of their everyday problems. The number of programs sponsored by the 64 individual Churches ranged from 1 to 17. The average number per Church was 5.6.

From the data available to researchers an attempt was made to see if there was any relationship between the number of activities sponsored by the individual churches and the size of its membership. Without use of statistical measures it appears that there is none especially if range is utilized.

Congregations sponsoring 1 to 8 programs ranged in size from 59 to 1,354 members. Those sponsoring 9 to 17 programs had membership ranging from 126 to 1,675.

It is interesting to note that a small congregation with a membership of 127 has 17 programs in operation.

A quick and unstructured comparison of the number of programs sponsored with annual receipts showed that churches taking in more than a quarter of million sponsored no more programs than its poorer sister having an income 1/10 as great.

It may be that at a later date this Department of Christian Social Re-

lations, may wish to investigate the behavior of the churches to determine what characteristics are present in a congregation that impels it to assume the sponsorship C. S. R. programs.

A section of the questionnaire was designed to determine the number of churches that sponsored (1) Interdenominational projects (2) Human relations conferences (3) Voter registration and (4) Inter-group meetings. Thirty-two or slightly more than 50 percent of the sponsoring programs were engaged in an inter-denominational program. Inter-group meetings were sponsored by 14 or 23 percent. Nine or 16 percent sponsored human relations conferences while 5 percent sponsored voter registration.

One gets a fleeting notion that our churches are providing opportunities for dialog in some of the area where our difference may be present.

Another section of the questionnaire concerned with programs sponsored by the churches for children was designed to determine the number of program sponsored for pre-school and school children. Five of the churches sponsored Head Start Programs, five Day Care Centers; two sponsored guidance services for high school students 11 provided tutorial programs; 7 provided weekday kindergarten programs.

(Continued on page 8)

Oxford Readiness School Does Job



ST. STEPHEN'S PROJECT ... Goes Ecumenical

One thing about the Readiness School of Saint Stephen's, Oxford, is rather unique — it has joined the Ecumenical Movement. This branch of the ECW found that the greatest need in their community in the field of Christian Social Relations was a program for pre-school children who could not attend kindergarten and needed some care during the day. After a successful year last year, this project was suggested to the United Churchwomen for a cooperative venture and has been run this year by the women of three denominations. One group felt they did not have the "woman-power" to participate. To the success of the school must be added the fellowship and unity of these women working together.

In selecting the area in which the community was most in the need of service, the secretary of Christian Social Relations and her committee of Saint Stephen's presented three possibilities to the Granville County Welfare Department, the Health Department and Elementary School Supervisor: Aid to the ageing, aid to the

mentally retarded and aid to socially deprived children. The last was overwhelmingly recommended and the committee went to work selecting 15 children from lists submitted by these departments. Great care and tact in the original interviews with the parents of these children paid off in future contacts with them. Opportunities are constantly being found to help in many ways such as taking members of families to hospitals, providing dental and medical care for the children, providing food and clothing and even house repairs when needed and sending Christmas baskets to those that would have little or nothing for the holidays. Just any gesture of interest and concern can often produce as much response as needed gifts.

The school itself has been a most rewarding project. It was operated on Wednesdays from 10:30 o'clock until after lunch in Saint Stephen's Parish House last year and on Tuesdays and Wednesdays this year after the Baptist and Methodist women joined the staff. Transportation is furnished as is a good hot lunch — with the teachers

seated with the children to encourage a feeling of close harmony as well as to teach good table manners. Music, arts, crafts, a story hour and an activity period make up the curriculum. Some of the women have had formal training but many are putting to use talents and accomplishments previously unknown, and, of course, the lunch for 15 children and some 10 to 12 adults requires a devoted kitchen crew.

The expenses of food and equipment are divided between the three women's organizations. Many others help too — two of the Town's dentists and several doctors give their services. When a need for easels was mentioned to the right gentlemen, several fashioned from broom handles appeared the next day. Toys have been donated, good second-hand clothes given and some pretty new dresses now belong to little girls who formerly had only "hand-me-downs." The smiles on the little faces when a hobby horse found its way to the play room and the squeals of delight over the new baby bed with a mattress and real sheets and pillow cases were evidence

enough of new found pleasures.

Now what about results? Take Shirley. When she arrived last year, she was an eight-year-old the size of a toddler three. Though there was always a smile on her face, she was unable to function or even to speak within the group. She immediately won the hearts of all the instructors who gave her extra love and attention. The proper clothes were found for her and a program of diet and vitamins started. Through the Health Department, she spent two weeks at Duke Hospital for observation and treatment of a glandular deficiency. She is now a responsive first grader in a regular size four dress and shoes three sizes larger. It took a month before she would speak out or take any part in the Readiness program — she merely sat on the side lines clutching a doll. Soon she began to respond to the quiet urging of her teachers and before the year was over had gone far along the road to normality. The Elementary School teachers predict she will be able to achieve much more than her early tests indicated.

Take Robby Jean. In answer to an S. O. S. from the school principal, she came to the Readiness group a month after school opened. She was completely incorrigible in the first grade as a result of pure fright. It took two people to remove her from the bus every morning and after her screams continued the next procedure was to carry her back home. These same performances of screaming, kicking and becoming completely stiff continued for a time in the kindergarten but slowly her interest was awakened — possibly because of loving but firm discipline. She now appears happy and secure and will be able to take her place in the first grade next fall along with her new friends from kindergarten.

Two typical cases were Timothy and Shelby who were completely disinterested until it was found they needed glasses. Both were so nearsighted they hardly knew what was going on. After glasses were provided, their participation was equal to the others.

It is unfortunate pictures of the group could not have been "Before" and "After" shots as their improvement is evident in their outward appearances. But it is the hope of all that they have also grown enough mentally and emotionally to be able to meet school requirements and to keep their names off the dreaded drop-out



GRANVILLE PROJECT
... Someone Cares

list. This, in a nutshell, is the purpose of the Saint Stephen's Readiness School.

STAFFER

(Continued from page 3)

Whereas: The Diocesan Council set before us a position paper which generated widespread interest and focused our attention for action on this matter in this Convention;

Whereas: The urban population of

the State of North Carolina is chiefly our pastoral responsibility;

THEREFORE, BE IT RESOLVED: That the 152nd Annual Convention of the Diocese of North Carolina direct the Diocesan Council to adopt this crisis as their chief priority during 1968 by designing an appropriate structure to explore the needs within our own Diocese; to determine available resources; and to develop on the local, area, and diocesan levels programs such as:

1. Providing scholarships for the poor to attend existing parish nurseries and kindergartens.
2. Establishing pre-school education opportunities for the poor.
3. Encouraging churchmen to provide leadership and support for the disadvantaged to be heard in city councils by housing authorities, and other decision making groups.
4. Supporting efforts on the part of industry and education to enable the unemployed and under - employed to improve themselves through advanced training and to find better opportunities to improve their economic status.
5. Sponsoring low-cost housing for the poor.
6. Increasing the opportunities for the young to benefit from Diocesan camping and educational facilities.

The Diocesan Council resolution providing for the hiring of the staff coordinator is as follows:

Whereas, the 152nd Annual Con-

Young Churchmen Give To Crisis

The Rt. Rev. Thomas A. Fraser, Jr.
Bishop of the Diocese of North Carolina
P. O. Box 17025
Raleigh, North Carolina 27609

Dear Bishop Fraser:

The Young Churchmen of our Diocese have asked me to give you this check for \$1,154 for your use in the Urban Crisis in North Carolina as an expression of their interest in this program.

This check represents the Young People's Thank Offering and some surplus funds in the Diocesan Youth Treasury. Our annual Convention meeting in Winston-Salem on April 27 voted to use this money in this way. Enclosed also is \$440 for the Bishop's Scholarship Fund.

The young people are grateful to have the privilege of making the first gift to the Urban Crisis Fund, and we hope that the Fund will grow enough to make it possible for our Church to do helpful work among the poor.

Respectfully,

Dee Ham,
Diocesan Youth President
Greensboro, N. C.

Breakfast, Shoes Offered To Needy

By MRS. IDA C. MACLACHLAM
Saint Timothy's, Winston-Salem

As the Christian world became more and more concerned with the conditions surrounding so many of our less privileged brothers and as all of us become conscious of a greater need to interest ourselves in the behalf of Christian Social Action, we at Saint Timothy's Church, Winston-Salem began to investigate this problem. We found that the scope and opportunities for action were limitless.

The summer of 1965 was spent in collecting information about where we could best serve the overwhelming problem of the underprivileged, and deprived and hopeless people of our area. With the limits of little money and few volunteers available during daytime hours, we soon narrowed our sphere of interest to children. And our problem of what to do first was solved for us when we found that children were going to school without breakfast. The schools would provide the food if volunteers would serve it. Eleven women participated in a breakfast project at one of our Negro schools. From here we moved on to



SEWING CLASS
... At Neighborhood Center

Head Start and 13 women volunteered to work with this program during the summer. As a small outgrowth of this, we began a yearly donation of Christian Social Action funds to the school system to provide new shoes for needy children; boxes of used clothes were collected for distribution through the Winston - Salem / Forsyth County School System and at Christmas time toys were collected and they were distributed through the welfare department.

In October 1966 an experimental tutorial program for slow first graders was set up at one of the integrated schools that had participated in the Head Start Program. This tutorial program was sponsored by Saint Anne's Episcopal Church and since then seven local churches have provided volunteers. Saint Timothy's volunteers have been extremely enthusiastic and a real feeling of "accomplishing something" has inspired more and more of our women to participate.

At about this time Saint Timothy's sponsored a six-week class in home-making skills for women of low income. This course was conducted through the colored Y.W.C.A. and consisted of one hour of low budget food preparation and ways of buying and one hour of sewing. Each class was conducted by a professional teacher and all of the nine women who took the course were provided with all their materials, transportation and baby sitting. The list of students was provided by the Welfare Department. All of the participants in this project enjoyed a

wonderful spirit of fellowship, cooperation and accomplishment. These home-making classes were undertaken three times. This was followed by a swimming class for handicapped Negro children which we sponsored through the Y.W.C.A.

Another sewing project for white girls aged 11 through 13 was undertaken through the Salvation Army Girls' Club by one member of our church who has taught this class for three years. These girls are of varied backgrounds — some from comfortable homes but most from desperately deprived backgrounds. These girls go to the club to escape cold, crowded, poorly lighted homes and often to escape physical abuse. Voluntary contributions of supplies and money keep this project going during the school year.

In 1967 several Christian Social Action projects became obvious to us. We had individuals from the church cooperating with other churches in the Meals on Wheels project for shut-ins; transporting handicapped children to and from their schools; helping at local hospitals including the childrens hospital for mentally and physically handicapped, and a group of women under the direction of one of our laymen, went to conduct religious programs at the local jails. We sent a box of clothes to a village in Vietnam and knew it had arrived when one of our own congregation saw little Vietnamese youngsters running around wearing Winston-Salem Y.M.C.A. Day Camp T shirts. Our limited Christian Social Action funds have been used on several occasions for helping to relocate burned out families. Volunteer work is being done with eight Negro retarded problem children, who need help on a one to one basis where just the interest of one adult elicited surprising results.

In 1968 our church undertook to sponsor a neighborhood community house in a deprived neighborhood. Saint Timothy's provides half the rent and the utility costs on this house and when called upon by the neighborhood directors, have participated in some of the programs. Volunteer sewing teachers from our church have set up a class there, help in selecting furniture for the house was provided as was a Christmas party for 75-80 children.

vention of the Diocese of North Carolina passed the attached resolution, the Diocesan Council has taken this initial step to implement this resolution:

I. A nominating committee appointed by the Bishop from members of the Diocesan Council shall recommend to the Bishop a co-ordinator for his on-going program who shall be a full time employee of the Diocese. The Co-ordinator will be responsible to the Bishop of the Diocese. He shall report regularly to the Diocesan Council and the Diocesan Advisory Committee.

Job Description: He shall be a knowledgeable, articulate, experienced, black man with prior training in this kind of work. It is anticipated that he will cooperate with local structures, or to help form them where necessary; and that he will seek the participation of representatives of the poor on a decision-making level.

II. There shall be an interim Diocesan advisory committee. Initially, they shall be selected by the Bishop. The purpose of this Advisory Committee is to advise and inform the Diocese and the Coordinator.

Smithfield Works With Mentally Ill

One member of our congregation is acting as a guide for visitors to this house. Our philosophy of action in this project is to move slowly and only when called upon and in this way, help our less-privileged neighbors to help themselves.

In looking back at what I have written here I find what appears to be a list of projects in which all our interests seem to be outside of our parish. I do not wish to give the impression that we at St. Timothy's are only interested in outsiders. Christian Social Action means our relationship to each

other — our eagerness to help each other where we can and I do want to say that we have tried to do this as much within our "church" family as we have been able.

We realize that the projects we have undertaken are but a tiny effort in the vast field of Christian Social Action, and although we cannot remedy all the social ills of our times, we can perhaps be God's instrument to help men to help themselves. And as Christ said "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

STRONG PACE

(Continued from page 4)

The churches seemed to have a strong interest in Scouting. Twenty-three Boy Scout Troops, 22 Girl Scout Troops, 17 Brownie Troops and 11 Cub Scout Troops are sponsored by the 64 Churches responding to the questionnaire. Two churches sponsored Boys Club and Corp while one sponsored a

Children's Theater and one a Coffee House for youth. Three churches sponsored Bible teaching in the public schools.

It appears that the churches are just as active in the sponsorship of programs for adults who are in need as they are in the sponsorship of programs for children . . . as the below table indicates:

| Program | No. of Churches | Percent of Churches Assuming Sponsorship |
|--|-----------------|--|
| Friendly visiting (aged) | 27 | 44 |
| Hospital and prison visits | 15 | 24 |
| Family Care and Clothing for Underprivileged | 8 | 13 |
| AA and Halfway Houses | 8 | 13 |
| Senior Citizens | 9 | 14.5 |
| Newcomers Clubs | 5 | 8 |
| Adults Education Classes | 16 | 27 |
| Employment Agency | 3 | 4.8 |

The majority of the areas in the above category deal with rehabilitation of the individual involving attitudes. This is excellent as far as it goes. However, we seem to be especially weak in sponsoring programs designed to help the individual find opportunities to receive help through the use of his talents. Only 3 of the 64 churches sponsor employment agencies.

Many churches realize that other agencies and organizations are engaged

in Christian social relations and that those agencies are better prepared to give assistance in everyday problems than the church. The church assumes some responsibilities of assistance to these agencies through financial contributions. A list was presented to the churches in the Diocese inquiring as to which it offered assistance either directly or indirectly through some of its auxiliaries. The response was as follows:

| Name of Organization | No. of Churches Contributing | Percent of Church Contributing |
|----------------------------|------------------------------|--------------------------------|
| Salvation Army | 16 | 26 |
| United Fund | 13 | 21 |
| Hospital Chaplains Fund | 12 | 19 |
| Negro College Fund | 5 | 8 |
| Red Cross | 4 | 6.5 |
| Mental Health Associations | 2 | 3.2 |
| N.A.A.C.P. | 0 | 0 |

By MRS. WILLIAM J. AUSTIN
Saint Paul's, Smithfield

A small group of women from St. Paul's in Smithfield became interested in volunteer work at the Dorothea Dix Hospital at Raleigh, four years ago soon after all patients from our county had been placed together in the Harvey Building. At that time we were searching for meaningful projects and our rector suggested that we try showing our county mental patients that there were people back home who cared.

We have visited the hospital on a twice-monthly schedule and some sessions have been just visits, but most of the time we have carried out definite plans with many people from the county as well as the hospital personnel and the hospital volunteer organization supporting us. In fact, we are not just volunteers from St. Paul's any longer as several of our regular workers are members of other churches and organizations.

Local beauticians have closed their shops and gone along to give the ladies the lift that only new hair-dos can give. For one session, a county farmer gave enough watermelons for a party and musicians have given of their talents for a number of musical occasions.

There have been monthly group birthday parties complete with gifts and home-baked cakes and plenty of no-special-occasion parties that featured popcorn, kool-aid, and store-bought cookies. There have been numerous walks about the beautiful hospital grounds with stops at the picnic area for refreshments.

Our biggest party each year has been the one during the Christmas season, at which musicians, majorettes, or dancers have entertained and elaborate refreshments have been served from colorfully decorated tables. We have helped a little with the Operation Santa Claus projects, but most of this work has been handled very efficiently by the chairmen appointed from the County Medical Auxiliary.

At times, we have accompanied the patients on picnics and fishing trips, for which food and transportation were furnished by the hospital. The hospital furnished transportation for our patients when we invited them to our little county fair last fall.

Recently, a businessman from out

Queen City Proving 'Someone Cares'

hurch, who collects and flies kites as a hobby, has accompanied us for a very active and successful session and his wife plans to go with us soon to teach simple needlework skills. One of our churchwomen has recently contributed pending money for one year to one of our patients who has no income. New projects for the near future include over-gardening, small-scale shopping trips, and a session with a well-known nature-lover of our county, who will talk about birds and show slides.

Several members of our group have served, or are now serving, on the Johnston County Mental Health Board and two of them recently attended the annual meeting of the N. C. Mental Health Association in Winston-Salem. A colorful display board was on exhibit at this meeting, made up of photographs and pipe-cleaner stick figures depicting our various volunteer activities at the Dorothea Dix Hospital.

About a year ago the Johnston County Mental Health Association



ST. MARTIN'S PROJECT

... Day Care of Elizabeth School Children

By JOE FLANDERS St. Martin's, Charlotte

An eight-year-old girl, alone after school because her mother works, narrowly escapes a fiery death in a home accident. . . .

A junior high boy who can barely read, mainly because there is no push or interest from his poverty-ridden, broken home. . . .

A girl at Thompson Orphanage, badly in need of tutoring and individual attention, is falling further and further behind in her grades. . . .

It was almost by accident that St. Martin's Church found these tragic cases — and dozens more — right in its own backyard. But it was far from accidental that a group of parishoners decided to do something about it.

It started in 1965 when several St. Martin women heard that many children who attended nearby Elizabeth Elementary School did not have adequate clothing or food.

"That is true," Elizabeth Principal B. G. Whisnant told Mrs. Tom Hardwick of St. Martin's, "but we have another problem that is much more serious."

He then told of the young girl who been badly burned and how it probably wouldn't have happened if she hadn't been alone. He told of how other first and second-graders have to wait

around the school or nearby park after school until a parent or older brother or sister could pick them up. He didn't have to list in detail the dangers facing the youngsters.

So Mrs. Hardwick brought the story back to Mrs. Ralston Schworm, Mrs. William Boger and a number of other women of the church and it wasn't too long before a plan began to develop. They called for volunteers to "baby-sit" for one hour, one day a week after school. The volunteers came forward and the project was underway.

Today there are three other neighborhood churches — St. John's Baptist, Caldwell Presbyterian and Hawthorne Lane Methodist — in the program and those churches, along with St. Martin's, watch over some 30 children each afternoon of the week.

From this beginning, St. Martin's evolved into two other similar community projects — providing tutors for Thompson Orphanage and Hawthorne Junior High School.

Both were naturals, because like Elizabeth School, they were located within a few blocks of St. Martin's. In addition the children at Thompson attend St. Martin's.

Hawthorne and Elizabeth schools — like St. Martin's — are in what is now called "transitional" neighborhoods. What was once a affluent section now



PATIENT GETS HAIRDO

... Courtesy Episcopalians

ve us a framed certificate which read part, "For outstanding service to the mental health effort and for special contributions made on behalf of the mentally ill of this community and the state of North Carolina."

is giving way to business and low-rent property.

And while most of St. Martin's congregation has moved on to newer residential sections, they have a strong feeling about serving the people in the community around the church.

As explained by Mrs. H. D. Lloyd, who handles the Thompson program, and Mrs. D. W. Ford, who is in charge of the Hawthorne School project, their programs just kind of "grew out" of the Elizabeth school program.

"We are not expected to teach them — just to help them with their reading problems. It is more of a personal thing. It's just that there is this personal tie with someone completely away from the orphanage. We are what you might call substitute parents. We do the same thing we do in the home with our children," Mrs. Lloyd said.

The results have been striking. "This personal interest is a big factor in their performance, although it is intangible. But it gives them motivation — that little extra spark they didn't have before," Mrs. Lloyd added.

Strong ties are developed between the child and tutor. "You should see a child if that tutor doesn't show up. The personal attention means so much to them."

As pointed out by another who has worked closely with the Thompson project, Mrs. J. D. Elliott, the 60 children now at the Orphanage have personal attention. Previously with the limited staff, this was impossible.

Mrs. Ford and her volunteers found the under-privileged students at Hawthorne much the same as the children at the orphanage. Someone who cared; someone who showed interest in them kindled a spark that led to better grades and an incentive to learn.

"It has been real important to these children. It has given them confidence just to know that someone is interested in them. It means so much to them. They seem to hunger for the personal touch," she said.

The "tutoring" hasn't been limited to the women of the church, either. A number of businessmen have participated in the program, either giving up their lunch hour or finding an hour during the day.

The work is not without its rewards. Even a short talk with some of the volunteers brings a gleam to the eyes of the volunteers.

Perhaps Mrs. Hardwick explains it best: "It is doing the work of the Lord

Venture At Charlotte:

New Christ The King Center Faces Urban Crisis Head On

**BY THE REV. JAMES KENYON
Director, Christ The King Center**

The racially and culturally mixed First Ward of Charlotte is the location of the newly established Christ the King Center which seeks to serve all of the people by being a reconciling and creative force within the First Ward.

Located in the buildings formerly known as the Chapel of Hope, the Center will operate as a place of meeting, creativity, and recreation, and as a place of worship for all who wish to participate in the Divine Liturgy. We believe that our sacramental and liturgical approach to life makes Christ the King Center different from other centers, in that our relationship to each other in Christ makes us want to extend this relationship to others by sharing of ourselves and of our substance both for the amelioration of present difficulties in other people's lives, and our own, and in the redemption of

the way our Lord felt his people should. It is getting involved the way He would like us to."

How about Mr. Whisnant or Pinkney Stowe, principal of Hawthorne?

"We are very proud of this program and we think it is just wonderful of these people volunteering their time. They are providing some constructive activity for our children. It has been a wonderful thing," said Mr. Whisnant.

"It has been a sound and solid program and it has really helped us. Anytime you can get a deserving student to feel he is worth something, it gives him incentive to increase his skills and knowledge. These volunteers have helped us way above the call of duty," said Mr. Stowe.

The Rev. L. Bartine Sherman, rector of St. Martin's, is also a staunch supporter of the programs. "The two-fold mission of the Church, to witness and to minister, is the motivating force behind St. Martin's involvement in these programs," Mr. Sherman said. "While the number of persons working, and the number of children being helped, is still small; I regard this as perhaps the most important activity in the life of the parish, next to our corporate worship."

other people's lives, and our own, by enabling all of us to give from what ever it is that God has given us. We believe that to know God, to love God and to serve God through knowing Him, loving him, and serving Him is the people we meet so that all of us may have newness of life is Christ's work in which He calls us to share. We believe that God became man in Christ so that man in Christ could come into a new and wholesome relationship with God and with his fellowmen, and the depth of this relationship is seen in gathering around the Holy Table meeting our Lord in the Breaking of the Bread.

It is obvious as we look at the world around us that many Christians either have not experienced up to this time nor are experiencing this oneness in Christ. Among many Christians there is a deep sense of suspicion and hurt and frustration and anger because the barriers which exist on the human level . . . as for example, between black people and white people, between rich people and poor people . . . have not been left behind but have been brought right into the Christian fellowship. Christians don't even trust their Lord, let alone each other. Our Lord's admonition to love one another even as He loves us, seems to be so often forgotten. Nevertheless, we at Christ the King Center hope to become a microcosm of the true People of God where all live and work together in communicating and serving and welcoming: really loving one another. Were we to go it alone, this would be an impossible thing to achieve or experience; we know, however, that we have our Lord's life and His strength upon which to draw and with Him, we can really become the Christ in the First Ward.

This is a new work and life are because it is new the barriers of hurt and distrust and hate must be approached, one by one, and brought tumbling down. Their is risk in this but we are willing to take this risk for Christ's sake. We are looking forward to becoming an integral part of our community this summer with the establishment of a summer program

Child Hunger Launches Action Plan

By THE REV. ROBERT L.
LADEHOFF
Saint Christopher's, Charlotte

Two years ago, the people of Charlotte were shocked to learn that thousands of children in our local schools were going without lunches. The parents of these children had some income, and so their children could not qualify for free lunches; yet they sent their children to school without breakfast and gave them no money for lunch. The children's physical health was affected by their continual hunger, and so was their ability to learn.

Interested citizens in various areas of Charlotte met to see what could be done. Such meetings took place in the northern end of Charlotte. They were called by leaders of six churches (Episcopal, Methodist, Presbyterian, Baptist, Lutheran, and Moravian) but the meetings were held in schools and

started initially for the young people of the community but with a kind of broad-mindedness that will lead us possibly into new areas of life and service. Our Camp-at-Home Program this summer will make it possible for the young people of this area to have a place where they may recreate, where they can be involved in creative activities, from which they can entrain for bus trips and picnic trips, and from which they may venture forth on overnight camping trips. We will have music and dancing and worship. We will provide reading motivation, and as the need arises, for tutoring.

A group of college students has been very much involved in the planning and structuring of the program and some of them will also be involved as staff members. Some people from other parishes have already volunteered to give a share of their time and we are hoping that the Neighborhood Youth Corps will send us additional assistance.

Whatever we experience this summer will surely be of assistance in pointing the direction in which we could go for the fall. As the trust level builds between the community and the center, we expect that more and more adult persons will become involved in our life and work because we believe that every person has something to give back to God through sharing it with another.



COMMITTEE MEETING
... At Sterling Center

were attended by many who were not members of these six congregations.

We realized immediately that we had severely limited resources. Our churches were small; ours is not one of the wealthier areas of the city; we did not have the ear of the local power structure. And yet the need was at hand. Many of these children lived in the Sterling Community, less than a mile from our homes.

We realized also that there was a basic problem involved that could not be solved simply by raising money to feed hungry children. The money would be spent and the children would still be hungry — unless something were done about a more basic problem — the problem of alienation. Here were people near us who had lost their sense of dignity and purpose in life. One manifestation of this situation was the hungry child.

We came to feel that the best thing we had to offer these people was honest concern and genuine friendship. With this in mind, a family-relating program was established. The principal of Sterling School, which was in the midst of this area of poverty less than a mile from us, gave us the names of families he knew that needed help. Families from our neighborhood went to those families, to become acquainted, to offer their friendship.

The families from our neighborhood were instructed *not* to give these families money — we did not want to buy their friendship. They were given

a detailed list of community resources, so that they could help the family find medical and dental care, clothes and shoes. But the basic reason for going was to establish a relationship between two families, to say to the people of that community: We care about you as persons. In time, approximately 30 families of the two communities had become involved in this program. These were not easy relationships to maintain, but in time all involved found their lives enriched.

Many other families wanted to serve in the Sterling community, but did not feel able to take part in the family-relating program. The opportunity for them to do so came when Sterling School was closed, and its children sent to five neighborhood schools. The Sterling Community had been centered around the school; its closing left the neighborhood badly fragmented. Moreover, there were now several empty school buildings available for a program. And so the leaders of our community, and the leaders of the Sterling Community, met to develop a program that would further serve the Sterling area, and that would use those not able to work in the family-relating program.

The local school board made one of the buildings at Sterling School available to us. We are using it now to develop a community center. Already a director has been hired, a man from the Sterling Community who supervises recreation for teen-agers on week-

(Continued on page 13)



BULL SESSION WITH STUDENTS
... Mr. Reinecke Listens As Point Is Made

Parish Has Campus Ministry:

Holy Comforter Reaches Out With College Student Center

By MRS. ELLA HARPER
Holy Comforter, Burlington

Close by the Elon College campus is a big white Victorian house that used to be the residence of the college president. Nowadays it's divided into apartments and in front of one of them hangs the familiar shield of the Episcopal Church.

For four years now the apartment has housed the Episcopal Campus Center, an institution that reflects the efforts of one parish to play an active role in the campus ministry.

Established and maintained by the Church of the Holy Comforter in Burlington, the center seeks to provide a home-away-from-home for all members of the campus community, as well as a special focal point for the energies and needs of Episcopal students.

It's a place where students can drop in for a cup of coffee, to write a letter, or for a quiet game of chess; where they can arrange for transportation to church, or learn about special activities planned for Episcopal students. But

it's also more than that.

It's a place where informal discussion groups are encouraged; where students gather to watch television programs of particular importance; and where speakers who address the Elon student body can meet later with students for an exchange of ideas. Bishop Thomas A. Fraser paid a visit there following his address to the Elon Student Assembly last spring.

The center also seeks to reach out to the campus community by sponsoring programs of special interest at the college. In recent weeks a series on "Politics: Where the Action Is" brought to the campus for nonpartisan lectures the three candidates for the Sixth District for the U. S. House of Representatives. L. Richardson Preyer of Greensboro spoke on March 27, William L. Osteen of Greensboro on April 3, and Walter G. Green of Burlington on April 17.

For the past two years, the operation of the center has been directed by Mrs. William S. Chandler, chair-

man of College Work for the Episcopal Churchwomen of Holy Comforter working closely with the rector and vestry. The present rector is the Rev. Roderick L. Reinecke, who came to Holy Comforter March 1.

The Episcopal Churchwomen have been strong supporters of the ministry to Elon students for many years, and played an active role in the establishment and furnishing of the center. Their handiwork may be seen in the comfortable and homelike appointments and the many facilities provided.

From the time the center opened the Churchwomen were called upon to serve as hostesses, and many have found it a very rewarding experience. The hostess program was set up by Mrs. William deR. Scott, who directed it for the first two years. The furnishing and maintenance of the center in the first years fell to committees headed by Mrs. Richard D. Alwood, Mrs. Harry James and Mrs. William deR. Scott Jr.

When the center was opened in February, 1964, the Rev. Thomas E. Bollinger was rector of Holy Comforter, while the Rev. Harry A. Woggon was director of college work and evangelism. Mr. Bollinger is now rector of St. Philip's in Durham and Mr. Woggon is at St. James' in Kannapolis.

Although Mr. Woggon was in the area for a comparatively short period after the center opened, he did much to strengthen the line of communication between the center and the college during that time. He conducted services regularly at the center, held seminars for students, and participated enthusiastically in campus activities.

Since his departure, the responsibility for the center has been met entirely by the rector and parishioners. Holy Comforter.

Although the campus center welcomes all members of the student body and faculty at Elon College, special efforts are made to make Episcopal students feel at home in the parish.

A hamburger supper at the Chandler home last fall served to welcome the students as the school year began. Music provided by a student band helped to break the ice.

Later, Elon College Day was observed at Holy Comforter. Each Episcopal student was contacted personally by a member of the parish and invited to the service. Transportation was available for those who needed it, and the students were entertained



ALAMANCE KINDERGARTEN FOR HANDICAPPED — The Alamance County Kindergarten for The Handicapped was opened in the educational plant of the Church of The Holy Comforter at Burlington. Its plan was to serve pre-school children who were physically and/or mentally handicapped. The students were screened, and those who were accepted were divided into two groups — one for those who were chiefly mentally handicapped and the other for those whose greatest handicap was physical. The chief function of this kindergarten is to offer a program which would prepare each student for the public school class to which he is suited. These classes would be classes for physically handicapped, educable or for trainable. The Church of The Holy Comforter provides the rooms, heat and utility with funds coming from various community agencies. Three parishioners of the Church of The Holy Comforter serve as members of the Board of Directors. Two were instrumental in the organization of the school.

a group luncheon following the service.

Another important aspect of the work of the center, in Mrs. Chandler's view, has been to foster the interest in the community in the college and university activities. To this end, her committee was active recently in assisting the Elon College Arts Forum in preparing for its annual symposium on the Humanities.

Through the Episcopal Campus Center, the rector and parishioners of the Holy Comforter hope to continue and expand their efforts to reach out to the campus community, and are finding that they themselves are gaining strength in the effort.

CHILD HUNGER

(Continued from page 11)

...ls. Dances and other social functions are being held. Twenty women are beginning work as tutors, going into neighborhood schools, working with children from the Sterling Community, under the direction of principals and teachers. We will sponsor boy and girl scout units at the center. The Home

Demonstration Club will use it for programs for the women of the neighborhood. A clothes closet is under consideration, as is a children's diagnostic clinic. These programs are being planned by the people of the Sterling Community, since they obviously know their own needs. The programs are staffed by people from both communities working together. Many of us feel that the great value of the program will be the relationships that are established. Those of the Sterling Community will know that these are those who care about them. Those of both communities will come to know one another better and to appreciate one another more fully.

A word about money. There are now 14 churches involved in this program — none of them large or rich. Together we have been able to raise \$5,000.00 for this first year. Half of this will go towards the director's salary; the rest is for program and maintenance. Some of the largest contributions have come from the churches of the Sterling Community. We are anticipating support from civic clubs and other organizations as the program

Charlotte Center Offers Aid To Drop-Outs, Unemployed

By THE REV. HOYLE H. MARTIN
Opportunity Industrialization Center

The Opportunity Industrialization Center, Inc. at Charlotte is a non-profit corporation designed to assist school "drop-outs" chronically unemployed men and women upgrade their skills and earning capacity.

This upgrading is done through motivation and stimulation to want to help oneself to become a more productive and better citizen. It is done through offering concentrated training in job skills presently needed and in demand in the local Charlotte - Mecklenburg County job market.

Presently, the OIC, operates two centers — the OIC Motivation Center located at 425 East 17th Street, and an OIC Job Training-Center located at 4201 Morris Field Drive.

The OIC Motivation Center seeks to develop self-motivation and self-identity through the following courses: (1) Job Finding Techniques (2) Employer-Employee Relations (3) Minority History (4) Personal Hygiene & Grooming (5) Consumer Education (6) Basic English (7) Basic Math and Job Testing. Students are required to stay from 2-12 weeks depending on the student's progress. Considerable emphasis is also placed on individual and group counseling.

The OIC Job Training Center provides training in the field of interest and ability of the students. Such as: (1) Brick Masonry (2) Building and Maintenance (3) Carpentry (4) Cash Register Operation (5) Electricity (6) Electronics (7) Filing and Typing (8) Sewing and (9) IBM Key Punch.

Students are admitted into the Motivation Program on a voluntary basis and at no cost.

Classes meet Mondays through Thursdays from 7:00 p.m. to 9:40 p.m.

develops.

We feel we can develop a program without a great deal of money initially. The success or failure of this program will be determined by caring, concerned volunteers — people.

300 At Youth Meet In Winston-Salem

By THE REV. WILLIAM
HETHCOCK

Diocesan Director of Program

Over 300 young people and adult advisers attended the Annual Diocesan Youth Convention at St. Paul's Church in Winston-Salem on April 26-28. St. Timothy's and St. Anne's Churches in Winston-Salem assisted as host parishes to the young people. "Why Bother With God?" was the theme of the convention. The principal address was given by the Rev. S. F. James Abbott, vicar of St. Paul's Church in Thomasville.

Bishop Fraser and Bishop Moore were special guests of the young people at the banquet on Saturday night. Dee Ham, president of the Diocesan Youth Commission, presented to Bishop Fraser a check for \$1,154 from the Young Churchmen of the Diocese and designated for use by the Bishop in implementing the Diocesan Convention's resolution making the Urban Crisis in North Carolina a primary concern of the Diocese for 1968. Dee explained that the money came from the Young People's Thank Offering and from surplus funds in the youth treasury. He also gave Bishop Fraser a check for \$440, the young people's annual gift to the Bishop's Scholarship Fund.

Mrs. B. C. Parker of Burlington was registrar for the convention. Mrs. Joel Weston, Jr. and Miss Lockhart Follin were in charge of housing. The Rev. William Hethcock, director of program for the Diocese is clerical adviser to the Diocesan Youth Commission.

Seventeen adult advisers attended the convention with the young people. Special sessions for them were led by the Rev. John Stone, vicar of St. David's Church in Laurinburg, and Mrs. Dorothy Glensor, director of Christian education at St. John's Church in Charlotte.

Newly-elected officers are:

President: Richard Parker, Burlington;

Vice-president: Kent Thompson, Southern Pines;

Secretary: Miss Margie Snead, Charlotte;

Treasurer: Miss Ellen Smith, Greensboro;

YPTO custodian: Miss Susan Gravely, Rocky Mount;

Report secretary: Miss Susan Starnes, Charlotte;

Provincial commissioner: Mark Featherston, Durham; and

U.C.Y.M. representative: Miss Jane Patterson, Charlotte.

Convocation chairmen and vice chairmen are:

Central Convocation — Chairman, Lester Lloyd., Raleigh, and Vice-

chairman, Claiborne Smisson, Raleigh;

Northeast Convocation — Chair-

man, Greg Copley, Rocky Mount, and

vice-chairman, Chuck Cappelmann,

Rocky Mount;

Northwest Convocation — Chairman, Bobby Munt, Winston-Salem, and **vice-chairman**, Miss Margie Pulliam, Winston-Salem;

Southwest Convocation — Chairman, Robert Lee Goddard, Charlotte, and, **vice-chairman**, Charlie Miral, Charlotte;

Sandhills Convocation — Chairman, Robert Bradley, Sanford; and **vice-chairman**, Miss Sarah Brockwell, Southern Pines.

'Sing For Joy' Choir Session Theme

The Rev. Gary Verell, rector of St. Thomas' Church in Reidsville, is director of the 1968 Junior Choir Conference at Camp Vade Mecum from June 9-16. This is a conference for all boys and girls who participate in choirs in their local congregations and who have completed grades 3, 4, 5, or 6. The theme of the conference is "Sing for Joy." Mr. Verell announces that the conference will concentrate on "music that's fun to learn and sing."

Wesley A. Day, F.A.G.O., organist-choir master at St. Mark's Church in Philadelphia, is on the staff of the conference to serve as director of music. He is a past dean of the American Guild of Organists and directs an outstanding boys' choir. He has coached

children's groups for the Philadelphia Civic Opera Company and as a concert organist he is also a composer.

In addition to its emphasis on music, the Junior Choir Conference will conduct an active program in Christian Education and camp life. Parents of children and directors of junior choirs are invited to come to Vade Mecum on Sunday, June 16, the closing day of the camp, for a special service of Holy Communion and a picnic.

Late registrations for the Junior Choir Conference are possible. It is best to telephone the Rev. Jacob A. Viverette, director of the camp, through the Danbury exchange at 593-7811.

Camp Staff Formed:

Viverette Named Director Of Vade Mecum For Summer

The Rev. Jacob A. Viverette, Episcopal chaplain to Wake Forest University and Salem College in Winston-Salem, is serving as director of Camp Vade Mecum this summer. Mr. Viverette accepted this position at the Bishop's request during this interim period before the arrival of a permanent director of the camp. The permanent director will be in residence by the end of the summer.

Mr. Viverette will be assisted by two men just graduated from theological seminary. They are William Wells

of Chapel Hill, graduated this spring from the Episcopal Theological School in Cambridge, Massachusetts, and William Carter of Winston-Salem, just graduated from the Virginia Theological Seminary in Alexandria. Both these men are presently preparing for ordination. It is expected that they will assume regular parochial duties through assignments by the Bishop the fall.

In addition to his other duties as director, Mr. Viverette and his assistants will lead the four camps of

Adult Events Listed For Vade Mecum

By THE REV. WILLIAM
HETHCOCK

Diocesan Director of Program

Several events for adults are planned this summer at Vade Mecum, the Diocesan camp and conference center in Stokes County north of Winston-Salem.

The annual conference for Episcopal churchwomen will feature the Rev. Herbert N. Tucker as leader. He will talk about the theology of Christian hope, using as a reference in some of his discussions the Emil Bruner book *Eternal Hope*. Mr. Tucker is Episcopal chaplain to the University of North Carolina at Chapel Hill.

The Rev. David Conolly, a priest of the Diocese of Melbourne in Australia and a resident in North Carolina for one year as assistant rector at St. Martin's Church in Charlotte, will be preacher at Evening Prayer. The bishops and other clergy will be guests of the conference.

A Conference for Laymen in the Diocese is planned on June 21 through 23. Leaders of this event will be the Rev. Jack Gray rector of St. Timothy's Church in Wilson, the Rev. Charles Nick, rector of the Church of the Good Shepherd in Rocky Mount, and

children in July. The Senior Boys' Camp for boys completing the 5th and 6th grades will be conducted from June 30 through July 10. The Junior Boys' Camp for boys completing the 3rd and 4th grades will begin July 12 and will end on July 20.

A camp for Senior Girls' completing the 5th and 6th grades will begin on July 22 and will end on August 1. The Junior Girls' Camp from August 3 to August 11 is for girls completing the 3rd and 4th grades. In all four camps the clergy will be assisted by counselors presently being led by Mr. Viverette.

These camps for boys and girls center around two basic emphases, a program in Christian Education basically scripture oriented, and an outdoor program using various sites on the beautiful 800 acre tract which comprises the Vade Mecum property. Registrations for these camps is being received in the Office of Program in the Diocesan House. After June 1, registrations will be received by Mr. Viverette at Vade Mecum.

William Rawls, a layman from Rocky Mount.

A Conference for Families including children of all ages will be directed by the Rev. and Mrs. Richard Ottaway of Winston-Salem, Mr. and Mrs. Robert Merritt of Mount Airy, and Mr. and Mrs. D. E. Clinard, Jr., of Winston-Salem. Separate programs for adults and children and baby sitters for very small children are planned for this conference over Labor Day Weekend from August 30 through September 2.

The Alcoholics Anonymous Conference from June 7-9 is a tradition of long standing at Vade Mecum. This Ecumenical Conference is open to all men who are members of Alcoholics Anonymous.

Registrations for camps and conferences are being received in the Office of Program at the Diocesan House. After June 1, registrations will be sent to the Rev. Jacob A. Viverette, director of Camp Vade Mecum for 1968.

Eight Day Conferences Set For Youths At Vade Mecum

Eight day conferences are planned again this summer for junior and senior high school young people at Camp Vade Mecum.

The Rev. John Stone, vicar of St. David's Church in Laurinburg, will serve as dean of the junior highs. The Rev. Downs Spittler, vicar of St. Anne's Church in Winston-Salem, assisted by the Rev. S. F. James Abbott, vicar of St. Paul's in Thomasville, the Rev.

Roderick Reinecke, rector of the Church of the Holy Comforter in Burlington, and the Rev. William Hethcock, director of program for the Diocese, will compose the clergy staff for the Senior High School Conference.

These two conferences have been growing in popularity during the past two summers, and their enrollment is expected to increase again this year.

250 Attend:

New Format Proves A Success At May Churchwomen Meeting

By BEULAH COLLINS
ECW Information Chairman

Over 250 Episcopal Churchwomen of the Diocese of North Carolina met at the Church of the Holy Comforter in Burlington on May 7 and 8 for their 86th Annual Meeting — in a new shortened and streamlined version. Mrs. M. E. Motsinger, Jr., president, called the meeting to order at a dinner Tuesday at 6:30 p.m. at the Holiday Inn and adjourned the meeting at a closing session at 3:30 p.m. at the Church of the Holy Comforter.

The President's Address was a thoughtful examination of the three functions of the church — "worship, study, and action" — and the changes afoot in the church in all three of these areas. She concluded:

"As Churchwomen we are sur-

rounded by programs and projects — some thrilling and challenging; many cases of quiet desperation and need which we must be sensitive to recognize. Opportunities come to us in unfamiliar forms. We shall find ourselves involved in situations and with people we have not known before. We must not be so traditionally oriented that we fail to hear God's call.

"As Tennyson put on the lips of the dying King Arthur:

"The old order changeth, yielding place to new

And God fulfils himself in many ways, Lest one good custom should corrupt the world."

Bishop Fraser spoke to board members of the Churchwomen at their luncheon meeting preceding the gen-

(Continued on page 16)

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

Yates Honored — The parish house of Chapel of the Cross, Chapel Hill, has been dedicated to the memory of the late *Rev. David W. Yates*, former rector. Mr. Yates served Chapel of the Cross from 1945 to 1959, and the parish house was built while he was there. The *Rev. L. Bartine Sherman* of St. Martin's Charlotte, who was closely associated with Mr. Yates during his Chapel Hill ministry, gave the sermon at the service held on April 21. It was followed by a reception. Henry Lewis headed a parish committee who planned the event. Others working with him were *Mrs. Sterling A. Stoudemire*, *Mrs. E. E. Hazlette*; *Clairborne S. Jones*, *Gerald A. Barrett*, *C. F. Falconer*, *Lawrence F. London*, and *Charles M. Shaffer*. The *Rev. Thomas R. Thrasher* is rector.

To Charlotte — The *Rev. Alwin Reiners, Jr.*, has accepted a call to become rector of Church of the Holy Comforter, Charlotte. He will come early in July. He is presently priest-in-charge of St. Bartholomew's, Richmond, Va., where he has served since 1961. Mr. Reiners was born in Arlington, Virginia in 1926. He was graduated from Arlington High School, Catholic University, and from Virginia Theological Seminary in 1952. He served as priest-in-charge of St. George-in-the-Artic, Kotzebue, Alaska from 1954 until 1956, and as assistant at St. James', Richmond, Va., from 1956-61. In the Diocese of Virginia he has served as Youth Advisor, on the Department of Missions, as Chairman of the Department of Christian Education, and on the Executive Committee of the Middle Atlantic Training Institute. He is married to Shirley Joanne McElman and they have three children, Betsy, 6; Alwin, 8, and Sarah, 12. Mr. Reiners will serve on the Parish Planning Conference staff at Kanuga the first part of July.

To Emporia — The *Rev. Charles Sydnor Cook, Jr.*, has gone to the Diocese of Southern Virginia where he will serve at Christ Church, Emporia, and Grace Church, Purdy. Mr. Cook has been rector of Church of the Epiphany, Leaksville (Eden).

Congratulations — The *Rev. and Mrs. Jean A. Vaché* formerly of Greensboro, recently celebrated their 50th Wedding Anniversary. Mr. Vaché was rector of St. Andrew's, Greensboro, and served at St. Mary's House at Woman's College there. Their mailing address is 6514 Monument Ave., Richmond, Va. 23226.

Anniversary — Calvary Parish, Tarboro, celebrated the One Hundredth Anniversary of its consecration on May 11. The 11 o'clock service on that day was identical to the one used at the 1868 consecration. The *Rev. Charles N. Riddle* is rector.

Offerings — A report on the Easter Offering of St. Mary's, High Point is, to date, \$1,062.51. \$1,000 of this money is to be used in funding a six-weeks special summer school for rising seniors and juniors from a disadvantaged neighborhood who will be going to a predominantly all-white high school next fall. In Raleigh, Christ Church offered at Easter the sum of \$1,274.82, which went to the Rescue Mission whose warehouse was burned during the recent riot in Raleigh.

Counselor — The *Rev. Daniel W. McCaskill* has become director of counselling, for the Greensboro Council on Alcoholism. He had been as-

NEW FORMAT

(Continued from page 15)

eral convention, led board members in a meditation Tuesday afternoon, and presented the main address at the opening session of the annual meeting at the Tuesday night dinner session. Bishop Fraser dwelt on the "generation gap" between young people today — those under 26 — and people past age 65. Those past 65 have an average education of an eighth-grade level, while those under 26 are college oriented. In addition to this education gap between the generations, there is a religious gap; young people today are about three generations removed from people who studied the Bible; they have no roots in religion. The symbols in the Bible — the good shepherd, the lamb, the green pasture — are all rural, the Bishop pointed out, whereas today's symbols are vitamins.

sistant to the Rector of St. Francis, Greensboro, the *Rev. Peter Robinson*.

To Davidson — The *Rev. Karl C. Garrison, Jr.*, has been named chaplain at Davidson College and priest-in-charge of St. Alban's, Davidson. He has been in graduate school at Duke University, Durham.

In Charlotte — The *Rev. James H. B. Kenyon* has been named director of Christ the King Center at Charlotte. A story on Page 6 of THE CHURCHMAN describes the work of the center. Mr. Kenyon comes from St. Peter's Church, Mt. Arlington, N. J.

At State — The *Rev. R. Taylor Scott* is at N. C. State University Raleigh, where he will be Episcopal chaplain. He has been in graduate school at Duke University, Durham. He has served as rector of All Saint's, Greensboro.

In Washington — The *Rev. Donald Spittler*, vicar of St. Anne's, Winston-Salem, attended the College of Preachers in Washington, D. C., early in May.

In Detroit — The *Rev. E. J. Porter*, vicar of St. Titus', Durham, attended an Executive Seminar in Detroit, Mich., late in April. This seminar was a part of a "continuing effort of the Church and the Business and Industrial community to devise a mechanism for coming to grips with the problems of today's world," according to the "Titusian."

Choir Vestments — St. Philip's, Durham, has 40 red Junior Choir vestments which may be had for the asking. Please address inquiries c/o *Robert Capen*, Choirmaster, St. Philip's Episcopal Church, P. O. Box 28, Durham, 27702.

Death — Word has come of the death of *Mary Elizabeth Kellerman*, wife of the *Rev. Joseph L. Kellerman*, former rector of Holy Comforter, Charlotte. She died on April 1 and burial office was read in Morganton, N. C. She is also survived two children, Edith Kellerman Riddle and Joseph L., Jr.

NORTH CAROLINA

Churchman

September 1968

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The Bishop's Letter:

Need For World Change Now Sensed At Lambeth Meeting

Kennedy Airport was in the 11th day of a slow down on July 17. At 9 a. that morning 26 planes were lined up for take-off. I spent 36 hours in a mo and 8 of those hours as standby, where I learned that my plane would be hours late. An air traveller can never give up hope. The man behind the counter gave me a ticket 20 minutes before take-off. It was a flight to London via Glasgow and a very pleasant trip.

Immediately there was registration, mail to be answered, appointments, in tations, unscheduled meetings, as well as adjusting to the change in time, s tling in my new quarters for five weeks, and catching up on lost sleep.

London is having a bad summer of cold and rain. I now know why English clergy wear sweaters, tweeds, and house cackos. The Day of Recollection a Quiet Day for bishops—at St. Mary's Lambeth, was a day of freezing Bishops from the U. S. A. who had left a hot summer and others from countries with a warm climate began to sneeze and to leave after lunch. The English are a hearty people.

There have been three great services. A "March-In" sponsored by the Diocese of London for young people to protest for equal rights and equal opportunities for all people. St. Paul's Cathedral rocked with folk-singers and guitarists that performed from a platform at the choir steps. And 3,000 young people attentively listened to the Bishop of London and some of their own proclaim the conviction that you can not be a Christian and be a racist, you can not be a lover of man and be a racist! One must choose, there is no striding of the fence.

The second great service was at Canterbury Cathedral, where Michael Ramsey sat in St. Augustine's chair and set the tone and theme of the conference "I make all things new." The Faith Ministry and Unity of the Church must express a real witness to the members of all mankind in Christ Jesus, in church and in the world.

The third great service was a Solemn Eucharist at Westminster Abbey. It was by far the most colorful, the most orderly, the most impressive, and most meaningful. The Archbishop of East Africa struck the note of Reconciliation in solid, clear, and understandable terms. There was no doubt that the church must leave its cloistered life and enter man's struggle in the world. The music, the Queen's Guard, the Westminster choir boys and the great organ were superb. The ceremonial with a distinctive English background was as some. I still do not like choir screens which separate the laity from the celebrants of the service.

The world Council of Churches, the Eastern Church, and the Pope's representatives to express their interest and anxiousness that the Lambeth of 1968 will contribute to the renewal of the life of the Christian church. It also warmly and sincerely extended an invitation to greater unity with Anglican Communion that came through as a challenge.

In hotel sitting rooms, at garden parties and dinner one hears and gets feeling that bishops from all over the Anglican world want a change. We will have to wait and see.

I will see you in September.

Most sincerely
THOMAS A. FRASER

1968 Lambeth Conference Opened With Ceremony, Color, Excitement

LONDON — Precisely on time, like gland's railroad trains, more than 10 people processed through the great East Door of Canterbury Cathedral at 11 a.m. on Thursday, July 25.

Inside they were met by the soaring notes of organ music and the interested and respectful eyes of some 2,400 persons whose tickets entitled them to be in the great opening service of the 1968 Lambeth Conference.

The congregation had to be in its place at 1:45 p.m., well before the scheduled starting time, and it waited patiently on cathedral chairs — turned toward the altar — on the occasion to face the center aisle. There followed, at strictly observed 10 and 15-minute intervals, the members of the procession.

Clergy and lay workers of the host diocese came first, at 1:55 sharp, the readers distinguished by full-length black gowns and white stoles.

The Very Rev. Ian Hugh Whitcomb, cathedral dean, next greeted Canterbury's mayor and city corporation members, all handsomely vested. A tall, thin, silver-haired gentleman bore, aslant on his right shoulder, a weighty gold cross, emblem of the City itself. This cross, together with the mayor's sword, have been forbidden to be carried up the nave within Cathedral precincts since about 1500, when the last pitched battle between City and Church established the Cathedral's autonomy. Male members of the corporation were robed, with black tricorne hats atop their assorted coiffures.

The first three groups of Conference participants to appear represented an unbroken line since Lambeth 1868.

Consultants, clerical and lay, from within and without the Anglican Communion, took their places in procession.

Next came officials from Great Britain representing five key Christian churches: the Apostolic Delegate to Great Britain walked beside an Orthodox Archbishop, the magenta moiré cassock and biretta in shimmering contrast to the somber total black Orthodox vestment. Following were the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, and the President of the Methodist Conference.

Promptly at 2:30, observers invited from a great diversity of Christian Communions entered, as watchers' eyes flicked from clerical collar to "preaching tabs" to a narrow Elizabethan starched white ruff — from mitre to burnoose to circular magenta skullcap.

Promptly at 2:40, as trumpets and tympani sounded a fanfare, His Grace the Lord Archbishop of Canterbury entered the historic edifice. A crucifer carried before him not the black and silver primatial staff, but the simpler diocesan cross of lucite and gold in contemporary design. Michael Cantuar bore his crozier in his right hand, and behind him came his chaplain, the Rev. John Andrew, in blue silk cope.

From a side aisle appeared the Cathedral staff to precede His Grace

toward the altar. Perhaps 50 persons comprised this group: choristers and layclerks, canons and preachers, and then the Dean.

It was by now nearly an hour since the procession had started, and the Bishops began to appear. The primates of the Anglican Communion filed past, in order of the founding of their jurisdictions — 26 men, with the Archbishops of historic York, Wales and Armagh in the lead and, at the foot, the Primate of the Episcopal Church in Brazil and the Bishop of Taiwan.

Then, each preceded by a bright banner of identification marked with the Lambeth Conference insigne, there proceeded to their places in the choir the Bishops of the Conference — the

Time For Church To Act, Not Talk

LONDON—The second of the great services opening the Lambeth Conference of 1968 was held July 28 in Westminster Abbey, another of the great shrines of the Church of England and the Anglican Communion.

The first service was held in Canterbury Cathedral three days ago and was the first official event of the Lambeth Conference which has drawn more than 460 Anglican Archbishops and Bishops to London.

The last Lambeth Conference was held in London in 1958, and some of the Bishops have predicted because of changed conditions in the Church and in the world that this will be the last of the Lambeth Conferences to be held in its present form.

The first Lambeth Conference was held in 1867, and there have been eight others since with the Archbishop of Canterbury serving as convener and host.

On July 29 the prelates of the Anglican Communion began their month-long deliberations with much of their work being conducted behind closed doors. Results of the deliberations were to be made public in plenary sessions beginning August 20.

Preacher at the Abbey service was the Most Rev. Leonard James Beecher, Bishop of Nairobi and Archbishop of the Province of East Africa, who told his fellow Bishops and the huge congregation that the Church is called upon at this time in history to be an active agent of reconciliation in and to the world.

Ten years ago, he recalled that under similar circumstances he had "spoken with deep conviction about the Church's role in the reconciling of conflicts between and within nations."

Today, he said, the situation has become worse. Racism, he said, has become more deeply entrenched, the threat of war has given place to actual conflict, and the time has come for the Church to act, rather than just talk.

"We must no longer be content to speak," he asserted. "The Church must carry its embassy of reconciliation into action and intervene."

"No glance of sympathy sufficed to aid the unfortunate Jew who was attacked as he journeyed from Jerusalem to Jericho. It was only by the reconciling act of binding up wounds and pouring in oil and wine that Jew and Samaritan were brought into healing encounter.

"The time has surely come when every parish, every diocese, every province should be called upon to formulate plans for action in those areas of discord within their several borders, and to implement them."

newest (Bishop Gonzales of Cuba) first, the most venerable (Bishop Stopford of London) in the place of honor at the foot.

Canterbury's vast nave is separated from the choir by an elaborately carved stone pulpitum, in effect a solid wall centered with a gothic portal through which worshippers seated on the center aisle could discern, at an immense distance, the center of the High Altar.

For this day, there had been placed in front of the Altar the historic St. Augustine's Chair, styled like a Roman judicial seat. "Placed" is hardly the word; from its normal location at the Cathedral's easternmost corona, nine muscular men using a dolly and planks had spent over an hour transporting the three massive marble sections of the Chair to its temporary position.

Presumed to date from about the year 1210, the Chair is used only by an Archbishop of Canterbury at his enthronement and — since 1867 — at the opening of Lambeth Conference.

Upon the cold marble a scarlet cushion sat, and upon the scarlet cushion during his sermon Michael Cantuar sat, speaking into an anachronistic object called a microphone.

Despite the fact that Dr. Ramsey spoke — literally — *ex cathedra*, the Anglican Church attaches no infallibility to his words. Instead, the Primate's position added solemnity to what he said, reminding those present of the tradition which ties 1968 words to a history as long as the Christian era.

The words themselves placed today's rapid change in perspective against all Christian history. His Grace set forth the threefold Conference theme — Renewal in Faith, in Ministry, in Unity — using the text from the Book of Hebrews which speaks of "the removal of what is shaken . . . in order that what cannot be shaken may remain."

As participants left the Cathedral in the same ceremonial sequence, the Archbishop paused between choir and nave to give to all present his apostolic blessing. Many a knee touched the chilly stone floor, and all heads bowed.

Outside in the grey afternoon, a group of protesters led by the Rev. David Hart, curate of St. Michael's in Highgate, created a minor diversion by carrying placards ("Bishops — Divert the Church from God to Man," and the like) and by distributing to whoever would take one a pamphlet addressed to "Our fellow Christians, the Bishops"

and asking "Whose side are you on?" It was murmured that these people intended to "crash" the garden party which followed the service. A London paper reported that one young man and one young woman did, and were taken into custody.

As the crowd dispersed and the precincts reopened to impatient tourists who had been waiting interminably outside, it would not have been surprising if some echoed a query overheard early that morning.

Approaching a guard, a British woman appeared quite upset that en-

trance was denied for the moment. Peevishly she asked:

"Is there something on today? What is it?"

This, together with the remark of cab driver the previous day, bespeaks the attitude of some Britons toward the Lambeth Conference.

Colorful pennants, strung high above the traffic, criss-crossed principal Canterbury streets. Said the driver:

"Suppose those bishops, the lot of them, will think we've got those bangers up for them, but we've no Cricket Week begins here Monday

Framework Laid:

Opening Addresses At Lambeth Stress Ecumenicity, Renewal

LONDON — An emphasis on ecumenicity and the need for renewal within the church were underlined in three main addresses to delegates at the Lambeth Conference on July 27.

The speeches, given by the chairmen of the main divisions within which the Conference is being conducted, laid the framework for deliberations for the next four weeks.

Chairmen of the divisions, which deal with faith, ministry and unity, are Most Rev. H. H. Clark, primate of the Anglican Church of Canada; Most Rev. Donald Coggan, Archbishop of York and primate of England; and Most Rev. Jacob de Mel, Metropolitan of India, Pakistan, Burma and Ceylon.

Archbishop Clark discounted the view that the development of ecumenicity is Christianity's great achievement of the 20th Century.

"It may be more wise and modest to accept, at least in part, the sociological analysis which sees it as a result of the emergence of a pluralistic world," he suggested.

He stressed the need for Asian and African Bishops to be heard at the conference.

Their world is not, and should not be, the Western world, he said, and added the church's crisis could not be fully understood without their help.

"There are some reports that the problems of the technological West have become their problems too. There are other reports that the impression in their parts of the world is that the West is betraying the faith," he said.

The Canadian primate said the "Day

of Judgment" is upon the church. He said the church has not looked up advances in science and technology, the signs of a gracious God, nor has heard, with few exceptions, the "placative cries of the conquered and enslaved."

Even today the church is paying little attention to such cries, he said and cited South America as one example.

"How can you and I tell men that God is for them unless we are for them also," he asked the Bishops. "And how many of the dispossessed have really been for?"

Archbishop Clark said ecumenicity experience has led to dialogue which has enabled Christians to recognize the Christian insights of other traditions.

"It is this fact which makes it difficult for any church to claim that possesses the fullness of Christian truth and to argue that, whatever reform may be needed in its life, no reform can be needed in its doctrine."

"We cannot seek renewal in faith ourselves ignoring other Christians or other communions. Nor can we ignore the great world-religions of Judaism, Islam and Buddhism. We must learn to understand and appreciate them more fully."

Archbishop Coggan said the Anglican Church is losing large numbers of well-qualified women from service to the church because of its timidity and disastrous ambivalence of attitude.

"Our women's colleges are closing and the numbers of those coming

Pope Birth Control Order Opposed

LONDON — Statements by the Archbishop of Canterbury and the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church of the United States, took issue with the recently issued encyclical of Pope Paul VI forbidding the use of all birth control measures by Roman Catholics.

Both cited the action of Lambeth Conference of 1958 in its report on "The Family in Contemporary Society," which places the responsibility for the spacing of children and the practice of birth control on the conscience of husband and wife.

"The changes in human society and world population, as well as the development in the means available for contraception which have occurred since 1958, seem to me to reinforce rather than to challenge the argument employed and the conclusions reached

and are reduced to a trickle," he said. He also questioned the need for separate theological colleges for men and women.

The archbishop said the Church has been too long restricted the ministry of women to women and children and suggested there should be no reason why a deaconess should not be allowed to fulfill all the functions of a deacon. His would include preaching at the altar and administering the sacraments, two responsibilities deaconesses do not now have.

"So long as these things continue, the work of the Church will be crippled," Archbishop Coggan said.

He urged the conference to come to some conclusions regarding the role of women in ministry.

Archbishop de Mel, in his address on Christian unity, urged the Church to take calculated risks in developing themes of unity and chided some of the Anglican Churches in the Western world for interfering in dialogue that has been going on among the Churches of Africa and Asia.

"The temptation must be overcome to try to cut all schemes to one master pattern evolved by us at Lambeth. There has to be flexibility when dealing with differing traditions," he warned. "Local conditions are so various that mishandling from outside might cause harm."

Archbishop de Mel said new problems will emerge for the church to face.



MOST REV. A. M. RAMSEY
... Archbishop

at the Lambeth Conference of 1958," the Archbishop said.

The announcement followed a special meeting of the Archbishop of Canterbury and the Steering Committee of the Lambeth Conference of 1968 which is now in session at Church House, Westminster.

The statement of the Primate was made public at a press briefing by the Rt. Rev. Ralph Dean, Bishop of Cariboo and episcopal secretary of the Conference.

In response to questions from re-

"It will be very superficial to imagine that Church union is a panacea for all ills and that everything will flourish once union is inaugurated."

He said there is a "passionate desire" for people to come together and urged the Bishops not to forget the "unseen clouds of people" who will be watching the Lambeth proceedings.

The Indian Archbishop said a divided church cannot adequately serve the world.

"We face the grievous paradox of nations being drawn together by swift and efficient communications," he said, "yet growing in mutual suspicion; of growing into one world and yet being divided into the world of the rich and the world of the poor."

He said political considerations have often been the enemy of ecumenical relationships and that agreements reached by leaders around the table have little hope of survival unless they reach down to the life of ordinary churchmen.

porters, Bishop Dean expressed disappointment at the papal decision and said:

"We hoped and expected it would be more liberal than it is, and we are disappointed. The encyclical imposes a new set of difficulties on Roman Catholics."

He said, however, that he did not feel that the encyclical would be a hindrance in consultations now going on between the Roman Catholic and Anglican Churches. He said it did highlight the fact that there are serious differences between the two communions, and that birth control is not the only point of difference.

Bishop Hines in his statement issued a few hours before the Archbishop's pointed out that the American Episcopal Church is supporting family planning programs as part of its world relief efforts, and said that the Episcopal Church has consistently supported "appropriate measures for birth control exercised by husband and wife in Christian conscience."

"Our concern, sympathy and support," he said, "are also with the many in any Christian Church who share our convictions and work for the same purpose."

Bishop Hines' statement follows in full:

"I affirm again the support of the Episcopal Church, expressed repeatedly in official statements, for family planning and birth control by appropriate medical means. The position of the Episcopal Church has consistently supported appropriate measures for birth control exercised by husband and wife in Christian conscience. This position is undergirded by the statement on Family Life approved by the last Lambeth Conference in 1958.

"We believe such action to be an aid to sound and healthy marriage, as well as a necessity in the grim struggle against poverty, hunger, even famine, in many parts of the world, as well as essential for abundant living in all of it.

"To this end we are actively supporting programs encouraging family planning as part of the Episcopal Church's efforts in the field of world relief. Our concern, sympathy and support are also with the many in any Christian Church who share our convictions and work for the same purpose."

Diocese Lists Calendar For 68-69

The diocesan calendar of events for the 1968-69 fiscal year has been announced by the Rev. William H. Hethcock, director of program for the Diocese. By months beginning with September, 1968 the calendar is as follows:

SEPTEMBER, 1968

- 1 Trinity XII
- 2 Labor Day
- 3 Copy Deadline for October CHURCHMAN
- 4 Diocesan Council, Raleigh Department of Stewardship and Communication, Raleigh
- 4-5 Examining Chaplains, Terraces
- 5 Standing Committee, Terraces
- 8 Trinity XIII
- 8-10 Clergy Conference, Vade Mecum
- 11 Diocesan House Luncheon for Vestrymen
- 12 Ecumenical Commission, Chapel Hill
- 15 Trinity XIV
- 16 Study Committee on Missions
- 18 Ember Day
- Diocesan House Luncheon for Vestrymen
- 20 Ember Day
- 21 St. Matthew Board of Directors, Penick Home
- 22 Trinity XV
- Canvass "Motivation Day," Raleigh
- 23 Liturgical Commission, Raleigh
- 24 Task Force on World Mission, Raleigh
- 25 Diocesan House Luncheon for Vestrymen
- 26 Urban Crisis Advisory Committee, Raleigh
- 27 CHURCHMAN Board
- Thompson Orphanage, Board of Managers, Charlotte
- 27-28 Laymen's Board, Terraces
- 28-29 Diocesan Youth Commission, Terraces
- 29 Trinity XVI
- St. Michael and All Angels

OCTOBER, 1968

- 1 Copy Deadline for November CHURCHMAN
- Diocesan House Luncheon for Vestrymen
- 2 ECW Quiet Day
- 3 Board of Trustees of Saint Augustine's, Raleigh

- 5 World Mission Day, Burlington
- 6 Trinity XVII
- 6-7 N. C. Family Life Council, Winston-Salem
- 7 Meeting of Diocesan Staff with Parish Leaders, East
- 8-9 ECW Board, Terraces
- 8-9 National Council of the American Church Union, Raleigh
- 10 Standing Committee, Raleigh
- 10-12 Clergy Wives' Seminar, Terraces
- 11 Meeting of Diocesan Staff with Parish Leaders, West
- 13 Trinity XVIII
- 13 Bishop Fraser's Visitation, Northeast
- 15 St. Mary's College, Board of Trustees, Raleigh
- Vade Mecum Board, Winston-Salem
- 17 Program Conference I, Raleigh
- 18 St. Luke
- 20 Trinity XIX
- 20-26 Phase I, Provincial Leadership Training Institute, Kanuga
- 24-26 House of Bishops, Augusta, Ga.
- 25 CHURCHMAN Board
- 27 Trinity XX
- 28 Sts. Simon and Jude
- 28-29 Deacons' Conference, Terraces
- 29 Urban Crisis Advisory Committee, Raleigh
- 29-31 ECW Retreat, Terraces

NOVEMBER, 1968

- 1 All Saints

Meet Queen

LONDON — To add to the variety of program, the Bishops at the Lambeth Conference found time to attend two garden parties, one given by the Dean of Canterbury following the opening service, the other by the Queen at Buckingham Palace, on Monday, July 29.

The Queen made her appearance punctually at 4 p.m. accompanied by Prince Philip and Princess Margaret, and they all three circulated amongst the guests chatting with most of those gathered on the grass of the Palace gardens. The band of the Coldstream Guards played during the afternoon and tea and cake were served in tent pavilions.

Copy Deadline for December CHURCHMAN

- 3 Trinity XXI
- 3-10 Bishop Moore's Visitation, Northwest
- 5 Election Day
- 7-9 Clergy Counseling Seminar, Part I, Terraces
- 9 Acolyte Festival, Durham
- 10 Trinity XXII
- 10-12 Diocesan Mission Clergy, Terraces
- 12 Kanuga Board, Kanuga
- 12 N. C. Episcopal Church Foundation, Raleigh
- 14 Standing Committee, Raleigh
- 15 Program Conference II, Raleigh
- 16 Groundbreaking Ceremony, Penick Home
- 17 Trinity XXIII
- 17-24 Bishop Moore's Visitation, Southwest
- 21 Urban Crisis Advisory Committee, Raleigh
- 24 Sunday before Advent
- Department of Finance, Terraces
- 24-25 Diocesan Council, Terraces
- 25-27 Bishops of 4th Province, Atlanta
- 26 CHURCHMAN Board
- 28 Thanksgiving Day
- Thompson Orphanage Offering
- 30 St. Andrew

DECEMBER, 1968

- 1 Advent I
- 1-7 Phase II, Provincial Leadership Training Institute, Kanuga
- 2 Copy Deadline for January CHURCHMAN
- 3 Task Force on World Mission, Chapel Hill
- 5-7 Clergy Counseling Seminar, Part II, Terraces
- 8 Advent II
- 8-15 Bishop Fraser's Visitation, Durham-Chapel Hill Area
- Bishop Moore's Visitation, Sandhills
- 12 Standing Committee, Raleigh
- 13-15 Diocesan Youth Commission, Terraces
- 15 Advent III
- 17 Vade Mecum Board, Winston-Salem
- 18 Ember Day
- 19 Urban Crisis Advisory Committee, Raleigh
- 20 Ember Day

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|---|-------|--|-------|---|
| CHURCHMAN Board, Raleigh | 17 | Task Force on World Mission, Burlington | 15 | Annual Meeting, Board of Directors, Penick Home |
| St. Thomas | | | 16 | Lent IV |
| Board of Directors, Penick Home | 19 | Ash Wednesday | 16-23 | Bishop Moore's Visitation, Raleigh Area |
| Board of Directors, N. C. Council of Churches, Durham | 20 | Urban Crisis Advisory Committee, Raleigh | 18 | Spring Planning Day |
| Advent IV | 21 | CHURCHMAN Board | 19 | Spring Planning Day |
| Christmas Day | 22-23 | Diocesan Youth Commission, Terraces | 20 | Urban Crisis Advisory Committee, Raleigh |
| St. Stephen | 23 | Lent I | 21 | CHURCHMAN Board, Raleigh |
| St. John the Evangelist | 24 | St. Matthias | 21-23 | Discussion Leaders' Workshop, Terraces |
| -28 Examining Chaplains, Charlotte | 25 | Program Conference V, Raleigh | 23 | Lent V |
| Holy Innocents | 26 | Ember Day | 25 | Annunciation of Virgin Mary |
| Christmas I | 28 | Ember Day | 25-27 | ECW Retreat, Terraces |

JANUARY, 1969

| | | |
|--|-----|--|
| Circumcision | 1 | Ember Day |
| Copy Deadline for February CHURCHMAN | 1 | Copy Deadline for April CHURCHMAN |
| Christmas II | 2 | Lent II |
| Epiphany | 2 | Bishop Moore's Visitation, Sandhills |
| Department of Finance, Raleigh | 2-6 | Bishop Fraser's Visitation, Salisbury Area |
| Diocesan Council, Raleigh | 9 | Lent III |
| Standing Committee, Raleigh | | Episcopal Laymen's Convention |
| Program Conference III, Raleigh | 11 | Spring Planning Day |
| Epiphany I | 12 | Spring Planning Day |
| Vade Mecum Board, Winston-Salem | 13 | Spring Planning Day |
| -15 Deacons' Conference, Terraces | | Standing Committee, Raleigh |
| Department of Stewardship and Communication, Raleigh | | |
| Legislative Breakfast, Raleigh | | |
| -18 Laymen's Board, Terraces | | |
| Epiphany II | | |
| Urban Crisis Advisory Committee, Raleigh | | |
| CHURCHMAN Board | | |
| Conversion of St. Paul | | |
| -26 Youth Commission, Terraces | | |
| Epiphany III | | |
| Thompson Orphanage, Board of Managers, Charlotte | | |

FEBRUARY, 1969

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| Copy Deadline for March CHURCHMAN | | |
| Septuagesima | | |
| Purification of Virgin Mary | | |
| Board of Trustees of Saint Augustine's, Raleigh | | |
| -D-5 Diocesan Convention, Pinehurst | | |
| Program Conference IV, Raleigh | | |
| Sexagesima | | |
| Clergy Day on Lent, Hillsborough | | |
| Penick Lectures | | |
| -13 ECW Board, Terraces | | |
| Penick Lectures | | |
| Standing Committee, Raleigh | | |
| -16 Lay School of Theology, Session I, Betsy Jeff Penn Center, Reidsville | | |
| Quinquagesima | | |

MARCH, 1969

| | |
|-----|--|
| 1 | Ember Day |
| 1 | Copy Deadline for April CHURCHMAN |
| 2 | Lent II |
| 2 | Bishop Moore's Visitation, Sandhills |
| 2-6 | Bishop Fraser's Visitation, Salisbury Area |
| 9 | Lent III |
| | Episcopal Laymen's Convention |
| 11 | Spring Planning Day |
| 12 | Spring Planning Day |
| 13 | Spring Planning Day |
| | Standing Committee, Raleigh |

'Pitifully Small'

LONDON—The historic Lambeth Conference this summer in England could very well be the last of the Lambeth Conferences, according to the Rt. Rev. Ralph Dean, executive officer of the Anglican Communion.

"If we are serious about our ecumenical enterprises," Bishop Dean said recently, "in ten years time there ought not to be much left of the Anglican Communion as we know it. I myself belong to the School of thought who think that it may well be the last Lambeth Conference. I personally happen to think it ought to be the last Lambeth Conference. I think the day of the confessional meetings, whether Anglican or Roman or Methodist or whatever, is gone."

"I say this on the basis of my own experience which has taken me sixteen times around the world in three years. And when I see how pitifully small the Christian presence is in different parts of the world, it is utter folly for us to continue our denominational barriers."

APRIL, 1969

| | |
|-------|--|
| 1 | Tuesday before Easter |
| 7 | Copy Deadline for May CHURCHMAN |
| 2 | Wednesday before Easter |
| 3 | Maundy Thursday |
| 4 | Good Friday |
| 5 | Easter Even |
| 6 | Easter Day |
| 7 | Easter Monday |
| 8 | Easter Tuesday |
| 10 | Standing Committee, Raleigh |
| 11-13 | Diocesan Youth Convention |
| 13 | Easter I |
| 14 | Department of Stewardship and Communication, Raleigh |
| 15-17 | Deacons' Conference, Terraces |
| 18 | Program Conference VII |
| 20 | Easter II |
| 21 | Vade Mecum Board, Winston-Salem |
| 22 | Urban Crisis Advisory Committee, Raleigh |
| 24 | World Mission, Durham |
| 24-26 | Overseas Mission Society, Durham |
| 25 | St. Mark CHURCHMAN Board |
| 27 | Easter III |
| 27-30 | N. C. Council of Churches Annual Meeting |

MAY, 1969

| | |
|------|---|
| 1 | Sts. Philip and James |
| | Copy Deadline for June CHURCHMAN |
| 4 | Easter IV |
| 4-11 | Bishop Moore's Visitation, Charlotte Area |
| 6-7 | ECW Annual Meeting |
| 8 | Standing Committee, Raleigh |
| 9-10 | Dialogue Conference, Terraces |
| 11 | Rogation Sunday |

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

New Rector — St. Timothy's, Winston-Salem, welcomed as its new rector on July 15 the *Rev. John Robley Campbell*. Mr. Campbell comes to this Diocese from Pulaski, Virginia, where he served as rector of Christ Church.

Assistant — The *Rev. Wilson Carter*, who was graduated this summer from

Virginia Theological Seminary, comes to Holy Comforter, Charlotte, on September 1st to assist its new rector, the *Rev. Alwin Reinert, Jr.* Mr. Carter has been at Vade Mecum this summer.

Motorized — The Easter offering of St. Luke's, Salisbury, will cover a lot of ground in a hurry. The \$750 offering

goes for the purchase of a motorcycle for Father Kim, a priest in Korea, to assist him in getting to his eight congregations in mountainous country.

To Stay — The *Rev. David John Conolly* of Sydney, Australia, who has been at St. Martin's, Charlotte, temporary assistant, will remain un-

Treasurer's Report

Editors Note: Following is the report of Diocesan Treasurer George F. Bass on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through June 30, 1968. The assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

- 11-16 Bishop Fraser's Visitation, Northeast
13 N. C. Episcopal Church Foundation, Raleigh
15 Ascension Day
16-18 Lay School of Theology, Session II, Betsy-Jeff Penn Center, Reidsville
18 Ascension I
18-25 Bishop Moore's Visitation, Northwest
22 Urban Crisis Advisory Committee, Raleigh
23 CHURCHMAN Board
24-25 Bishop Fraser's Visitation, Northeast
25 Whitsunday
27 Department of Finance, Raleigh
Diocesan Council, Raleigh
28 Ember Day
30 Ember Day
31 Ember Day

JUNE, 1969

- 1 Trinity Sunday
3 Board of Trustees of Saint Augustine's, Raleigh
4 Program Conference VIII
8 Trinity I
8-10 University of the South Board of Trustees, Sewanee
10-11 Examining Chaplains, Raleigh Provincial Synod, Sewanee
11 St. Barnabas
12 Standing Committee, Raleigh
14 Board of Directors, Penick Home
15 Trinity II
17 Urban Crisis Advisory Committee, Raleigh
22 Trinity III
24 Nativity of St. John Baptist
Diocesan Ordination
29 Sts. Peter and Paul
30 Thompson Orphanage, Board of Managers, Charlotte

| | Assessment | Paid | Quota | Paid |
|------------------------------|------------|-----------|-------------|-----------|
| Albemarle, Christ | \$ 587.69 | \$ 250.00 | \$ 2,256.11 | \$ |
| Ansonville, All Souls | 174.32 | .00 | 669.19 | |
| Asheboro, Good Shepherd | 934.00 | .00 | 3,585.56 | |
| Battleboro, St. Johns | 187.00 | 187.00 | 717.85 | |
| Burlington, Holy Comforter | 3,048.94 | 1,524.48 | 11,704.69 | 5,852.81 |
| St. Athanasius | 21.10 | 21.10 | 81.01 | |
| Cary, St. Pauls | 361.98 | 100.00 | 1,389.62 | 400.00 |
| Chapel Hill, Church of Cross | 3,714.80 | 1,614.80 | 14,260.86 | 6,035.00 |
| Holy Family | 1,672.92 | 602.50 | 6,422.22 | 2,721.00 |
| Charlotte, Christ Church | 12,915.33 | 2,152.54 | 49,581.08 | 8,263.00 |
| Holy Comforter | 3,916.00 | 1,631.70 | 15,033.28 | 6,263.00 |
| St. Andrews | 1,544.79 | 776.79 | 5,930.34 | 2,966.00 |
| St. Christophers | 777.22 | 388.62 | 2,983.71 | 1,491.00 |
| St. Johns | 3,318.97 | 1,659.48 | 12,741.29 | 6,370.00 |
| St. Marks | 950.71 | 474.00 | 3,649.70 | 1,216.00 |
| St. Martins | 5,138.40 | 2,569.20 | 19,725.97 | 9,862.00 |
| St. Michaels | 546.94 | .00 | 2,099.66 | |
| St. Peters | 4,354.94 | 2,177.50 | 16,718.31 | 8,359.00 |
| Cleveland, Christ Church | 382.77 | 159.49 | 1,469.43 | 612.00 |
| Concord, All Saints | 1,210.13 | 600.00 | 4,645.61 | 2,400.00 |
| Coolmees, Good Shepherd | 230.80 | 230.30 | 886.04 | 450.00 |
| Davidson, St. Albans | 138.05 | 34.52 | 529.95 | 132.00 |
| Durham, Ephphatha | 45.29 | .00 | 173.85 | |
| St. Andrews | 161.35 | 80.68 | 619.43 | 309.00 |
| St. Josephs | 1,000.19 | 500.00 | 3,839.69 | 1,920.00 |
| St. Lukes | 1,118.86 | 466.20 | 4,295.23 | 1,789.00 |
| St. Philips | 4,295.00 | 1,789.60 | 16,488.21 | 6,870.00 |
| St. Stephens | 1,899.15 | 950.04 | 7,290.70 | 3,645.00 |
| St. Titus | 849.61 | 424.81 | 3,261.58 | 1,630.00 |
| Elkin, Galloway Memorial | 193.18 | 48.37 | 741.60 | 185.00 |
| Enfield, The Advent | 367.25 | .00 | 1,409.84 | |
| Erwin, St. Stephens | 774.07 | 387.04 | 2,971.61 | 900.00 |
| Fork, The Ascension | 133.66 | 66.33 | 513.11 | 256.00 |
| Fuquay-Varina, Trinity | 67.79 | 33.90 | 260.25 | 100.00 |
| Germantown, St. Philips | 20.94 | 20.94 | 80.39 | 80.00 |
| Greensboro, All Saints | 871.39 | 363.29 | 3,345.20 | 1,393.00 |
| Holy Trinity | 7,577.18 | 5,051.46 | 29,088.29 | 19,392.00 |
| The Redeemer | 369.51 | 369.51 | 1,418.52 | 80.00 |
| St. Andrews | 2,683.21 | 2,683.21 | 10,300.65 | 5,150.00 |
| St. Francis | 3,142.66 | 1,000.00 | 12,064.46 | 2,000.00 |
| Halifax, St. Marks | 171.01 | 171.01 | 656.51 | |
| Hamlet, All Saints | 290.13 | 290.13 | 1,113.81 | 63.00 |
| Haw River, St. Andrews | 191.17 | 191.17 | 733.90 | 183.00 |
| Henderson, Holy Innocents | 2,248.38 | 1,124.22 | 8,631.36 | 4,200.00 |
| St. Johns | 155.39 | 155.39 | 596.52 | 596.00 |
| High Point, St. Marys | 3,654.88 | 913.71 | 11,030.84 | 2,757.00 |
| Hillsborough, St. Matthews | 841.08 | 79.05 | 3,228.83 | 1,083.00 |
| Iredell Co., St. James | 79.05 | 79.05 | 303.48 | 153.00 |
| Jackson, The Saviour | 180.09 | 60.04 | 691.36 | 230.00 |
| Kannapolis, St. James | 429.51 | 71.58 | 1,648.85 | 274.00 |
| Kittrell, St. James | 35.77 | 35.77 | 137.32 | 137.00 |
| Laurinburg, St. Davids | 380.09 | 380.09 | 1,459.13 | 374.00 |

May of 1969. After leaving next year he will spend about six months in England before returning to Australia to take up a parish there. The Rev. Bartine Sherman is rector of St. Martin's.

To Charleston — The Rev. Harry Voggon, who has served as priest-in-charge of St. James', Kannapolis, has left to go to Charleston, S. C., where he will serve as chaplain of Porter-Gaud school. The Rev. Parker Marks, rector

of All Saints', Concord, will serve St. James' also.

Named Dean — The Rev. Alan W. Jenks, who has served as priest-in-charge of St. Joseph's, Durham, and as assistant professor of Religion at Duke University, has been named assistant dean of Trinity College at Duke. He begins his new duties on September 1st.

With Navy — The Rev. Gerald

Cook who has been at St. Luke's, Salisbury, where he served as assistant, has gone to Portsmouth, N. H., where he will serve as chaplain, U. S. Naval Disciplinary Command. The Rev. O'Kelley Whitaker is rector of St. Luke's.

To St. Andrew's — The Rev. Joe Carroll Coulter is serving as assistant to the rector of St. Andrew's, Greensboro. He comes from St. James', Belhaven, in the Diocese of East Carolina. The Rev. Carl Herman is rector of St. Andrew's.

At St. Paul's — At St. Paul's, Winston-Salem, the Rev. I. Mayo Little, Jr., is serving as assistant to the rector. He comes from St. Andrew's, Morehead City. The Rev. Dudley Colhoun is rector.

To Ohio — The Rev. David B. Nickerson has gone from this Diocese to Church of Incarnation in Cleveland, Ohio. He has most recently served as director of the Southern Field Service Ministry, and before that was rector of St. Titus', Durham.

At Duke — The Rev. John C. Mott has returned to the Diocese from Colorado Springs, Colorado, where he was rector of Grace Church. He is now in graduate school at Duke University, and is serving as priest-in-charge of St. John the Baptist, Wake Forest.

Break Ground — St. Christopher's, High Point, has broken ground for their new building, an all-purpose parish hall. Bishop Moore was present for the service and reception. St. Christopher's was organized last year, with the Rev. W. I. Wolverton, Jr., as priest-in-charge.

To Greensboro — The Rev. James Manchester Hindle will come to Greensboro on September 15th, to serve as associate rector at Holy Trinity. He comes from Church of the Holy Cross, Tryon, N. C. He is a native of Drexel Hill, Pa., and a graduate of Hobart College and General Theological Seminary. He has served his entire ministry in the Diocese of Western North Carolina. The Rev. Howard M. Hickey is rector of Holy Trinity.

New Director — Mr. Bill Brittain, campus director at Episcopal Child

| | Assessment | Paid | Quota | Paid |
|-------------------------------------|---------------|--------------|---------------|---------------|
| Asheville, Epiphany | 775.57 | 208.34 | 2,977.35 | 323.31 |
| St. Marys | 136.42 | .00 | 523.72 | .00 |
| Asheville, Grace Church | 1,077.31 | 538.65 | 4,135.70 | 2,067.84 |
| Asheville, St. Albans | 194.96 | 194.96 | 748.45 | 87.00 |
| St. Annas | 22.89 | 22.89 | 87.87 | .00 |
| Asheville, St. Matthias | 16.64 | .00 | 65.88 | .00 |
| St. Pauls | 461.53 | 230.70 | 1,771.78 | 849.90 |
| Asheville, The Messiah | 254.78 | .00 | 978.09 | .00 |
| Asheville, Christ Church | 33.94 | 67.88 | 130.31 | 260.62 |
| Asheville, St. Pauls | 930.41 | 234.00 | 3,571.78 | 900.00 |
| Asheville, Trinity | 1,115.21 | 278.80 | 4,281.20 | 1,070.30 |
| Asheville, St. Lukes | 18.36 | 18.36 | 70.49 | 70.49 |
| Asheville, St. Cyprians | 171.19 | 101.19 | 657.19 | 307.19 |
| Asheville, St. Stephens | 1,160.77 | 580.38 | 4,456.11 | 2,228.04 |
| Asheville, St. Bartholomews | 589.40 | 589.40 | 2,262.68 | 700.00 |
| Asheville, Christ Church | 4,732.58 | 3,000.00 | 18,168.06 | 12,000.00 |
| Asheville, Good Shepherd | 4,034.61 | 2,017.32 | 15,488.60 | 7,744.26 |
| St. Ambrose | 698.39 | 100.00 | 2,681.07 | 200.00 |
| St. Augustine | 42.30 | 42.30 | 162.40 | 162.40 |
| St. Marks | 213.89 | 106.94 | 821.10 | 410.54 |
| St. Marys | 56.99 | 56.99 | 215.80 | 215.80 |
| St. Michaels | 3,621.29 | 1,521.29 | 13,901.89 | 5,550.00 |
| St. Timothy | 1,610.96 | 675.00 | 6,184.37 | 1,830.00 |
| Asheville, St. Thomas | 846.32 | 352.64 | 3,248.97 | 1,353.75 |
| Asheville, Good Shepherd | 17.63 | .00 | 67.66 | .00 |
| Asheville, All Saints | 1,153.59 | 480.65 | 4,428.57 | 1,845.20 |
| Asheville, The Messiah | 902.16 | 602.16 | 3,463.31 | 1,963.31 |
| Asheville, Christ Church | 454.22 | 454.22 | 1,743.73 | 95.78 |
| Asheville, Good Shepherd | 3,911.43 | 1,961.43 | 15,015.72 | 7,515.72 |
| Asheville, Epiphany | 139.80 | .00 | 536.67 | .00 |
| Asheville, St. Andrews | 733.89 | 366.96 | 2,817.34 | 1,408.68 |
| Asheville, St. Marks | 202.43 | 101.22 | 777.11 | 498.78 |
| Asheville, St. Lukes | 3,521.49 | 1,274.00 | 14,670.46 | 4,890.00 |
| Asheville, St. Matthews | 434.56 | 217.32 | 1,668.25 | 834.18 |
| Asheville, St. Pauls | 231.82 | .00 | 859.92 | .00 |
| Asheville, St. Philips | 108.27 | 108.27 | 415.65 | .00 |
| Asheville, St. Thomas | 708.07 | 295.05 | 2,718.22 | 1,132.60 |
| Asheville, Neck, Trinity | 953.58 | 397.35 | 3,660.74 | 1,525.30 |
| Asheville, City, St. Marks | 66.65 | 66.65 | 255.87 | 127.94 |
| Asheville, St. Pauls | 928.34 | 463.18 | 3,556.16 | 1,481.06 |
| Asheville, Pines, Emmanuel | 2,979.96 | 1,480.00 | 11,439.87 | 6,000.00 |
| Asheville, St. Marys | 76.41 | 76.41 | 293.33 | 293.33 |
| Asheville, St. Lukes | 858.66 | 429.30 | 3,296.32 | 1,648.14 |
| Asheville, Holy Cross | 38.53 | 38.53 | 147.91 | 147.91 |
| Asheville, Trinity | 1,097.53 | 1,007.53 | 4,213.35 | 3,863.35 |
| Asheville, St. Peters | 14.84 | 14.84 | 56.97 | 56.97 |
| Asheville, Calvary | 2,578.15 | 1,289.11 | 9,897.35 | 4,945.73 |
| Asheville, St. Lukes | 106.31 | 56.31 | 408.10 | 133.10 |
| Asheville, St. Michaels | 307.56 | .00 | 1,180.70 | .00 |
| Asheville, St. Pauls | 548.20 | 274.08 | 2,104.50 | 1,052.25 |
| Asheville, Holy Trinity | 61.89 | 61.89 | 237.57 | 237.57 |
| Asheville, Calvary | 839.82 | 839.82 | 3,224.00 | 3,224.00 |
| Asheville, Forest, St. Johns | 116.07 | 116.07 | 445.58 | 345.58 |
| Asheville, Cove, Christ Church | 239.97 | 239.97 | 921.21 | 300.00 |
| Asheville, All Saints | 63.46 | 21.16 | 243.61 | 81.20 |
| Asheville, Emmanuel | 932.67 | 332.67 | 3,580.54 | 500.00 |
| Asheville, Grace Church | 477.11 | 119.28 | 1,831.59 | 457.89 |
| Asheville, St. Marks | 103.72 | .00 | 398.18 | .00 |
| Asheville, St. Timothy | 2,380.01 | 1,316.02 | 9,136.70 | 4,739.40 |
| Asheville, Winston-Salem, St. Annes | 609.82 | 251.20 | 2,341.07 | 1,170.52 |
| Asheville, St. Pauls | 9,087.90 | 4,544.04 | 34,887.81 | 17,443.98 |
| Asheville, St. Stephens | 327.91 | 327.91 | 1,258.83 | 600.00 |
| Asheville, St. Timothy | 1,912.21 | 956.08 | 7,340.83 | 3,670.45 |
| Asheville, St. Georges | 52.09 | 52.09 | 199.97 | 199.97 |
| Asheville, St. Lukes | 22.89 | 22.89 | 87.87 | 87.87 |
| Total | \$ 143,770.97 | \$ 67,296.83 | \$ 548,926.97 | \$ 233,002.80 |

Oct. 5 Event Marks World Mission Day

BY THE REV. HAROLD W.
PAYNE

Diocesan Department of World Mission

"It's awfully hard to get worked up about world mission," one of our clergy remarked recently. That is why the Diocesan Task Force on World Mission is sponsoring World Mission Day, Saturday, October 5, at the Church of the Holy Comforter in Burlington. The only cost to the registrant is \$1.00 and the meeting will begin at 10:30 a.m. and conclude by 3:30 p.m.

The purpose of World Mission Day

Care Services (formerly Thompson Orphanage), Charlotte, has accepted a position at Epworth Children's Home in Columbia, S. C. He will be replaced by Mr. Bob Rogers, who has been serving for the past two years as administrative assistant to the director of the Welfare Department of Mecklenburg County. Announcement of this change was made by the Rev. W. David Woodruff, chairman of the executive committee.

Selected — *Alfred Motsinger*, son of Mr. and Mrs. M. E. Motsinger, Jr., of Roaring Gap, was selected as soprano soloist with the 26th Columbus Boychoir, to sing for Pope Paul VI on his scheduled visit at the Eucharistic Congress in Bogota, Colombia, the end of August. The Motsingers are members of the Galloway Memorial Church at Elkin. Alfred attends the Columbus Boychoir School at Princeton, N. J., and has been on tour with the school choir throughout the month of August. The group flew from New York to Santiago, Chili, on August 1, spent two weeks giving performances in Chili and Argentina, then visited Lima, Peru, and Quito, Ecuador. The Boychoir's appearance before Pope Paul, arranged through the U. S. State Department, completed the South American tour.

To Wadesboro — The Rev. W. Cherry Livingston has come to Calvary Church at Wadesboro to serve as rector. He was formerly at Our Saviour Church in Trenton, S. C.



MR. EASTMAN

... To Speak at Burlington Gathering

is to provide information on our specific Diocesan projects overseas and suggestions on developing and utilizing local resources for the world mission of the Church.

Who's invited? "Every interested person is invited," said the Rev. R. L. Reinecke, chairman of the Task Force Committee, "but especially churchwardens and vestry members, and leaders of Episcopal Churchwomen, Men of the Church and the Episcopal Young Churchmen."

The keynote speaker is the Rev. Theodore Eastman of Washington, D. C. Mr. Eastman is executive secretary of the Overseas Mission Society, where his role is to stir up Christians to see the urgency of our mission everywhere.

The Overseas Mission Society, which Mr. Eastman directs, calls attention to our ministry in its motto, a quotation from the theologian Emil Brunner: "The Church exists by mission as fire exists by burning."

Wide travel has equipped Mr. Eastman to see what the Christian challenge really is today. Since assuming his current post in 1956, he has travelled extensively and explored the varieties of Christian outreach in every continent except South America and Australia. He has just returned from a sabbatical year in Vienna, Austria.

Mr. Eastman's findings and the conclusions he draws from them have formed the substance of four books: *Letters from the Rim of East Asia*, *Christian Responsibility in One World*, *Missions: "In" or "Out"?*, and the forthcoming *Chosen and Sent, Calling the Church to Mission* (Eerdmans).

Born in San Mateo, California in 1928, Mr. Eastman graduated from Haverford College in 1950 and from the Virginia Theological Seminary in 1953. Ordained deacon in 1953 and priest in 1954, Mr. Eastman's first cure was as Vicar of Trinity Church, Gonzales, California. He is married to the former Sarah Virginia Tice of Pulaski, Virginia; they have two daughters and a son.

Chief resource person for World Mission Day is the Rev. William C. Heffner, associate secretary of the Overseas Department of the Executive Council of the Episcopal Church. Projects are his special concern.

Born in Loch Haven, Pennsylvania in 1923, Mr. Heffner graduated from The College of William and Mary in 1947 and from the Virginia Theological Seminary in 1950. He was ordained priest in 1951. From 1950 to 1962, he was a missionary to Okinawa and has served as a mission priest both in Okinawa and in Texas.

Following the Rev. Mr. Eastman's presentation of the contemporary world's challenge to the church the morning will be devoted to our project in Nandyal, India, where we are seeking to provide for Christian laity ministers to teach and work in the villages in Nandyal. A color film of village life in India will be shown.

After lunch in the parish hall, the focus will be on our diocesan priority project at Mwanza town, in Tanzania, East Africa, where we are trying to strengthen the ministry of the local Christians to new factory workers and their dependents.

If you are interested in participating, please notify your clergyman immediately, or contact the Rev. Harold W. Payne, Arrangements Committee chairman, P. O. Box 346, Haverford, N. C. 27258.



ORDAINED—Four men were ordained to the holy orders of the Episcopal Church at Saint Mary's Church in High Point on June 29. The service were conducted by the Rt. Rev. Thomas A. Fraser (right), bishop of the Diocese of North Carolina. The Rt. Rev. W. Moultrie Moore (left), suffragan bishop of the Diocese, celebrated the Holy Communion. Ordained as a priest was the Rev. Robert L. Williams, Jr., who is assigned to the Church of the Messiah at Mayodan (fifth from left). Ordained deacons were: John Ivey Jessup, III who is assigned as assistant to the rector at the Church of the Good Shepherd in Rocky Mount (third from left); William Rosser Carter, who is assigned as assistant to the rector at the Church of the Holy Comforter in Charlotte (fourth from left); and William Smith Wells, Jr., who is assigned as assistant to the rector at St. Philip's Church in Durham and who will assist with work at St. Titus Church in Durham (second from left). An ordinand for priest has usually served at least a year as deacon. An ordinand for deacon generally is entering the ministry from seminary. Mr. Williams, son of Mr. and Mrs. R. L. Williams of Concord, is a graduate of the University of North Carolina at Chapel Hill and General Theological Seminary in New York City. His wife is the former Miss Carol Cochran of Caldwell, N. J. Mr. Wells is the son of Mrs. and Mrs. William S. Wells of Chapel Hill. He is also a UNC graduate of the Theological Seminary at Cambridge, Mass. His wife is the former Miss Marion Lou Dotson of Quantico, Va. Mr. Jessup is the son of Mr. and Mrs. John Ivey Jessup of Greensboro. He was graduated from Duke University and the Virginia Theological Seminary at Alexandria. Mr. Carter is the son of Mr. and Mrs. E. Wilson Carter of Gatewood, N. C. He completed his seminary training at Virginia Theological Seminary following graduation from Wake Forest College. His wife is the former Miss Janie Leigh Wall of Greensboro.

A Way Out Of Poverty:

Raleigh Churches Schedule Literacy Training Workshop

Thousands of adults are functionally illiterate. Many of these are the school drop outs of 10 to 20 years ago. Only if they learn to read better can they get better jobs, vote intelligently, help their children, read the Bible and other books themselves, write letters to family and friends.

Being able to read and write on a functional level is a key to rising out of poverty. Many of these people are being helped by classes in reading but there are many more who could learn

faster by the "Each One Teach One" method provided by the Laubach literacy tutors. The Laubach materials and techniques are especially designed to help adults and young adults to learn with a private volunteer tutor at the speed suited to each student. Anyone who can read and write in English can become a Laubach tutor by attending a training workshop of 10 hours under the guidance of trained Laubach literacy leaders.

Such a tutor training workshop will

be held at Raleigh's Church of the Good Shepherd on September 17 and 19 from 10 a.m. til 3 p.m. each day. There is no charge for the workshop training; a kit of Literacy books may be purchased for \$3.25. Directing the workshop will be Mrs. Frank H. Maguire of Raleigh, assisted by Mrs. Chester Terrill of Cary, both experienced Laubach literacy leaders.

To register for the workshop call Mrs. Maguire 833-3731 by September 10th. The number of registrations will be limited to 20, plus a few observers. Please bring a sandwich—beverage will be provided.

A project of all Episcopal churches in Raleigh, the workshop is open to representatives throughout the Diocese and to those of other denominations.

Tar Heel Named New Secretary Of MRI Body

NEW YORK — At its recent organizational meeting the Mutual Responsibility Commission elected new officers and appointed eleven new members and a group of consultants. The commission has been newly reformed following the 62nd General Convention of the Church last September and will continue its work for the next three years.

The Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, was elected chairman and Mrs. Harold Sorg of Berkeley, California, vice-chairman. Secretary is Walker Taylor, Jr., of Wilmington, N. C.

Chairman for the past three years of the Commission has been the Rt. Rev. Thomas H. Wright, Bishop of East Carolina who requested that he not be renominated as chairman.

Bishop Wright was praised in a resolution passed by the Commission for his work since the beginning of MRI, first under former Presiding Bishop Lichtenberger as chairman of the Committee on Mutual Responsibility and then as Chairman of the Mutual Responsibility Commission established by the 61st General Convention of the Church.

The Commission appointed a Prayer Outreach Committee from its own membership: The Very Rev. Dr. Higgins, The Rev. Canon Cary and the Rev. Mr. Breeden with the Rev. Dr. James W. Kennedy of Forward Movement Publications as the Committee's coordinator. This group will try to promote the commitment of all parishes to wider participation in organized plans for prayer and intercessions.

The eleven new members include Bishop Reus-Froylan, the Rt. Rev. Ned Cole, Bishop of Central New York and the Rt. Rev. John H. Burt, Bishop of Ohio. The Bishops were appointed by the Rt. Rev. John E. Hines, presiding bishop and ex-officio member of the Commission.

New lay and clerical members are the Rev. Canon Kenneth W. Cary of Los Angeles, the Very Rev. Charles A. Higgins of Arkansas, and the Rev. James P. Breeden of Massachusetts, the Hon. Herbert H. Tate of Newark,



CORNERSTONE IS LAID—Rev. Frank F. Fagan, rector of Trinity Episcopal Church, is flanked by the church's junior choir, right, and a group of acolytes as he opens the service of cornerstone laying. Various items of historical interest were inserted in the cornerstone, center, as about 250 church members and friends looked on from the church yard. The new building, at North Center Street and Henkel Road, was occupied by the congregation early this summer.

Churchman Bible Quiz

By JANET ADKINS
Churchman Editorial Board

1. What famous king wrote three books of the Old Testament?
2. What great leader wrote the laws of the Israelites?
3. What New Testament writer was known as the "beloved disciple"?
4. What man wrote a greater num-

Curtis Roosevelt of New York, Lyle G. Hall of Erie, James Garlington of Montana, and Hiram Neuwoehner of Missouri. These were appointed by the Very Rev. John B. Coburn, president of the House of Deputies of the General Convention of the Church and also an ex-officio member of the commission.

Continuing to serve on the Commission are Bishop Wright, the Rev. David R. Thornberry of Ohio, and Mrs. Theodore Wedel of New York.

Consultants to the commission are the Rt. Rev. Stephen F. Bayne, Jr. of New York, the Rev. Canon Charles M. Guilbert of New York, the Rev. James W. Kennedy of Southern Ohio, Warren H. Turner, Jr. of New York, the Very Rev. Almus M. Thorp of Ohio, the Rev. W. Bradford Hastings of Connecticut and Leon Modeste of New York.

ber of books of the Bible than another?

5. What writer led back a party of exiled Jews to Palestine?
6. What prophet wrote beautiful words which are in the oratorio "The Messiah"?
7. What writer is the only physician mentioned in the Bible?
8. What writer prophesied that Jesus would be born in Bethlehem?
9. What king wrote a book of

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Ghetto Bank Investments Encouraged

NEW YORK, N. Y. — The Finance Department of the Executive Council of the Episcopal Church has originated a program to encourage wider investments in ghetto areas, according to an announcement by the Rt. Rev. John E. Jines, presiding bishop of the Church. The program will be launched with individual deposits of \$15,000 in church funds in selected banks in Negro communities throughout the country, to act as "multipliers" with the hope of encouraging further deposits from parishes, dioceses and individual church-goers in those banks. The interest-bearing deposits will be made in Negro-owned and/or managed banks and savings and loan associations. A list of institutions which

beautiful poems?

10. What writer was "the prophet of the exile"?

ANSWERS

10. Ezekiel
9. David
8. Micah
7. Luke
6. Isaiah
5. Ezra
4. Paul
3. John
2. Moses
1. Solomon

(Quiz from the *Young Folks Bible Quiz Book*, by Christine McDonald, published by permission of the World Publishing Co.)

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SILER CITY NORTH CAROLINA



NEW OFFICERS—Here are the new officers EYC elected at this year's youth meeting. From left are: Margie Snead, St. John's at Charlotte, secretary; Kent Thompson, Emanuel at Southern Pines, vice president; Richard Parker, Holy Comforter at Burlington, president; and Ellen Smith, St. Francis' at Greensboro, treasurer. (Photo by The Rev. William Hethcock.)

will be queried by the church about their policies includes the majority of Negro commercial banks and Negro-managed Federal Savings and Loan Associations in the U. S.

The purpose of the deposits is to encourage more loans to worthwhile business in those areas, more investments in small businesses in need of funds and aid to enterprises that will benefit the community by helping Negroes to build a more viable economy in the areas where they live.

The deposits, plus matching ones from dioceses and parishes, would in-

crease the lending power of the banks and are fully insured by the Federal Deposit Insurance Corporation.

The first step in the plan, according to Lindley M. Franklin, Jr. treasurer of the Episcopal Church, is to ask the banks for their cooperation in this program.

The plan is an outgrowth of a resolution passed by the General Convention of the Episcopal Church in 1967 which asked that the Church assist the poor to achieve political and economic self-determination.

Panama Churchwomen Offering Presented To Diocese Of NC

The Episcopal Churchwomen of Panama and the Canal Zone have given the offering of their annual meeting — \$59.19 — to the Episcopal Churchwomen of the Diocese of North Carolina.

Mrs. M. E. Motsinger, Jr., president of the ECW for the Diocese of North Carolina, received the gift in a letter from Miss Rosita Gordon of Balboa,

Canal Zone, president of the ECW in Panama.

Miss Gordon wrote: "We send the offering from our annual meeting to your women in a spirit of mutual responsibility.

"We hope that you will use it where your need is greatest and that it will in some small way express our gratitude for all you have made possible in our

Female Seminary Students Eye Careers As Deaconesses

By MARY BUZARD
Seabury-Western Theological
Seminary

EVANSTON, ILL.—A 2,000-year-old vocation—that of a deaconess in the Church—is having an exciting re-birth in today's secular society. In an age which not only questions the reality of God but also challenges every existing moral and ethical standard, the resurgence of the role of women in all areas of the Church's life is encouraging.

For three young women who are students at Seabury-Western Theological Seminary, Evanston, Ill., functioning as an active lay person in their hometown churches was not enough. As candidates for deaconess in the Episcopal Church they are committed to giving their lives to the Church.

After two years of academic preparation at the Episcopal Seminary in Evanston, which includes a period of training at nearby Central House for Deaconesses, they will be ordained by their bishops in their respective dioceses and then go on to serve the Church wherever they are needed.

According to Deaconess Frances Zielinski, the new director of Central House, "Few people know about deaconesses or that they even exist. If our own church people are even aware of us, they think of us as nuns who teach Sunday School. Another popular misconception is, that the deaconess cannot be married or marry after she has been ordained.

"Our ordination is much like that of the perpetual diaconate for men in the Episcopal Church, and like the men, we deaconesses are under the authority of our bishops. After a woman has been ordained deaconess, with the permission of her bishop, she may work wherever she may be called in the world."

The Central House for Deaconesses,

Diocese.

"Though our companion diocese relationship has ended, you will always remain in our hearts and prayers."

Use of the gift from Panama will be decided soon, Mrs. Motsinger said.

at 1914 Orrington Avenue, is the center for recruiting as well as for the testing of one's vocation. The deaconess candidates are in residence at Seabury-Western Seminary, and they have the option of enrolling in any of the graduate degree programs at the Seminary providing they have the necessary academic prerequisites. Effective September 1967, women are eligible for every degree now offered at Seabury-Western. Prior to this, women were admitted only to the Master of Arts Program in Christian Education.

The deaconess candidates account for three of the five women currently enrolled as graduate students at Seabury-Western.

Alice Ballard, a tall, striking-looking dark-haired girl from Dallas, Texas, was a third generation pharmacist with a promising career at Dallas' Meth-

ABC Sale

Episcopal Churchwomen at the Chapel of the Cross in Chapel Hill netted over \$1,800 for a one-day A.B.C. Sale at the parish house on May 3. (In this case, A.B.C. stands for Attic, Basement and Cupboard.)

Mrs. Robert Moats Miller, president of the Churchwomen, also served as general chairman of the sale. Lunch was served at noon, and all kinds of merchandise was offered for sale: food and bakery goods, white elephants, clothing, toys and games, books, linens, hats, jewelry, and garden plants and accessories.

Two special features of the sale were the French Room, featuring high-quality and name label clothes, and the Treasure Room, selling items of special value donated to the sale by church members — china, crystal, silver, and antiques.

odist Hospital when she decided to study for a vocation in the Church. Now a senior at Seabury-Western, she

"Of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as the grave."

—John Ruskin.



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hopes to use her hospital experience working with the sick after she becomes a deaconess.

Noel Knelange, a senior from La-Mesa, Calif., will become principal of St. Andrew's Parochial Day School, La-Mesa, after she receives her M.A. degree in Christian Education and is ordained Deaconess. She began preparation for her vocation in the Church as an undergraduate at California Western University by majoring in religion and Christian education.

Before she could qualify as a Deaconess candidate or apply for admission to Seabury-Western, Mrs. Catherine Welton, of Billings, Mont., had to complete four years of college. The desire for a vocation in her Church as a Deaconess had been Mrs. Welton's goal since her husband was badly injured in a construction accident 12 years ago. Although she had to support her family of five children, she completed her high school work and went on to college earning a B.A. degree from Rocky Mountain College in 1966.

A widow for the past year, she entered Seabury-Western in September 1967 and has her two youngest children with her. Two older children are married and another is finishing high school in Billings. Mrs. Welton also has four grandchildren. In college, she majored in psychology and sociology. As a Deaconess, she would like to



TAR HEEL TAKES OVER — A member of St. Phillip's Parish at Salisbury, Mrs. Elizabeth Duncan Koontz has assumed her duties as president of the 1.1-million-member National Education Association. Mrs. Koontz's husband, Harry, is mathematics instructor and athletic director, Dunbar High School. Mrs. Koontz is presently on a year's leave of absence from her post as special teacher for slow learners and disadvantaged children at Price Junior-Senior High School in Salisbury. Both of Mrs. Koontz's parents were teachers at Salisbury.

combine her seminary major of Christian education with social work and minister to the Indians in her own Diocese.

These three young women, with their widely varying backgrounds and talents but with a common commitment, symbolize the new vitality so evident in the ministry of Deaconess. They are eager to "spread the word," to talk about their own vocation or to discuss the work of a Deaconess.

According to the Very Rev. Charles U. Harris, dean of Seabury-Western

Seminary, "We are undergoing a revolution in regard to the place of women in the Church. Women are now admitted as students in seven of the 11 seminaries of the Episcopal Church. Seabury - Western accepted its first women students in 1960. Today, women students participate in all areas of the corporate life of the Seminary community."

The Dean mentioned that there are at least four ways that a woman may give her life to Christ and His Church. She may enter a religious order of nuns, she may be ordered a Deaconess, she may become a professional lay church worker in the areas of Christian education, social agency or welfare work, or she may make her contribution as a theologian and scholar.

As women accept the challenges and opportunities which the Church offers today, they are in reality reclaiming their historical heritage. Evidence of the existence of Deaconesses is found in records of the Church since the first century. The title, "Deacon," was evolved from a common Greek word meaning "one who serves in loving kindness," and it applied to both men and women during the first three Christian centuries.

During the Middle Ages the office of Deaconess fell into disuse. In the 19th Century — with its need for social reforms — the Church in England and America was stirred to a new sense of responsibility, and the office of Deaconess was restored. Deaconesses were "set apart" or ordained to assist the clergy, especially in the pastoral care of women and children. The Deaconesses were canonically recognized in this country by the General Convention of the Episcopal Church in 1889.

Church Attendance Up During 1967

NEW YORK — Attendance at U. S. churches and synagogues rose for the first time in 10 years during 1967, but the gains in congregation memberships still lag behind the general population increase.

Memberships in churches and synagogues increased by only 1 per cent during the past year, which is about half as much as the general population increase, reports the Episcopal Church Foundation, an organization of laymen aiding the church in research and financial matters.

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The Presiding Bishop's Fund Reaches Many Areas Of Need

The Presiding Bishop's Fund for World Relief is one place where your dollar still goes a long way. It may go as far as Vietnam or as near as next door, but it will provide materials and service far in excess of its face value.

One reason that this is so is the fact that the programs supported by the Fund are for the most part ecumenical in nature. This is particularly necessary when a problem is as worldwide as that of refugees. There are over two million homeless in Vietnam and over one million and a half in the Middle East. African countries in turmoil also provide large refugee populations for their neighbors. In 1967 the Presiding Bishop's Fund contributed \$87,500 to the World Council of Churches refugee programs; \$33,250 to Vietnam relief and rehabilitation through Church World Service and \$57,000 to Middle East Refugee Relief, a joint program of the WCC and CWS. When the world's churches work together administrative costs are considerably reduced and duplication avoided.

The Presiding Bishop's Fund also supports the Episcopal Church's own program among refugees in this country. During 1967 a total of 2,228 refugees were aided through these efforts, 1,537 of whom were Cubans. The remaining persons included Egyptians, Chinese, Armenians, Syrians, Greeks, Lebanese and Dutch from Indonesia. Through this program, to which the Fund contributed \$77,090.67, and through the efforts of sponsoring parishes and dioceses and various government agencies, these persons were helped to begin a new life in this country.

Through Church World Service, the Presiding Bishop's Fund also participated in a massive program of material aid to Europe and the Middle East, Latin America, Asia and Africa. A total of 273,756,651 pounds of clothing, bedding, textiles, health and medical supplies, food, seed and equipment were shipped overseas, much of it used in self-help programs. The total value of this material was \$34,865,933.00.

Through Interchurch Medical Assistance, Inc., for example, \$500,000 worth of medical supplies and pharmaceuticals were sent to Episcopal hos-

EMC Workshop

A workshop for Every Member Canvass chairmen from parishes and missions throughout the Diocese has been scheduled at Raleigh on Sunday, September 22 beginning at 11 a.m.

The Rev. Frank F. Fagan, chairman of the Department of Stewardship and Communication, is in charge of the training session. Mr. Fagan has just returned from a national EMC workshop at Philadelphia.

Following an opening service, the group will hear a speaker to be announced later. After lunch the mechanics of a canvass will be discussed with adjournment scheduled at 3 p.m.

The Angus Barn, located on the Raleigh-Durham Highway (U.S. 70) at the airport turnoff, is the site of the September 22 workshop.

pitals and agencies overseas. The cost to the church was \$14,311.17, as the manufacturers of pharmaceuticals contribute the supplies and only handling and shipping costs had to be covered. These costs were met, largely, through Episcopal churchwomen. The Presiding Bishop's Fund covers the annual membership fee, \$4,700.00 and will in 1968 also cover handling and shipping costs.

Disaster aid, too, is a part of the program of the Presiding Bishop's Fund. The sum of \$5,000 was sent to the Diocese of Newark for relief following summer riots; \$1,000 was sent to the Nippon Seikokai (Holy Catholic Church in Japan) for typhoon relief; \$4,600 was sent to Mexico for relief efforts in Matamoros following hurricane Beulah and Rio Grande floods; and \$5,000 was sent to the Dioceses of Utah and New Mexico and to the chairman of the Navajo tribe for relief of snowbound Navajos in three states. Money was also sent to assist in the legal expenses of 37 South West Africans recently tried by the Government of South Africa.

New Wing Planned At Penick Home

SOUTHERN PINES — Penick Memorial Home for the Ageing located here will build a new wing to accommodate an additional 40 residents under a decision made recently by the Home's board of directors.

The new addition, to cost approximately \$300,000, is expected to be completed and in use by January 1, 1970. Architecture and design for the addition will be handled by the firm of Hayes-Howell Associates of Southern Pines.

Announcement of the addition was made by the Rev. Robert W. McKewin, administrator for the Home who said that the architectural firm would in addition to planning the new wing also develop a total master plan for the future . . . coordinating enlargement of the Home, landscaping features and the like. This master plan will be expected to include provision for cottages on the grounds of the Home. Lewis Clarke Associates, a Raleigh firm of landscape architects, will work with Hayes-Howell Associates in site development aspects of the master plan.

The addition will be to the west of the present Home and will take advantage of existing service facilities (including kitchen and dining) that were originally built to accommodate a larger Home than the present 35 occupant capacity.

Architecture for the addition will blend in with the existing architecture for which ground was broken in March 1962. The Home in its present capacity was dedicated November 12, 1964.

The long-range master plan will take into consideration need for a large chapel for worship services as well as enlarged dining room and kitchen facilities.

Representatives of the architectural firm and of the Home's board of directors will make trips to other homes for the aging in nearby states in order to benefit by the experience of these other institutions.

NORTH CAROLINA

Churchman

October 1968

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Reflections On Lambeth

The Lambeth Conference of 1968 had an unusual rhythm. It began with rain and ended with rain. It began with the Pope's ban of the pill and ended with the invasion of Czechoslovakia. It began with a service in Canterbury Cathedral that rang of the ancient and traditional and ended with a service at St. Paul's Cathedral that had many of the present liturgical changes.

In some ways the closing service, a sung Eucharist, was one of the highlights and a most fitting conclusion to the conference. A temporary altar was erected in the nave of the Cathedral, the Archbishop of Canterbury was the celebrant, the archbishops of the national churches standing outside of the rail that surrounded the altar were con-celebrants, the four hundred and seventy-five bishops were seated behind the con-celebrants, the bishops' wives and the rest of the people filled the transepts to form a congregation of about three thousand.

From the opening hymn one felt a spirit that grew in intensity until the whole congregation spontaneously rose to sing the final verse of the communion hymn "Alleluia, Sing to Jesus," "of out every nation hath redeemed us by his blood."

At first, it may appear that little was accomplished but as time passes and the resolutions are read in an historical and world wide context, there is a feeling that much ground was broken. Deaconesses may become deacons with all the privileges of that office which, combined with a resolution to study and opens the door for women to the priesthood, and who knows, even to the episcopate. Racism was condemned as a way of life for any Christian. The separated bishops of Nigeria were reconciled. Assent to the 39 Articles is no longer mandatory for ordinands and may be omitted from the Book of Common Prayer.

Each government of the world was asked to give 1 per cent of its GNP to the developing nations of the world. The bishops and clergy were called upon to develop a style of life that witnesses to the humility and simplicity of our Lord's life. And encouragement was given to all to proceed with plans for church union.

These are a sampling of the actions of the conference which will be added to the study of Faith, Ministry, and Unity. It now rests with the national churches to respond to the deliberations and resolutions of the bishops assembled at Lambeth. On its own behalf and through the office of the Archbishop of Canterbury, the conference looks forward to the next and a "new" Lambeth which will include all churches with episcopal government and maybe even some not now so constituted.

Faithfully in Christ,

THOMAS A. FRASER

15,000 Attend Giant Communion Service

LONDON—A high altar was located in the midst of a soccer field at the White City Stadium, London for the largest service of the recent Lambeth Conference.

Fifteen thousand or more persons attended the evening service.

Seven Bishops were celebrants at the service of Holy Communion, and 60 pairs of Bishops administered the sacrament.

A choir of 1,200 singers took part, and music was provided by the Central Band of the Royal Air Force.

The Bishop of Iran, the Rt. Rev. Hassan Barnaba Dehqani-Taffi, preached.

Among the con-celebrants were the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church in the United States.

Originally scheduled for St. Paul's Cathedral, the service was moved to the White City Stadium to accommodate the many persons who had expressed a desire to attend.

White City is normally more accustomed to being the scene of dog races, track meets and soccer matches.

The Possibility Of Women Bishops Stirs Spirited Debate At Lambeth

LONDON — One of the most spirited debates of the Lambeth Conference centered on proposals made to the bishops of the Anglican Communion to widen the ministry of women in the Church and to open the way for their ordination to the diaconate and priesthood.

By implication, the report on "The Renewal of the Church in Ministry" submitted by the Archbishop of York, seemed also to be a first move toward eventual consecration of women as bishops in at least some of the churches of the Anglican Communion. The report itself covered a wide range of subjects, the role of the laity, the priesthood, the diaconate, supplementary ministries and the episcopate, but a large portion of the morning debate was focussed on the proposal to have ordained women ministers.

Among the proposals made on the diaconate were these:

That the diaconate be re-established as a distinct order for a lifelong ministry within which people from all walks of life may serve.

That the order be open to men and women remaining in secular occupations, full time church workers, and persons selected for the priesthood who could be made deacons during their training.

That deaconesses already ordained as such could be regarded as coming within the diaconate as now conceived and could be called deacons.

In the proposal for the ordination of women to the priesthood the report said:

"With the rapidly changing status of women in society in most parts of the world, there seems good reason to take a fresh look now at the question of women and the priesthood. This is confirmed by the fact that several other Churches have approved the ordination of women to the ministry of word and sacrament."

In a formal resolution the report asked "that this conference approves the ordination of women to the priesthood and asks national and regional churches or provinces to consider mak-

ing appropriate provision within their own spheres."

The Most Rev. M. Loane, Archbishop of Sydney and Metropolitan of New South Wales, spoke strongly in opposition to the proposal and said he was against any move that would confuse the order of deaconess and the order of the diaconate.

"It is not to be considered," he said, "that deaconess is a stepping stone to the priesthood or the episcopate. It is significant that there is no New Testament antecedent for the ordination of women to the diaconate or priesthood or anything that hints along this line."

He said that there were also deep theological reasons involved in the proposal for the ordination of women which, he said, conflicted with the doctrine of the headship of Christ. There is, he said, equality in the Triune Godhead, but a distinction in functions. There is nothing, he said, inconsistent with the idea that the second person of the Trinity is subordinate to the first, and that the third person is subordinate to the first and second.

Another reason for objecting to the ordination of women, he said, was of a practical nature:

"I believe if the ministry is thrown open to women, it would sound the death knell for the Church in its appeal to men. In many dioceses the ordinary man says the Church is of concern for women and children. If women are ordained, men won't be convinced."

At a later stage of the discussion, the Very Rev. Arch-priest Count Leonid Ignatiev, of the Russian Church in Exile, took the microphone to register his agreement with the Archbishop of Sydney in opposing the ordination of women to the priesthood.

Another who spoke against the proposal was the Bishop of North Queensland, the Rt. Rev. I. W. A. Shevill, who questioned "whether women are capable of receiving the indelibility of Holy Orders," although, he said, there is no doubt of their great ministries in the Church. He pointed out that Jesus chose men and cited St. Paul's Scriptural dictum about women.

The most forceful argument for the ordination of women came from the

To Tell Anglican Story:

Lambeth Bishops Vote Support Of Rome Information Center

LONDON — The bishops of the Anglican Communion in the first formal action of the 1968 Lambeth Conference and voted unanimously to support the Anglican Center in Rome, which maintains a library, information center and reading room in the capital of Roman Catholicism.

The center exists for the dissemination of full information about the Anglican Communion for scholars and others interested in studying about the Anglican Church.

The center was established in 1966 under the charge of the Rev. Canon Ken Findlow, who also serves as the Archbishop of Canterbury's representative to the Vatican. It had its beginnings when the present Archbishop of Canterbury visited Pope Paul VI two years ago.

The Rt. Rev. Ralph Dean, Bishop of Cariboo and Episcopal secretary of the Lambeth Conference, described the Center as the "growing edge of dialogue with the Roman Catholic Church."

The resolution, introduced by the Rt. Rev. J. R. H. Moorman, Bishop of Ripon, read as follows:

"That this conference expresses its willingness to support the Anglican Center in Rome, which with its library and its facilities for lectures, discussions and personal advice, will help Roman Catholics, and others, to learn more about the life and thought of the Anglican Communion in all its aspects."

The motion was seconded by the Rt. Rev. D. V. H. Hallock, Bishop of Milwaukee.

Birth Control Position Is Taken

Rev. John Huxtable, member of the International Congregational Council and minister-secretary of the Congregational Church in England and Wales, who is serving at Lambeth as an Official Observer.

He said that the Congregational Church in England has had women ministers for 51 years and that his church still feels it "didn't make a mistake."

He said there had been no great flood of women seeking ordination, a prospect, he said, that "terrifies some of you."

Ordination of women, he said, does not solve the problem of the place of women in the Church, but, on the other hand, it does not create any more problems than having men ministers. Ordination of women, he said, also does not keep men away, in spite of what had been said.

The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, spoke at one point during the morning session to voice his objection to the repeated use of the terms "layman" and "laymen" in the ministry document.

"In a review of the report," he asserted, "I hope we will designate what we are talking about. The Church seems pretty well convinced that women are not Christians in the Church."

Two others speaking in support of the proposed ordination of women were the Rt. Rev. G. W. Barrett, Bishop of Rochester, and the Rt. Rev. J. G. H. Baker, Bishop of Hong Kong.

The American Bishop remarked that no Biblical or theological arguments could be found against the ordination of women.

"The only arguments," he said, "appear to be emotional. There may be a deep division between the sexes or it may be due to prejudice."

He cited the present racial situation in the United States in relations between black and white where many believe in "separate but equal" equality.

"We have not hesitated to condemn this attitude," he asserted, "and we should be careful here about what we say about discrimination."

The Bishop of Hong Kong described a situation in his own Diocese where

LONDON — The 10th Lambeth Conference gave an official answer to the recent Papal Encyclical "Humanae Vitae," expressing its appreciation to Pope Paul VI for his "deep concern for the institution of marriage" but disagreeing with his conclusions about birth control and family planning.

A resolution passed by the bishops

one of the large parishes is in the charge of a deaconess.

"She has the job," he said, "because she is the best qualified."

The report also included a section on Christian Initiation and its relationship to the Holy Communion. It expressed concern about the "apparent ineffectiveness in certain parts of the Anglican Communion of the present practice of Christian initiation, i. e. baptism, confirmation and first communion."

A point of real difficulty, it said, comes from the practice of "treating confirmation both as a sacrament and as a time of commitment, in view of the difficulty of getting the mature commitment of a child of eleven to fourteen."

These alternative suggestions were made:

1. Baptism and laying-on of hands in infancy. After simple instruction, admission to Holy Communion when a child is of appropriate age.

2. The blessing of the child at a service of thanksgiving, and then — or later — baptism with the laying-on of hands whenever the baptismal promises can be made sincerely.

3. Confirmation should be deferred to an age when a young man or young woman begins to show adult responsibility, but Holy Communion should be given prior to confirmation after preparation. The Confirmation Service would require rewording to bring out the significance.

Many of the speakers devoted their remarks to the need for clarifying the role of the laos of the Church, the whole body of the priesthood, clerical and lay, as distinct from the special ministry of those called to ordination.

The report emphasized the unique role of the laity in the Christian ministry in many special fields, including teachers, doctors, welfare workers and many other secular professions.

of the Anglican Communion had conciliatory tone and as a spokesman remarked was intended to be "of charity and not in criticism."

It was the third version of a resolution originally introduced by the Bishop of Central Brazil, the Rt. Rev. E. M. Sherrill, and debated for two days by the Bishops before passage.

"The Conference," the resolution said, "finds itself unable to agree with the Pope's conclusions that all methods of conception control other than abstinence from sexual intercourse or confinement to the periods of infecundity are contrary to the 'order established by God.'"

The resolution reaffirmed the findings of the 1958 Lambeth Conference in its report on "The Family in Contemporary Society" and commended for study by "all men of good will."

One section of the report states the family planning and birth control are questions of Christian conscience. It says:

"The Conference believes that the responsibility for deciding upon the number and frequency of children has been laid by God upon the conscience of parents everywhere: that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible parenthood, built on obedience to the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as thoughtful consideration of the varying population needs and problems of society and the claims of future generations."

A spokesman for the Lambeth Conference said that the Bishops had chosen to reply to the Pope's encyclical because it had been directed "to the whole world" and not just to members of the Roman Catholic Church.

Other sections on the 1958 report on "The Family in Contemporary Society" cited in the resolution emphasize that "the idea of the human family is rooted in the Godhead" and that "sexual love is not an end in itself but a means of self-gratification, and the self-discipline and restraint are essential conditions of the responsible freedom of marriage and family planning."

Review Of Other Lambeth Matters

LONDON — The Bishops of the Anglican Communion meeting in the 10th Lambeth Conference at Westminster held proposals to:

1. Liberalize the rules of the Church to admit on special occasions those of other communions to the Holy Communion, and to permit Anglicans to share in the Eucharistic rites of non-Anglican Churches.
2. Allow reciprocal intercommunion with other Christian Churches, when those Churches are in an advanced stage of negotiation toward organic union.
3. Recognize the ministry of the Church of South India by allowing ministers of that Church to exercise their ministry in Anglican Churches and to re-examine the relation of the Church of South India and Anglican Churches "with a view to entering into full communion with that Church."
4. Acknowledge the historic reality of the Papacy with its "primacy of love" and to weigh the claims of the papacy "in any scheme for the reunion of Christendom."
5. Establish an Anglican Consultative Council, composed of up to 50 members, Bishops, priests and laity, which would be headed by a secre-

tary general to promote unity, renewal and mission in all of the Anglican Communion.

Other portions of the report covered such subjects as war and peace, revolution, greed, want and racism, and included a lengthy review of church reunion schemes being discussed in many parts of the Anglican Communion, including the Consultation on Church Union in the United States.

Emphasis was given to consultations between the Roman Catholic and Orthodox Churches, and the Churches of the Anglican Communion.

The report from Section III on "Renewal of the Church in Unity," was made by the Most Rev. Lakdasas de Mel, Bishop of Calcutta and Metropolitan of India.

"We believe," the report said, "that the Church is called into being to serve the world and that the Church's unity is desirable not for its own sake but in order that it may be a better tool than at present in the service of God's purpose for the world."

It went on to review the many factors of the modern world with which the Church must contend — technological advance, the communications "explosion," revolutionary movements,

rising nationalism and the growing impatience of the "third world," those new nations now in a development stage.

Canon David Paton, one of the consultants to the Conference, speaking from the gallery, was one of those expressing a desire for a stronger statement from the Church on man's condition in the world.

Many also expressed the belief that the report should have a stronger "penitential or confessional" tone.

"War between the white and colored races may come," Canon Paton said, "with the use of nuclear arms, which may come in the time of our children or our grandchildren. This is a confessional situation — hungry men and colored men are men for whom Christ died."

Two Americans also spoke, the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, and the Rt. Rev. R. R. Brown, bishop of Arkansas.

Bishop Hines drew laughter from the bishops in referring to the subject of "just revolutions," which the report said was a "new" concept. As an American, he said, he seemed to recall a similar "just revolution" and that it wasn't a "new" idea.

Bishop Hines also spoke on the subject of non-violence and pointed out that "there are means of approach to problems that are more than non-violent."

Bishop Brown said that "the world needs the wisdom of the serpent rather than the gentleness of the dove."

"What's wrong," he asked, "with using the tools of this world in dealing with war, want and racism? We need to be more specific in spelling out what we can do to help in these situations."

The Rt. Rev. C. E. Mills, Bishop of the Virgin Islands, and one of the two American Negro Bishops attending the Lambeth Conference, in supporting the plea for stronger and more explicit language in the report declared at one point:

"This says nothing to me as a black American!"

The Archbishop of Canterbury set the stage for the discussion on Church Unity which followed.

Speaking without notes he told the Bishops:

"In my own reading on the doctrine

Churchman Bible Quiz

BY JANET ADKINS
Churchman Editorial Board

1. What parable mentions "the rains and the floods"?
2. On whom does Matthew say the things shall fall alike?
3. What convulsion of nature occurred during the Crucifixion?
4. To whom does Solomon liken "a continual dropping in a very rainy year"?
5. Twice in the Bible is the phrase out opening "the windows of heaven"; once in wrath, and once in blessing. What are the occasions?
6. Who prayed that it might not rain, and "it rained not on the earth the space of three years and six months"?
7. How did God help Joshua defeat the kings of the Amorites?
8. Who slew a lion in a pit "in a dry day"?
9. Whose "countenance was like

lightning"?

10. What was the seventh plague?

ANSWERS

10. Hail (Exodus 9:18, 19)
1. Parable of the Sower (Matthew 28:3)
9. The angel who rolled the stone (1 Chronicles 11:22)
8. Balaam (Joshua 10:11)
7. By sending great hailstones (Elijah (James 5:17))
6. Elijah (Malachi 3:10)
5. (1) At the time of the Flood (Genesis 8:2) (2) As a reward for righteousness (Proverbs 27:15)
4. "A contentious woman" (Matthew 27:51)
3. An earthquake (Matthew 5:45)
2. "On the just and on the unjust" (Luke 6:48)
1. The house was built on the rock and did not fall (Matthew 7:24-27)

(Quiz from the *Young Folks Bible Quiz Book*, by Christine McDonald, used by permission of the World Publishing Co.)

of the Church I get the impression that the most valuable approach is eschatological. I understand that it means this — that the Church of God is once for all given to the world. It is also through the spirit of God moving it to full reality. This applies to every note of the Church."

Unity, he said, is "once for all given to the Church in Christ, but it grows in the fullness of time into full unity."

"It is once for all given," he said, "but we grow into the plenitude."

He said that the Church must look ahead to that "plenitude" and to recognize when that plenitude can be found in other churches.

The Rt. Rev. K. M. Carey, bishop of Edinburgh, expressed gratitude for the proposal on intercommunion. Speaking of the Episcopal Church of Scotland in its relation to the Presbyterian Church, he said:

"It will make union possible where at present it is not possible."

At another point he asked:

"If sacramental administration by non-episcopally ordained clergy is valid on some occasions, why not on all occasions?"

The Most Rev. Pereji Solomon, moderator of the Church of South India, said of the proposals relating to his own church that it has "passed the stage of experiment and is growing and developing in every respect in and to the glory of God."

The section on the Papacy stated:

"The Papacy is a historic reality whose claims must be carefully weighed in any scheme for the reunion of Christendom.

"Within the whole college of bishops and in ecumenical council, it is evident that there must be a president whose office involves a personal concern for the affairs of the whole Church. This president might most fittingly be the occupant of the historic see of Rome.

"Although as we understand them at present, we are unable to accept the claims of the Papacy to infallibility and immediate and universal jurisdiction, we believe that a considerable majority of Anglicans would be prepared to accept the Pope as having a primacy of love, implying both honor and service, in a renewed and reunited church, as would seem right on both historical and pragmatic grounds."

The Rt. Rev. Stephen F. Bayne, vice president of the Executive Council of the Episcopal Church in the United States and former executive officer of

Women, Youth Considered In Anglican Reorganization

LONDON — A proposal for a stronger representation of lay people, especially women and young persons under 25, in any future reorganization of the Anglican Communion was made by the Presiding Bishop of the American Episcopal Church during a plenary session of the Lambeth Conference.

The suggestion by the Rt. Rev. John E. Hines came during a floor discussion of a Section III report on "Renewal of the Church in Unity" which called for the establishment of an Anglican Consultative Council composed of up to 50 persons which would meet every two years and a standing committee which would meet annually. Both would be under the direction of a secretary general to be appointed by the Council.

The purpose of the Council, the report said, would be to fulfill "common inter-Anglican and ecumenical responsibilities in promoting the unity, renewal and mission of Christ's Church." It would replace two present organizations of the Anglican Communion, the Lambeth Consultative Body and the Advisory Council of Missionary Strategy.

In speaking to support the plan for the new Anglican Council, Bishop Hines said he felt that its membership

the Anglican Communion, seemed to reflect the opinion of many of the bishops who referred the section of the report on the Papacy back to Section III for re-drafting.

He said that it was not known how many Anglicans would favor such a proposal and that the whole question was complicated by questions of infallibility and the recent controversial encyclical on birth control.

The proposed establishment of an Anglican Consultative Council would replace the present Lambeth Consultative Body and the Advisory Council on Missionary Strategy of the Anglican Communion and would provide "a more integrated pattern in carrying out inter-Anglican and ecumenical responsibilities."

The post of Secretary General would eliminate the present office of "executive officer" of the Anglican Communion now held by the Rt. Rev. Ralph Dean, Bishop of Cariboo.

as proposed was "heavily weighted on the side of the ordained."

He suggested the addition of six members-at-large, two to be women and two to be young persons under 25.

A large part of the plenary session was devoted to a discussion of the future of the Anglican Communion in relation to other Christian bodies.

The lengthy exchange among the Bishops revealed sharply divergent views between those favoring a continued and strengthened Anglican Communion, as against others who saw a diminished role for the Anglican Church as a result of the World Council of Churches' program and the completion of more and more reunion schemes among the Churches of other denominations, including the Anglican Church.

The Rt. Rev. Stephen F. Bayne, Jr., first vice-president and deputy for program of the Executive Council and former executive of the Anglican Communion, proposed a new concept for the Anglican Communion which would encourage Anglican Churches to participate in Church union schemes while at the same time continuing to maintain their membership in the Anglican Communion.

He also proposed a wider membership in the Anglican Communion which would include such Churches as the Old Catholic, the Lusitanian Church of Portugal and the Philippine Independent Church.

He described the Anglican Communion as a "process," a relationship which is "constantly changing, absorptive, exalting, teaching, leading, sharing, a living meeting" for those who are part of the Anglican family of Churches.

At the same time, he said, Churches of the Anglican Communion should be encouraged to proceed with negotiations for uniting with other Churches. If they wished to maintain a relationship with the Anglican Communion "that relationship would be provided."

An Asian Bishop, the Rt. Rev. C. Wickremesinghe of Kurunagala, Ceylon, emerging as a spokesman for the non-Western Church, said there was a need to recognize what the World Council of Churches is doing in Asia and Africa and other parts of

Reality Of God Referred To At Lambeth

LONDON — "What does it matter to the modern world if God is real?" Speaking as one of the consultants to the Lambeth Conference, the Rev. Dr. John Macquarrie summarized in a single question the first plenary session of the Anglican Bishops in session at Church House, Westminster.

Dr. Macquarrie, who is professor of systematic theology at Union Seminary, New York City, spoke during a morning-long discussion by bishops and consultants of a preliminary draft of a document entitled "The Renewal of the Church in Faith" presented by the delegate of Canada, the Most Rev. H. Clark.

He said the report illustrated the dichotomy faced by the Church in the world today in the tension between the theology of the Church and the practical tasks of the Church," and said

world and warned of the danger of duplication of effort.

He spoke of the expense of attending conferences and said that many of the topics on the Lambeth Conference agenda had already been dealt with by the World Council of Churches.

He suggested that the western Bishops should attend conferences in Africa if they want to know what is going on. Canon David Paton, a Conference consultant, said that the time has come "reconsider," suggesting that Anglican Churches going into reunion schemes should leave the Anglican communion.

The Most Rev. F. D. Coggan, the Archbishop of York, denied that it is certain this would be the last of the Lambeth Conferences.

"The door is open," he said, "if Canterbury so decides." He said he would oppose local or regional meetings of Anglican Churches.

"We of the west need to meet our brethren from Africa and Asia," he said. "They need, perhaps, to meet with us. We need to meet not just as groups, but to meet at the ordinary level with the men and women who are doing the work. I'm not quite so happy about the idea of regional or local meetings."

October Events

- 1 Copy Deadline for November CHURCHMAN Diocesan House Luncheon for Vestrymen
- 2 ECW Quiet Day
- 3 Board of Trustees of Saint Augustine's, Raleigh
- 5 World Mission Day, Burlington
- 6 Trinity XVJI
- 6-7 N. C. Family Life Council, Winston-Salem
- 7 Meeting of Diocesan Staff with Parish Leaders, East
- 8-9 ECW Board, Terraces
- 8-9 National Council of the American Church Union, Raleigh
- 10 Standing Committee, Raleigh
- 10-12 Clergy Wives' Seminar, Terraces
- 11 Meeting of Diocesan Staff with Parish Leaders, West
- 13 Trinity XVIII
- 13 Bishop Fraser's Visitation, Northeast
- 15 St. Mary's College, Board of Trustees, Raleigh
- Vade Mecum Board, Winston-Salem
- 17 Program Conference I, Raleigh
- 18 St. Luke
- 20 Trinity XIX
- 24-26 House of Bishops, Augusta, Ga.
- 25 CHURCHMAN Board
- 27 Trinity XX
- 28 Sts. Simon and Jude
- 28-29 Deacon's Conference, Terraces
- 29 Urban Crisis Advisory Committee, Raleigh
- 29-31 ECW Retreat, Terraces

the over-arching question facing the Conference is: What does it matter if God is real?

One of the questions is how this dichotomy can be resolved, he said, suggesting that if God is "theoretical" then perhaps it is not necessary to answer the question.

A central portion of the preliminary draft report, entitled "The Venture in Faith," emphasized that the witness of the Church "must be expressed in terms which our secular age can understand."

Lambeth Hears Aid Appeal For Biafra Victims

LONDON — An appeal for a massive inter-governmental relief operation to aid the victims of the Nigeria-Biafra civil war was issued by the 10th Lambeth Conference meeting here at Church House, Westminster.

The plea was contained in a resolution passed by the Anglican bishops in a special session called to consider the Nigeria-Biafra conflict and was made in response to a statement prepared by a group of West African bishops from both sides of the conflict.

The West Africa statement deliberately side-stepped any hint of partisanship and expressed gratitude for the many efforts being made by the church and others to promote peace and reconciliation on both sides.

Among those specifically cited for their efforts were the Archbishop of Canterbury, the Roman Catholic Church, the World Council of Churches, the Commonwealth Secretariat and the Organization of African Unity.

The statement was presented by the Most Rev. C. J. Patterson, Bishop of the Niger and Archbishop of West Africa, and asked for the following action:

1. To call for "all governments to work effectively toward peace and reconciliation, and to refrain from any action which would prolong the conflict in the area."

2. To call on the government of both sides in the war to look with pity on those who are sick and starving and to give every facility to the organizations which are endeavoring to bring them food and medical supplies.

3. To consider offering, in co-operation with other churches, a further delegation to visit the leaders on both sides to promote the work of reconciliation.

It asked both sides to be willing "to abandon exclusive positions and to seek to reach agreement on how to secure the vital interests of the people of both sides."

The Anglican bishops voted by resolution to receive the statement of the West African bishops "with deep thanksgiving" and to assure fellow-Christians on both sides of the civil war of their continuing fellowship and support.

Coffee House Is Pride Of All Saints'

BY THE REV. W. L. WILLIAMS
Rector, All Saints'

The youth of Roanoke Rapids have a \$300,000 recreation center and they are using it for swimming, basketball, and the accepted, routine things which are expected of such a center; but there was still something missing in the lives of our young people. They wanted more than games. We listened to these needs as we understood them. They told us they needed a place to meet and be themselves and we came up with "Middle Earth," from *The Lord Of The Rings*, by J. R. R. Tolkien, as the name of our Coffee House.

The physical setting in the Parish House was designed and made by young people of All Saints' with their advisors. It combines creative art with an atmosphere of free expression. The ingredients are card tables with red checked table cloths, wine bottles as candle holders for lighting; metal sculpture provided by our local artist, Eugene Langford, who has exhibited in the Virginia Museum and N. C. Museum of Art, pictures and posters, mostly psychedelic, many of these made by local students, others purchased; a tape recorder for music; cards, chess sets, ouija boards and similar articles for entertainment. Refreshments sold are soft drinks, tea, coffee, hot chocolate, cheese crackers, potato chips, and candy.

At the present writing, Tuesday afternoons are Coffee House days. Promptly at 3:15 the doors are open to groups of students who have sat through 100-minute classes all day. The candles have been lit in an otherwise dark room, the tape recorder has the latest Hit records going, and drinks are ready. For two hours or more the tables are filled to capacity crowds, usually 100 to 125 young people, who sit and talk or play bridge or chess and just be young people. What makes our venture so special is that they will sit voluntarily for two more hours after long classes all day.

What personnel is needed for staffing? We have found that our young people have provided much of their own staffing with some who help in the kitchen, others stay to help clean up. The Parson stands ready for any special needs, and volunteers of in-



ROANOKE RAPIDS PROJECT A SUCCESS
... Young People 'Make Scene' (Top and Bottom Photos) at 'Middle Earth'



terested churchwomen have helped the youth advisors. We adults have stayed in the background helping with food or cleaning up. The Parson has been available for any counseling needed; discussions on marriage, home problems, issues and problems at school, Vietnam, the draft, etc.

How about rules? Although we have discussed setting up some standards of

behavior or rules, we have found this has not been necessary. There been very few discipline problems these have been quickly handled. Even though the group has increased from 75 to 80 on opening day to over 200 days when a combo played, the teenagers have been considerate and helpful. They seem to be "at home" in church, a creative enriching relat

St. Titus Responding To City's Needs

ship has been built. "Old timers" enthusiastically show curious friends from in and out of town, around. Art students have brought gifts of sculpture and pictures as their interest in "Middle Earth" has grown.

What about All Saints' parish, has this interfered with parish house activities?

This could have been a problem with every area of the church building and parish house used in various ways, many times extremely crowded, but this has not been the case. Since the Coffee House occupies over half of our main assembly room where parish dinners and large meetings are held, there was some concern as to how this could be managed. Our first test came early in the fall when the Churchwomen of this convocation met at All Saints'. We feel that the ladies really enjoyed lunch by candlelight in the Coffee House. Although we skipped the popular music, there was still an atmosphere of gaiety. Our young couples group naturally brought their covered dish suppers right in by pushing card tables together and completely lasing. They have provided much encouragement in this natural acceptance of the "far out touch." Many of the church meetings now are in the Coffee House rather than in other rooms in the parish house where they met before.

Is this for you? We can't say. First of all, what are the needs of the youth in our area. Do they have a place of their own? All we can say is that it seems to be working here. The life of our youth with Vietnam, the draft, uncertainty of the future, college, marriage, grades, teachers, friends, dates; all are interwoven in the Coffee House. It's quite a challenge to help them find the Person

Jesus Christ who has a message applicable to them and their conditions today. We have an excellent opportunity in our parish house by being located near the high school, so it is logical for hours after school to work best for us.

Future plans include movies, poetry reading sessions, plays and other areas of interest to the group. There are many ideas the young people want to explore and many areas for their self-expression.

We are committed to communicat-



COFFEE, TALK AND ACTION—This group, known all over the city of Durham for its widespread social service volunteer activities, calls itself "Coffee, Talk and Action" because it meets every third Wednesday of the month at 10:30 a.m. to have coffee and talk over the problems of the neediest families of the community. Then they get busy and try to help relieve some of the problems by giving clothes, food and guidance to the children and mothers of the various families. At Christmas time, they make it their business to see that the families they know about get a toy or two for each child. Recently, a family of a mother and 12 children were baptized at St. Titus (before the fire) and attended church regularly, due to the personal love and attention shown by Coffee, Talk and Action. Prior to that, this family did not attend any church.

In recent years, social action has become increasingly important at St. Titus Church in Durham. Special groups, "Coffee, Talk and Action," college students, senior citizens and churchwomen have been working at it. The church as a whole is beginning to be involved.

For Love for Free is the title of a booklet which tells the story of the first three years of "Coffee, Talk and Action" (CTA), a small, informal biracial and interdenominational group which meets in the parish house once a month — the telephone serving in between — but works all year. Started in September, 1962, as a discussion group known as Coffee and Talk, it

is bringing the Faith through personal relationships. We feel we have begun to reach the youth of our area and that they are responding. We respect them and they us. We have crossed many denominational lines and even reached some with no apparent interest in the Church. Our whole approach is person centered and experimental relying upon the premise that we as a Church must move out to the youth and confront them where they are with Our Lord in our own way. We think it is succeeding beyond our fondest expectations.

soon became an action group and changed its name to Coffee, Talk and Action to indicate that fact. The group had heard discussions of community problems by representatives from the Welfare Department, the Department of Public Health, Family Service and others. It decided that instead of just listening and talking, it ought to do something.

Accordingly, for an early project, CTA decided to work with children in an area scheduled for redevelopment. Members organized clubs for children in four age groups for stories, games, and occasional outings. A parents' group was formed and held regular meetings, the sponsor securing speakers on topics the group decided upon, such as home training, family relationships, relationships between parents and teachers. In time the clubs were discontinued because the families were scattered by relocation.

The next CTA project was Children's House, a morning play school in a target area of the Urban Renewal program. The aim was to provide a summer program of stories, play and simple crafts in a wholesome atmosphere. Urban Renewal gave permission for use of a house slated for eventual demolition, the N. C. Fund

assigned a volunteer from its summer project for college students and members and friends donated books, toys, a record player, records, crayons, paper and money for the daily snack of milk and crackers. The children were recruited by a door-to-door canvass. The N. C. Fund volunteer assisted by CTA members conducted the program. There were afternoon clubs for older children and a parents' club was formed.

With the coming of fall, CTA explored means of continuing the project. As a result, Operation Break-through hired a director and agreed to pay for heat and to provide some materials and playground equipment. CTA members and others volunteered to work with the children, giving a morning a week. The clubs for older children and parents were resumed. A tutoring program was carried on evenings. Parents assumed responsibility for cleaning up and one or two fathers did some painting. Children's House has developed into a fully staffed unit under Operation Break-through housed, after several removals necessitated by Urban Renewal and a new expressway, in the parish house of St. Titus Church.

Children's House is, in a sense, the parent of CTA's current project, multi-problem families because in one instance the family had so many problems that the children could not enter the program until the family was reached. The parents, both illiterate, had a drinking problem and were in debt. The mother was pregnant and in ill health. The four youngest children were badly undernourished. There was need of everything, food, fuel, clothes, medical care. Among the services too numerous to mention in full rendered by the CTA members who took the initiative (others helping however and whenever necessary) were these:

1. Took the mother to prenatal clinic;
2. Had the 11-month old baby hospitalized for malnutrition;
3. Took three children to Children's House daily;
4. Helped the father get the hospital bill paid by the city hospital fund for the indigent;
5. Got the 17-year-old son to enter Job Care;
6. Took the mother and two babies to the well-baby clinic;
7. Helped with the management of family finances;
8. Got the family out of the sub-

Alcohol Studies Event To Be Held At Richmond

RICHMOND — The Middle Atlantic Institute for Alcohol Studies has announced that its three-day October workshop will concentrate on strengthening the counselling process.

This seventh of the annual Institutes will be held Oct. 14-16 at the Roslyn Conference Center in Richmond.

According to the Rev. Charles Carman, executive director, the Institute will be one-day shorter than in the past and that the cost has been reduced accordingly to \$40.

Faculty will include John E. Keller, Ph.D., Foundation for Human Ecology, Lutheran General Hospital, Park Ridge, Ill.; Willard O. Foster, Jr., consultant, Industrial Alcoholism, Department of Mental Hygiene, Maryland; Ebbe Curtis Hoff, director Alcoholic Rehabilitation, Medical College of Virginia.

The Middle Atlantic Institute is sponsored by a number of denominations in Virginia.

standard rented house into public housing; and,

9. Devoted many hours to counseling.

Work with a second family, this one with 12 children, has consisted of services of various kinds. Outstanding among them was getting the family out of its crowded substandard quarters into public housing. Because there was no unit large enough in the housing under construction, two CTA members approached the Housing Authority about removing a wall so that two units could be thrown into one. The initial response was negative, but persistence paid off. A wall was removed and the family now lives in a double unit. Because of the number of god-parents needed, a considerable number of the communicants of St. Titus became involved with this family when the mother, at her request, and all 12 children were baptized.

Although centering its efforts on the needs of the three families with a total of 21 children to which CTA, for reasons of limited numbers and resources, has confined itself, it does respond to special appeals such as help for a welfare recipient in managing her money, counseling for a mentally retarded 18-year old girl, collecting furniture for a woman and her family who had been living in a furnished room

and had nothing to take into a public housing project when she finally got it. Its latest one-shot project is to spearhead a drive for roller skates for mobile unit to be operated this summer by the city recreation department areas lacking playground facilities.

Along the way in activities of CTA others became involved. A girls dormitory at North Carolina College adopted three of the children, providing them with clothes and recreation and raising money to send them to camp. For Easter, they made dresses for eight little girls. EYC of St. Luke's, through the interest of CTA members from the church, had a significant role in providing Christmas cheer for the 21 children of the problem families. Some Episcopal students of North Carolina College got the children together Saturdays for recreation. A group of Episcopal churchwomen, not members of CTA, carried out a cultural enrichment program.

The churchwomen, recently reorganized for greater participation in placing more emphasis on social action. Recently the group as a whole together with some of the men, responded on short notice to an appeal for food, housing, money and clothing for a contingent of the Poor People's March. Special interest groups plan work with cultural enrichment for children, problem families, a clothing bank and Senior Citizens.

Senior Citizens, under the sponsorship of one churchwoman for the past few years, has been meeting Wednesday afternoon throughout the year. Only two or three of the average weekly group of 25-35 (the total membership is larger) are Episcopalian; the rest are mainly Methodists and Baptists. The chief thing they want is fellowship. Many do not get out much and they welcome the chance to listen to readings and occasional musical numbers. There are monthly birthday parties and an annual outing to some place of interest. Once a year they worship in a body at St. Titus. They also participate in city-wide Senior Citizen observances.

In the present urban crisis, St. Titus expects to be involved in action to alleviate some of the problems in Durham. A task force is exploring ways to relate. Recently after the 11 o'clock service, the director of the United Organizations for Community Improvement, a poor peoples' action group, addressed the congregation on problems of the poor, "telling it like

Mrs. Behanna Will Visit Raleigh

BY NANCY DUCKETT
Christ Church, Raleigh

RALEIGH — Mrs. Gertrude Benn, who captivated nearly 2,000 people with her Christian witness here three years ago, will return October 13 to share again the good news of what God has done for her. The public is invited to hear Mrs. Behanna at Memorial Auditorium Sunday, Oct. 13, at 3 o'clock.

Personally witnessing to the power of Christ to transform lives, she has spoken in colleges, churches, seminars and mental institutions across the country. She was the first woman to speak in the Yale University Chapel. Her October visit is being sponsored by the churches of Raleigh.

Mrs. Behanna is the author of the astonishing autobiography, *The Late*, which she wrote under the pseudonym of Elizabeth Burns.



'LATE LIZ' AUTHOR
... speaks October 13

Gertrude Behanna tells of her life as a millionaire's daughter and her trip to

skid row on silk sheets.

Leaving Smith College to be married, she subsequently went through three marriages and wound up an alcoholic who, in despair, attempted suicide. Her failure in this resulted in a dramatic conversion to God.

After this overwhelming experience, she pledged to spend the rest of her life telling her story so that others might be inspired to seek God as the answer to their deepest needs.

Mrs. Behanna has said, "The greatest problem a practicing Christian has today is the people who clutter up the pews, but who do not fight for love in their own personal lives and the lives of others. These are the apathetic, smug, I've - got - it - made Christians whose shell is almost impossible to get through, because of their own lack of awareness of their own needs. Give me the bums every time. They know they are sinners."

Chapel Hill Has A Health Project

BY BEULAH COLLINS
ECW Information Chairman

'Operation Second Head Start' was launched this summer in Chapel Hill by the Episcopal Churchwomen of the Diocese of the Cross.

Second Head Start is aimed toward sending every child entering junior high school to his classes this fall in a state of good health. Churchwomen provided \$1,000 (part of the profits from their Attic, Basement, and Cupboard sale last spring) to sponsor physical examinations for all children who were otherwise able to pay for themselves to entrance into junior high school.

The project was directed by Mrs. Bert Vance, chairman of Christian Social Relations for the Churchwomen of the Chapel of the Cross. Mrs. Rob-

and suggesting ways of support. This was a first step, intended to inform and challenge a middle-class congregation on situations by which most are passively untouched directly. The underlying principle of this and such educational meetings as may follow is that understanding is necessary for commitment to action. Thus is St. Titus called to be the church in the world through social action.

ert Moats Miller was president of the Churchwomen.

Mrs. Vance learned from Dr. Wilmer Cody, superintendent of schools in Chapel Hill, that it would be helpful to the school system and the welfare of its children if a physical examination could be required of all children entering seventh grade. This had never been required before, since school administrators were aware that not all families could afford the cost.

In addition to Dr. Cody, Mrs. Bess Okun, family-school coordinator for elementary schools, and the staff of the Public Health Department cooperated in arranging the project.

Dr. O. Garvin, director of the Public Health Service for the five-county area which includes Orange County, Mrs. Deeda Sessoms, supervisor of Public Health nurses, and Mrs. Janel Lovell, local public Health nurse, all gave extensively of their time and effort.

Four hundred and fifty questionnaires were sent out to all parents of children entering junior high this fall, asking them to have their children checked by a doctor prior to school entrance. Those who needed provisions made for such an examination were asked to make that request. All but 30 of the questionnaires were returned.

and the families who did not respond are being checked out by Mrs. Okun. All the children for whom free examinations were requested were then screened by the Public Health Department, their vaccinations were checked, and Mrs. Lovell made two visits at each home — in addition to visiting each sixth grade class last spring to explain to the children what they might expect in their physical examinations, and allay their fears.

Mrs. Vance made arrangements for the 60 or so children requesting them to have examinations paid for by the Churchwomen during the summer at the offices of Dr. Robert Senior, Dr. Charles Sheaffer, and Dr. William Conley III, Chapel Hill pediatricians. The doctors provided examinations, including laboratory tests, at considerably reduced fees. Women of the church picked up the children at their homes, took them to the parish house of the Chapel of the Cross, drove them to the doctors' offices, waited for them, and returned them home again. The 60 children were "processed" in three afternoons, with four drivers each afternoon.

Hamburgers and french fries were donated by Hardee's Drive-In, ice cream by Long Meadow. Cokes by the

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

Miss Hill Dies — Miss Lillie H. Hill, 83, teacher and retired missionary, died early in July. She had served in the Diocese for over 50 years. Her funeral service was held in the church which she was instrumental in founding, St. Mary's-by-the-Highway, near Eden. A native of Pittsboro, she went to the Spray community in 1913 to serve as the United Thank Offering worker. Soon after her arrival she began work as a mission teacher on nearby Galloway Farm, where she started St. Andrew's mission. In 1939, St. Mary's-by-the-Highway was constructed on land given by Miss Hill. Originating as a Sunday school class in her own home, it developed into a mission where Miss Hill led services three times weekly.

Perhaps her greatest work in Rockingham County was at the prison camp near Wentworth. Known as "Mother Hill" to the inmates, she visited the camp and the nearby county home twice a week for some 45 to 50 years. In 1952 she was named the county's "Prison Mother" by those in confine-

Coca-Cola Company, and cake or cookies by the women of the church.

Much less than the \$1,000 allocated has been spent on the project so far, Mrs. Vance said. There may be more children who need examinations after school starts, she added.

On the whole, the children were found to be healthy. One child had a skin disease, another a hearing problem, several had eye defects, and many needed dental work. The Public Health Department is following up all defects uncovered by the examinations through free clinics, so far as possible.

In addition to correcting health problems, Mrs. Sessoms, Public Health nurse, reported that she was pleased with other positive aspects of the program: teaching the children that going to the doctor need not be a frightening experience, and emphasizing the values of good health habits. In future years, she hopes, young mothers from underprivileged backgrounds will be more likely to take their babies to clinics, since they will be less afraid of doctors and doctors' offices.



CENTER REGISTERS 124 CAMPERS—A Service of Thanksgiving was held on the Feast of St. Mary for the final program of 1968 Camp-at-Home at Christ The King Center, Charlotte. Parents and friends gathered to celebrate the Holy Eucharist in thanksgiving for the many blessings shared by staff, campers and others. The Camp-At-Home program registered 124 campers from the Belmont Villa Heights section of Charlotte. The Rev. James H. B. Kenyon, celebrant is assisted by the Rev. W. David Woodruff of St. Andrew's, Charlotte as deacon and the Rev. Archie W. Heath, of St. Michael's, Charlotte, as sub-deacon in the upper photo. In the picture below Marion Hawze and Charles Funches receive an award from Father Jim for assisting in the recruiting of campers.

ment. Her work also included work with the needy in the community.

Among awards presented to Miss Hill was an altar cross given in her honor to St. Mary's-by-the-Highway by the Guilford district of the Churchwomen; the Leaksville-Spray Exchange club's "Book of Golden Deeds Award," presented annually to a person judged to have performed outstanding deeds; and the 1957 "Tri-City Woman of the Year" award presented by the Leaksville-Spray Woman's Club.

Miss Hill was buried in the churchyard of St. Bartholomew's, Pittsboro. Participating in the funeral service at St. Mary's and the Pittsboro service were the Rev. Warwick Aiken, Jr., who had been rector of St. Mary's and St. Luke's, Spray for many years, and now of Rockingham; and the Rev. Lea Powell, IV, rector of Grace Church, Lexington, and grand-nephew of Miss Hill. The benediction was said by Bishop Moore.

St. John's Service — The Annual Meeting at St. John's Church, Williamsboro, will be held on Sunday, October 13. It will begin with a service of Morning Prayer at 12 noon, conducted by the Rev. Herbert N. Tucker,



Jr., chairman of the St. John's Church committee, and chaplain to the University of North Carolina at Chapel Hill. The address will be delivered by Henry W. Lewis, acting vice-president of University Relations of the University. Following the service a picnic luncheon

ill be served on the church grounds. everyone is cordially invited to attend.

To Scotland Neck. — The Rev. Edward B. Jordan became rector of Trinity Church, Scotland Neck, in September. Mr. Jordan goes from St. Paul's Church, Fayetteville.

To Winston — Captain Osborne Lauck of the Church Army, who has served as staff assistant to the Department of Missions for Survey Work for the Diocese, has accepted the post of business manager of St. Paul's Church, Winston-Salem. The Rev. Dudley Colman is rector.

Centennial — St. Ambrose Church Raleigh will celebrate its Centennial October. On the program is a choir concert by the St. Augustine's College choir on October 3; a Centennial Banquet featuring Bishop Fraser as speaker, on October 5; and a Centennial Anniversary Service with the Rev. M. Bartlett Cochran, rector, St. Margaret's, Dayton, Ohio as speaker. Tickets to the banquet may be purchased from the Churchwomen at St. Ambrose. The Rev. Arthur Calloway, rector. The church is located at 813 Kirby Drive, Raleigh, 27619.

Music Changes — Several churches in the Diocese have announced changes in their music staff beginning this fall. St. Mary's, High Point, Miss Lorna Lutz of Greensboro College has accepted the position of organist-choirmaster. From Williamson, N. Y. Miss Lutz is 27 years old and a graduate of Eastman School of Music, University of Rochester, N. Y. She has done graduate work at Middlebury College, earned her Master's in Music from Northwestern University, Evanston, Ill., and this past summer completed work on her Doctorate in the College of Musicology at the University of Cologne, Germany. She will complete her doctoral exams next summer. The Rev. William Price is rector of St. Mary's. At Christ Church, Raleigh, Mr. Vernon Ray Luther, with the help of his wife, Rachel will be new organist-choir director. He has played at Marshall Presbyterian Church, Mars Hill, and has been organist for the past five years at Westminster Presbyterian Church in Raleigh. Mrs. Luther has worked with Home Memorial Methodist Church in Clayton. Mr. Luther studied voice at Meredith College and Organ at Peace College, both in Ra-

Raleigh Project:

Christ Churchwomen Approve \$5,000 For Day Care Project

At a called meeting last month of the Episcopal Churchwomen of Christ Church at Raleigh, it was decided to allocate \$5,000 for the nearby New Bern Avenue Day Care and Community Center.

The center is to provide day care for the children of working mothers and tutorial aid to students in the evenings. Located in buildings formerly occupied by St. Monica's Roman Catholic Church and Parochial School, the center was hampered in procuring a full

time trained director due to lack of funds.

The women of Christ Church voted to request that first use of their grant be for the procurement of a suitable director.

In addition to this gift it is expected that members of the Church will serve as volunteer workers as the center has need for them.

Mrs. Henry D. Haywood is president of the Churchwomen of Christ Church. Mrs. Cuyler Poor is secretary of Christian Social Relations.

St. Augustine's Grads Told To Work More And Hate Less

"The Graduates — The Lamplighters for America's Tenth Man," was the subject of Dr. Jerome Lynwood Gresham's recent message to the Summer graduates at Saint Augustine's College at Raleigh.

Dr. Gresham, president of Barber Scotia College, spoke of the challenges and opportunities for new young Negro leaders in 1968. He stated that American education for the Negro has fallen short. This has placed the new Negro leader in the kind of position that he must stand ready to make responsible judgments and move those Negro youngsters who will come after him, in honest confrontation with themselves and move forward.

leigh. Mrs. Luther was a voice major at East Carolina College in Greenville. The Rev. Daniel Sapp is rector of Christ Church.

St. Andrew's, Charlotte, announces the resignation of their organist-choirmaster of 10 years, Mr. Eugo Craft.

St. Luke's, Salisbury, has Mrs. James E. Roberts as new choirmaster. Mrs. Roberts lives in Kannapolis, and she has been choir director of the Midway United Methodist Church for the past four years. She studied with Ernest Brown of Charlotte and has sung with the Charlotte Opera Association. Mrs. Wayne Koonta is organist for St. Luke's. The Rev. O'Kelley Whitaker is rector.

"Those involved in education as we are, must win a certain victory over our own nature. We must learn to smile at our dear idols, analyze our every prejudice, scrap, if necessary our fondest and most consoling belief, question our presupposition and take our chances with the truth. We must answer the question, what do Negro colleges have to sell? Or why must we succeed?" he said.

Dr. Gresham stated that overall the traditional white institutions in the South play only a relatively minor role in the education of the Negro. He cited Booker T. Washington, the late Martin Luther King and other Negro leaders who received their education in Negro colleges.

He warned the graduates that there is no substitute for competence, and no allowance will be made for inferior education in the past. The Negro is competing in the open market with those who have had advantages through the years. Negroes must read and study more, play less and hate less, in order to lead as lamplighters for America's tenth man.

The speaker was introduced by Dr. Joseph Jones, Jr., academic dean who conferred the degrees upon 23 graduates who included:

Sandra Valeria Sanders, Viola Frances Savage, James Edward Martin and Evelyn Deloris Rhodes, from Raleigh; Carolyn Sinatra Mitchell, Wendell;

New Trustees Are Named At St. Augustine's College

Trustees of Saint Augustine's College, in their Annual Meeting on the campus recently, elected 16 new members and approved several outstanding projects.

The board approved the application for submission to the HUD for funds to construct an 11-story girls dormitory. This facility would house 40 girls on each of 10 floors, with the first floor to be used for lounge and office areas. Approval was also given for the college to submit a proposal to the Higher Education Facilities Program for a grant to renovate the Cheshire Building, now used for the dining hall and the Music Department, into a Fine Arts Building. The Academic Policies and Finance Committees will study the present retirement system with the view of increasing fringe benefits, and will examine the curriculum of the college.

The following persons were elected to the Board of Trustees of Saint Augustine's College: The Rt. Rev. John M. Burgess, one of three Negro Bishops in the Episcopal Church and now suffragan bishop of Massachusetts; George Harris, president, Chicago Metropolitan Mutual Assurance Company, and National Insurance Association; H. Rodney Sharp III, Wilmington, Delaware; Dr. Frank B. Weaver, educational consultant, Department of Community Colleges, State Board of Education; Dr. Hillery C. Thorne, director, Central Zoning Unit, Board of Education, City of New York.

Judge Juanita Kidd Stout, the County Court of Philadelphia, Pennsylvania; J. J. Sansom, senior vice-president, Mechanics and Farmers Bank, Raleigh; Dr. Samuel M. Nabrit, a former president of Texas Southern University, former member of the Atomic Energy Commission, executive director, the Southern Fellowship Fund; Henry H. Meigs, vice-president,

Andorra Homes, Inc.; Robert P. McCuen, Public Relations manager, Du Pont Company; Dr. Lawrence C. Howard, vice-president, Danforth Foundation; Attorney Melvin Miller, HUD: The Rt. Rev. W. Moultrie Moore, Raleigh. Dr. Howard McNeil of Pontiac, Michigan; and Henry E. Bersere, vice-president, Lincoln Center for the Performing Arts.

The following officers were elected: Chairman, the Rt. Rev. Thomas Fraser; vice-chairman of the Board and chairman of the Executive Committee, W. J. Walker, executive, Bankers Fire and Casualty Company and a former official of the North Carolina Mutual Life Insurance Company; secretary, the Rev. Phillip C. Cato; and assistant secretary, Mrs. E. C. Turner, retired insurance executive.

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St. Ambrose Church, Raleigh Observes 100th Anniversary

St. Ambrose Episcopal Church, Raleigh, will celebrate one hundred years of devoted service to Raleigh and the community in October.

Purdi Anders, Centennial Committee Chairman, states that a number of programs have been arranged and are open to the general public.

Having as its theme, "A Century of Witness in the Vineyard of Christ," the celebrations will include the following: October 2, confirmation by the Rt. Rev. W. M. Moore, suffragan bishop of the Diocese of North Carolina; October 3, a concert at the church by the Saint Augustine's College Choir;

October 4, Youth Night; October 5, the Centennial Banquet with the Rt. Rev. Thomas A. Fraser, bishop of the Diocese as speaker; October 6, Centennial Anniversary Service, with the Rev. B. Cockran as speaker. Father Cockran is the son of a former rector of St. Ambrose.

St. Ambrose for approximately 90 years was located on South Wilmington Street. With the arrival of the present rector, Father Authur Calloway, the church took on renewed interest in a building program which culminated in new construction in the Rochester Heights area in 1964.

College Priests Form Society To Push Chaplain Objectives

EVANSTON, ILL. — The Episcopal Society for Ministry in Higher Education was formed recently by Episcopal college and university chaplains meeting in Evanston, Ill. The Rev. John Crocker, Jr., president of the new organization, and Episcopal chaplain at Brown University, said that "the society intends to be a voice within the councils of the Episcopal Church for the concerns of higher education.

"Chaplains, faculty and others involved in the church's ministry in higher education are invited to join with the organizing group of about 100 chaplains in a concerted effort to interpret to the Episcopal Church at large the changing role of higher education today, and the relationship of movements within higher education to the several social crises confronting our country," Mr. Crocker said.

"We are a lobby for the interests of ministry in higher education and not a trade union for the benefit of college chaplains," he added. "Too frequently in the competition for financial support the church at the University loses out. When this happens this is not simply an inconvenience for the chaplain, it is a tragedy for a church which needs a listening post at the university and for

a university which needs the criticism and concern of the church."

Mr. Crocker said that "the new society also seeks to develop standards by which the church may evaluate the work of professional chaplains, and to encourage chaplains in the development of professional competence." "All too frequently," Mr. Crocker added, "the Bishops and vestries of our church appoint men to positions as chaplains without thought as to the training needed and with little support for future career development." "We hope to change this approach to such a vital responsibility of the church."

The new society elected a sixteen man steering committee which includes Episcopal Chaplains from all regions of the United States and from Puerto Rico. The steering committee will invite membership from the approximately 1,000 full and part time chaplains presently supported by the Episcopal Church as well as others interested in supporting the organization's aims. The organization expects to work closely with other groups related to the Episcopal Church such as the Church Society for College Work and the Association for Episcopal Clergy, as well as ecumenical bodies, Mr. Crocker said.

Helping Others Is Theme Of 'Fish Story'

NEW YORK — The Episcopal Church has gotten a lot of mileage from a one-half hour color television documentary called "The Fish Story," which was produced early this year. A lot of things are happening.

The program has been shown on 18 television stations throughout the country, but that's only the half of it. Around the same number of stations have previewed the program and are expected to use it in the near future.

The program also has received wide attention from newspapers and magazines, among them some of the leading publications in the country.

The magazines telling of "The Fish Story" make up a list of some of the great ones: *Time Magazine*, *Guideposts*, *This Week*, *Woman's Day*, *The Episcopalian*, *The Living Church*, *The Chicago Tribune* and *Readers Digest*.

An article distributed by the Diocesan Press Service was widely used by diocesan publications of the Episcopal Church.

The Rev. Robert Howell, co-founder of the FISH movement in the United States and who appears in "The Fish Story," also has been a guest on "To Tell the Truth" and "The Today Show," both network television programs, as well as on *Viewpoint*, a radio program produced by the Episcopal Church and heard on more than 400 stations.

"The Fish Story" is an account of an organization formed at the Good Shepherd Episcopal Church, West Springfield, Mass., based on an idea originating in Oxford, England, and which has spread to other parishes in England, the United States, Africa, Asia and Latin America.

It is also a simple story, of people helping people, through the development of a telephone answering service and the recruitment of a corps of volunteers who can come to the rescue of other people in time of need.

The documentary depicts some of the activities of the FISH organization in taking care of children, transporting patients to the hospital, providing meals for the aged and reading to persons who are blind.

Two of the most significant develop-

Bible Week In U. S. Scheduled Oct. 20-27

NEW YORK — Seeking a return to the Bible by businessmen, more than 100 top executives in corporations across the country are serving as industry chairmen for National Bible Week, October 20-27, an interfaith program co-sponsored by the American Bible Society and the Laymen's National Committee. The announcement was made by Wallace E. Johnson, president of Holiday Inns of America, Inc., and chairman of National Bible Week. Johnson is also chairman of the Bible Society's Worldwide Bible Reading program which continues through Thanksgiving.

A self-made multimillionaire from Memphis, Tenn., who began his extraordinary rags-to-riches career with a \$250 loan, Johnson stresses the responsibility of the laity "to persuade as many Americans as possible to become daily readers of the Bible." Toward this goal, he places an open Bible in every one of his guest rooms, now numbering more than 130,000, but growing by an average of 250 new rooms each week.

ments following the first showings of the FISH documentary have been in Chicago and Dallas. The Bishop of Chicago has included the use of the film as a part of the diocesan stewardship program, and in Dallas it has helped in the development of a suicide prevention program in which the Episcopal Church and the Methodist Church are cooperating.

Morehouse-Barlow will publish Fr. Howell's own account under the title "Fish For My People" this fall. Seabury Press includes an account of Fish activities in its new publication *It's a Great Time to be a Christian*.

A minimum of organization and a small budget are all that is required to establish a chapter of Fish, so long as there are willing hearts and hands available to do the job. Needed financial support usually comes from the payment of dues and contributions from parish churches.

The movement is spreading rapidly, assisted in part by the wide media exposure given to "The Fish Story." It is now available for audio-visual use in dioceses and parishes.

Ghetto Grants Announced By Bishop Hines

NEW YORK — Five special emergency grants totalling \$76,310 for anti-poverty and ghetto programs were approved recently by the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church.

The grants were made under provisions of a special three-year nine million dollar "urban crisis" program approved by the Episcopal Church at its General Convention in Seattle in September, 1967.

The largest of the grants was for \$26,850 which will go to the Twilight Sewing Plant, of Lincolnton, Georgia, to finance operations for a three-month period. The project provides employment and job training for indigenous poor in an economically deprived area.

Two of the grants are for programs in New York City, and one will go to the Southern Christian Leadership Conference to help finance administration of the Poor People's Campaign now being conducted by the S.C.L.C.

The other grants approved by Bishop Hines under the General Convention "special program" are as follows:

\$17,460, for the Confederation of Action Groups of the Lower East Side, New York City. The grant will make it possible to obtain greater support already committed by the Department of Social Services for the operation of day care facilities controlled by the poor.

\$18,370, for Mobilization for Youth, Inc., cultural arts program, New York City. The program of Mobilization for Youth seeks to provide training for talented members of the community and help them find careers in the arts.

\$12,000, for Board for Urban Ministry, Rochester, N. Y. The Urban Ministry, a project involving eight dioceses, has a program which seeks to support and develop the organization of poor persons to participate effectively in community decision-making.

\$5,000 for the Southern Christian Leadership Conference. The grant would be used to help finance an office of public relations during the Poor People's Campaign.

NORTH CAROLINA

Churchman

November 1968

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Penick Home Has Note-Burning

(See Story On Page 3)



Official Publication
Diocese of North Carolina

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Bishop's Letter:

Here're Conclusions On Diocesan Budget For 1969

When you see the proposed budget for 1969, it will be immediately obvious (1) that the Business Manager and Department of Finance have labored hard and carefully to give us an air-tight budget;

(2) that the Diocese is moving in new directions with an emphasis on special ministries, a united campus ministry rather than providing an Episcopal Chaplain for each campus, and a consolidation of our mission churches;

(3) a better salary scale for all persons employed by the Diocese;

(4) the necessity that each congregation accept in full its Church's Program Quota if we are to exercise our stewardship faithfully and to conduct the fiscal affairs of the Diocese in an orderly manner.

There are many places where we want the laity to move into the decision making areas of the Church's life. One of these is the involvement of the laity in drawing up our diocesan and parish budgets and in raising the funds that are essential for the Church to do its job in the parish, in the diocese, in the nation and in the world. This is part of the lay ministry of the Church and one which should be taken seriously. Wherever you find a congregation or a national church that does not have its laity involved in the total life of the Church, it is because the layman for one reason or another is excluded from his part in the financial life of the Church.

Let us never forget that the Church is made up of laymen and their voice and their witness need to be heard. It is our desire always to keep our lay people involved as much as possible in all of the decisions of the Church, and at this time of the year the Every Member Canvass is their canvass for their church. It is the obligation of the bishops and clergy to give leadership, enthusiasm, and encouragement. We need our lay people at all times, and at this particular time in their conduct of the Every Member Canvass we offer them our support and encouragement.

Faithfully in Christ
THOMAS A. FRASER

Episcopalians Vote On NCC Issues

Three policy statements and five resolutions on matters of public concern were adopted by the General Board of the National Council of Churches at its recent Houston meeting.

A Policy Statement on Defense and Disarmament: New Requirements for Security was adopted by a vote of 88 to 0, with 2 abstaining (Episcopalians 8-0-1), after a process of amendment in which Episcopalians took an active part. It called for major steps toward arms control, reductions in defense spending, and peace-keeping efforts through the U. N.

One of the shortest policy statements in NCC history, urging abolition of the death penalty, was adopted unanimously. It was only two pages long, double-spaced. Episcopalians supplied ten of the 103 votes.

A Policy Statement on The Church as Purchaser of Goods and Services emphasized the importance of including the social consequences among criteria for selection among suppliers. Carefully worded to avoid recommending illegal forms of boycott, it nevertheless said that the Church should patronize vendors who better serve social justice and should at times make public its decisions and the reasons for them. It was adopted by a vote of 111 to 2, with 2 abstaining. Episcopalians voted 9 to 2, furnishing all the negative votes.

A resolution based on this policy statement directing the NCC not to buy California table grapes, designed to aid efforts of grape pickers to organize in unions, was less well received. The final vote was 74-23-1, only 8 over the necessary two-thirds majority. Four Episcopalians voted in favor, six against.

A remarkably well balanced statement on Justice, Law, Order, and Freedom (Continued on page 13)

Debt-Free Home Planning Addition For Applicants Now On Waiting List

SOUTHERN PINES — A formal note-burning ceremony here marked payment of the last of the indebtedness on the Penick Memorial Home, an institution of the N. C. Diocese of the Episcopal Church providing residence for the elderly.

Participating in the ceremony were

the Rt. Reverend Thomas Fraser, bishop of the North Carolina Diocese; Mrs. Edwin A. Penick, widow of the late Bishop Penick, for whom the home was named; and Walter Hobbs of Charlotte, one of the early members of the Home's board of trustees. (See front cover picture)

Present also were the 40 residents of the home, members of the board of trustees, and a number of other spectators.

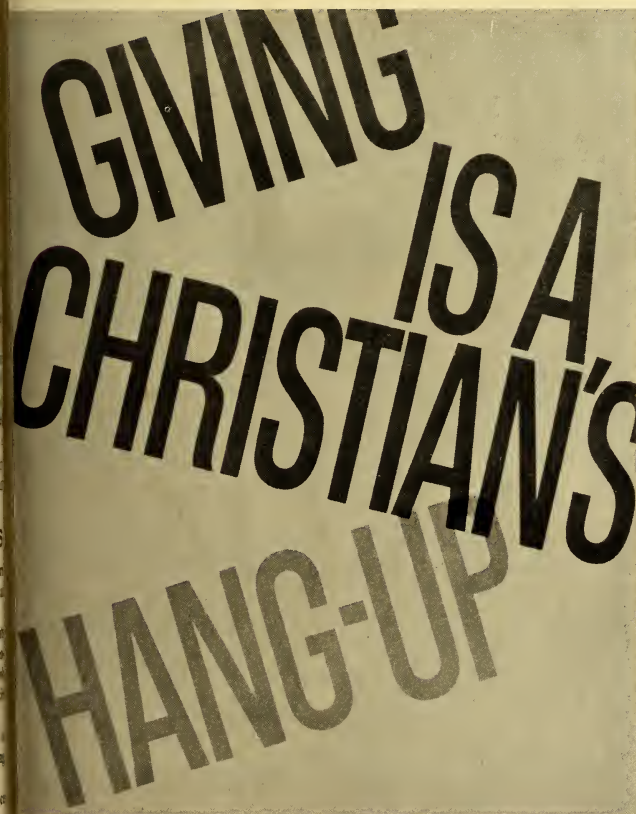
The ceremony took place in front of the fireplace in the Home's big living room, with Mrs. Penick holding the note, Hobbs putting a match to it, and Bishop Fraser holding a large ash tray to catch the falling ash.

The Home was built and opened in 1964 as a residence for the elderly of the North Carolina Diocese of the church and elsewhere. Architects are now drawing plans for an addition to the home that will double its capacity. The Rev. Robert W. McKewin is administrator of the home.

The note-burning was preceded by a religious service, led by Bishop Fraser, and a short address in which Bishop Fraser outlined the history of the Home's origin and development. The ceremony was concluded with a final blessing pronounced by Suffragan Bishop Moultrie Moore.

The 45,000 square foot structure, air conditioned and fire proofed, is located on a 20-acre tract. It was built at the cost of \$514,000, of which approximately \$314,000 had been paid up to this year. The remaining debt of some \$200,000 was paid off in 1968, permitting the note-burning event and the development of plans for an addition to take care of a waiting list of applicants 65 years of age and over who have indicated a desire to become residents of the home.

Payment of the remaining indebtedness was made possible when the Home became beneficiary under the wills of Bonner Harden of Burlington and Audrey Kennedy of Southern Pines. Land for the Home was donated by Mrs. James Boyd and Mr. and Mrs. Peter Katauolos, all of Southern Pines.



CANVASS THEME—How much shall I give? Beyond this question, though, a Christian must ask whether his gift reflects the love God has for his creation, whether his gift affirms the fact that any man can be recreated through Christ. One asks, and honestly tries to answer, these latter questions, he will understand the import of the theme of the 1968 Every Member Canvass materials, "Giving Is a Christian's Hang-up." One's life revolves around his hang-up; likewise a Christian's life must revolve around giving to others—time, talent and treasure. To bring this point before the man in the pew, the Executive Council of the Episcopal Church has prepared the above poster and complementing folder featuring the theme. Three bulletin inserts were also produced, featuring the three areas of giving mentioned above—time, talents and treasure. Also new is a tract "How Much Shall I Give?" which suggests some answers to this annual question, answers flexible enough to fit almost any situation.

The Tar Heel DioSCENE



VESTRYMEN VISIT DIOCESAN HOUSE—Representatives from vestries throughout the Diocese were special guests at Diocesan House in Raleigh on four occasions during recent weeks. Bishop Fraser presided at the 11 a.m. through 2 p.m. affairs which included a tour of the building, lunch, a brief chapel service and a give-and-take question and answer session. Lunch was being served when the above photograph was made. Members of the diocesan staff sat in on the meetings. Topics discussed included the Urban Crisis, the National Council of Churches, the relationship of young people with the Church, role of the clergy and an assortment of typical parish problems. (Photo by Margaret Darst Smith, Churchman Editorial Board)

By **MARGARET S. KNIGHT**
Churchman Editorial Board

Church Blessed — On September 28 the congregation of Trinity Church, Statesville, ceremonially celebrated the completion of its new building program with a service of "Blessing of the Church." Both Bishop Fraser and Bishop Moore participated. Bishop Fraser conducted the service and blessed the church buildings and contents. Bishop Moore preached the sermon. The **Rev. Frank Fagan** is rector of Trinity Church. Holy Cross Mission has joined with Trinity so that the one parish now serves the entire community.

New Vicarage — At St. Mark's, Raleigh, a service of "The Blessing of the House" was held on October 5 to celebrate the opening of the new vicarage. The **Rev. and Mrs. Grafton Cockrell**, the vicar and his wife, were hosts at an open house and reception following the service. Their new ad-

dress is 3713 Ann Arbor Court, Raleigh, 27604.

In High Point — The **Rev. Albert Mollogan** of Virginia Seminary, Alexandria, was in High Point early in October for several days, on a visit sponsored by St. Mary's and St. Christopher's. Topic of Dr. Mollogan's lectures was "Man's Faith in the Contemporary Setting." He is professor of New Testament and Christian Ethics at the seminary, and a popular and capable lecturer. The **Rev. William Price** is rector of St. Mary's, and the **Rev. Ben Wolverton** of St. Christopher's.

Memorial Fund — In memory of Miss Lillie Hill, Diocesan missionary who died during the summer, a building fund has been started to enlarge the church she helped to found. The church is St. Mary's by the Highway, at Eden, and contributions may be addressed to "Lillie Haines Hill Me-

morial Fund, P. O. Box 132, Leaksville Station, Eden, N. C. 27288.

For Retarded — Calvary Parish Tarboro, has begun a day-care center for retarded children. **Mrs. James I. Taylor** is director. The **Rev. Charles M. Riddle** is rector.

Installation — The formal installation of the **Rev. John E. Campbell** as rector of St. Timothy's, Winston-Salem took place late in August. Bishop Moore was preacher and installer for the service. On the night before, the congregation welcomed the Campbell with an elaborate "luau."

To Eden — The **Rev. Thomas Garner**, priest-in-charge of St. Paul and St. Matthew's churches, Salisbury, has resigned effective early October to accept a call to become rector of the Church of the Epiphany, Eden.

City Program — Christ Church, Charlotte, is participating in the Mecklenburg Inner City Program. "Glad Tidings," the church's newsletter, describes this as "a non-profit corporation with a board of directors from three churches — Myers Park Baptist, Myers Park Presbyterian, and Christ Episcopal. The director is a hired professional, Miss Sandra Trickett. The aim of this venture is to concentrate financial and volunteer efforts in a deprived area — Villa Heights — and to help upgrade the neighborhood "by helping the people help themselves." The **Rev. Thom Blair** is rector of Christ Church.

New Studies — As church schools resume activities all over the Diocese, perusal of September bulletins gives evidence of the infinite variety of adult studies being pursued. Subject matter ranges from the sublime to the nitty-gritty. In Charlotte, for example, Christ Church offers a choice of "The Images of Man"; "The Issues — Election 1968"; and one on "Life or Death." At St. Martin's the range is from "The Sacraments," through a study of the report of the President's National Advisory Commission on Civil Disorders" to a study of the National Council of Churches." At another there (the name got misplaced) the offerings are an open forum on general religious and parish subjects of current interest and concern; one on "What is Christian"; and a third on "Modern Understanding of the Bible." At St. Paul's, Winston-Salem, the selection includes "Today's Man seeks a Christian approach to the 20th Century Problems"; "Today's man expresses his relationship to God through the Arts," "Man, God, and the Bible," and one mysteriously entitled "Victorian Hang-up." St. Mary's, High Point, features a series of six sessions on the theme, "A Faith for a One World."

Music — And taddled from the bulletin of St. Stephen's, Erwin, who then taddled it from the *Anglican Digest*, comes this little note. "In New England, until 1770 only the Episcopal Church permitted the use of organs. Congregational bodies allowed the use of the flute, clarinet, oboe, bassoon and cello, but forbade the violin, because it was used by dancing masters. Organ music was called 'wind doctrine.'"

Gets Helping Hand From N. C.:

Bishop Ernest John Of India Visitor At Raleigh, Durham



WITH BISHOP FRASER
... Priests Thinly Spread

By RODERICK L. REINECKE
Chairman, Diocesan Committee
on World Mission

On Tuesday, October 1, the Rt. Rev. Ernest John, bishop of the Diocese of Nandyal, India visited the Diocese of North Carolina for the day, addressing groups in both Durham and Raleigh.

Bishop John, a small and slender Indian with greying hair, was dean of the Cathedral Church of the Redemption in New Delhi for 14 and a half years before being consecrated bishop of Nandyal last fall. He commented on the great change for him in coming to a predominantly rural diocese after spending most of his life in the cities of India.

Our own Diocese has undertaken a cooperative project with the Diocese of Nandyal. We are attempting to provide the funds for the training and establishment of 12 lay persons to serve in various villages of that Diocese as teachers, lay readers and catechists. These village catechists will serve congregations under the supervision of priests after training at the Bishop's House. They serve an obvious need in a diocese with over 400 congregations and only 40 priests.

Bishop John arrived at the Raleigh-Durham airport early Tuesday morning and was taken to the Diocesan House in Raleigh where he met Bishops

Fraser and Moore. Following Holy Communion there, as well as coffee and conversation, Bishop John went to the Church of the Good Shepherd in Raleigh for a reception and discussion with the Episcopal clergy of the Raleigh area and representatives of the Episcopal Churchwomen there.

A luncheon was held for the Bishop at the Downtowner Motel in Durham, with about 50 persons from the congregations of Durham, Chapel Hill and Henderson, as well as representatives of Duke University. A tape recording was made of the Bishop's address to this group concerning his diocese and the work of the Church in India. After this meeting, the Bishop was interviewed in a 30-minute tape recorded session in which he answered questions about himself, his diocese and the work of the village catechists. The tape recordings are available to any interested persons or congregations and may be borrowed by writing the Rev. R. L. Reinecke, P. O. Box 1415, Burlington, N. C. 27215.

After a journey to Duke University and the University of North Carolina at Chapel Hill, the Bishop had dinner with members of the Diocesan Task Force Committee on World Mission and then returned to Washington, D. C. in preparation for his journey home.

Tar Heel Banks Get Ghetto Deposits

NEW YORK — Deposits totaling \$675,000 in Episcopal Church funds have been made in 45 ghetto banks and savings and loan associations located in 24 dioceses of the Church and in 32 different cities from coast to coast.

North Carolina institutions involved in the program are the Mutual Savings and Loan Association at Durham and the American Federal Savings and Loan Association at Greensboro.

The deposits are the first to be made under a program approved this year by the Executive Council of the Episcopal Church to invest its funds in ghetto communities as a means of strengthening Negro and other minority

businesses and improving living conditions of the ghetto.

The announcement of the deposits was made by Lindley M. Franklin, Jr., treasurer of the Episcopal Church, who said that additional funds are still available for deposits in other ghetto lending institutions which qualify.

Banks and savings and loan associations all over the country were contacted in initiating the program, he said. Important requisites for approval are that deposits be federally insured and that the enterprise be locally owned and managed for the benefit of those who work or live in its community.

All lending institutions in which de-

posits have been made were screened against these criteria, Dr. Franklin said. A few banks did not qualify, and a few others did not respond to the letters sent them. Each of the banks meeting the criteria received a deposit of \$15,000 from the Episcopal Church.

In a letter to all of the bishops of the Episcopal Church, Dr. Franklin expressed the hope that the deposit program will be implemented by the various dioceses, individual churches and individual Church members through additional deposits in ghetto banks.

"We are very anxious," he said, "that this program have a 'multiple effect.'"

He emphasized that the primary purpose of the program is to encourage loans to local businesses in the ghetto areas, to strengthen small businesses, need of funds, to provide funds for financing home building in the community served, and to aid local enterprises that will help Negroes and other minorities to build the economy of the areas in which they reside.

Responses from all over the country indicate the urgent need for deposits in ghetto banks, Franklin said, and have revealed outstanding examples of leadership by business men of the ghetto.

He said a good example of the bank in which the Episcopal Church has chosen to deposit its funds is the Unity Bank and Trust Company of Boston, Mass., which says of itself:

"A Negro bank is not racist. Rather, it's black power in its most positive form. But most important, it war on poverty in the finest tradition of American free enterprise."

The Unity Bank is located in Roxbury, a Negro and Spanish neighborhood in Boston, and was created through the dream of John T. Hayde, a 23-year-old Negro student at the Harvard Business School. He is described by Roy G. Guittarr, executive vice president, as the "founder of our bank."

Since its beginning as an idea of the Unity Bank and Trust Company has now become fully capitalized at \$1,200,000, and there are approximately 3,400 stockholders, 65 percent of them residents of the immediate ghetto.

Leaders Study Fund Sources For U. S., Overseas Needs

NEW YORK — A committee of Episcopal Church leaders, authorized by the Executive Council, soon will begin a special nine-month assignment given to them by the Rt. Rev. John E. Hines, presiding bishop, to identify critical national and overseas needs of the Church and to make recommendations on the feasibility of a substantial national capital funds campaign.

In announcing the committee appointments, the Presiding Bishop declared:

"The world today confronts the Episcopal Church in the United States — and overseas — with formidable demands which far surpass our ordinary sources of income. We are therefore considering a major capital-funds campaign as an instrument through which such acute needs can be met."

Edmond duPont, of Wilmington, Del., will serve as chairman of the committee, and John R. Kimberly, of Neenah, Wis., will serve as vice chairman. duPont is a principal partner of the Francis I. duPont Company, brokers, and Kimberly is chairman of the board of Kimberly-Clark, paper manufacturers.

Others who will serve are: The Rt. Rev. Richard S. M. Emrich, bishop of Michigan; the Rt. Rev. G. Francis Burrell, bishop of Chicago; Dr. Clifford P. Morehouse, former president of the House of Deputies, of Sarasota, Fla.;

the Very Rev. David Collins, Cathedral of St. Philip, Atlanta, Ga.; George Livermore, of San Francisco; Mrs. John H. Foster, of San Antonio, Tex.; the Rev. Joseph W. Nicholson, of All Saints' Church, St. Louis, Mo.; and Miss Adelia Moore, of Washington, D. C., a student representing the interests of the youth.

In addition Bishop Hines has asked four persons to serve as advisors to the committee: The Rt. Rev. Stephen F. Bayne, Jr., Deputy for Program; the Rt. Rev. J. Brooke Mosley, newly-appointed Deputy for Overseas Relations; Dr. Nathan Pusey, of Cambridge, Mass.; and Bromwell Ault, of New York City.

The appointment of an ad hoc committee was authorized at the February meeting of the Executive Council, which asked that the findings of the committee be reported to the Council not later than its February, 1969, meeting, so that—if appropriate—recommendations could be included on the agenda of the Special General Convention to be held in 1969.

A special grant of funds from the Episcopal Church Foundation has made it possible to engage outside professional assistance in surveying the Church's needs and in making plans for a capital funds program if that is decided upon by Executive Council and the General Convention.

Cary Operating Adult School Project

St. Paul's, Cary, is once again serving the community in which it is located by providing space for classes set up and operated under the General Adult Education Program of W. W. Holding Technical Institute.

On September 17 registration for a Basic Drawing and Painting Class was held in the parish hall of the church following the registration the first class session was held.

The Rev. Don Frazier, priest-in-charge of the mission, has expressed the hope that St. Paul's and Holding Technical Institute can continue the joint educational enterprise, and it is hoped that other classes can be scheduled there in the future. Mr. Frazier said, "The Institute also asked the church to consider offering space for a future Speed Reading course to be offered later in the fall or winter. The Mission Committee considers this a real opportunity to serve in the community."

All classes offered by Holding Technical under the General Adult Program are given at no cost to the students.

a. Of the 22 directors of the bank, are Negro.

"The cash flow has been constantly moving the area and being deposited in large white banks," Guittarr said. "We, therefore, having a positive demand for a commercial banking institution of our kind consequently will be the only commercial bank that will be headquartered in the community. This, of course, will cause great community pride and the right kind of financial growth that is not only much needed, but has been far too long in being realized."

Guittarr said that in addition to offering all kinds of commercial banking services, the bank also will provide installment loans and loans under the Small Business Administration program. A special emphasis will be placed on educational loans.

Community educational programs sponsored by the bank will be directed toward such topics as SBA Participatory loans, business and personal insurance and education for young people.



CLASS IN SESSION—Mrs. Betty Gallup, Cary artist, teaches the art course held twice weekly at the church in Cary.

Churchman Bible Quiz

By JANET ADKINS

Churchman Editorial Board

1. What great leader of the Israelites once used "firebrands in pitchforks" as a ruse to defeat the enemy?
2. Who said: "The tongue is a fire"?
3. Who once burned part of the Bible, after he had cut it from the scroll?
4. Who set fire to Joab's field of barley?

5. Who is represented as having descended upon the disciples like tongues of flame?

6. Whose sons "burned strange fire" on the altar, and were punished?

7. What man, who disobeyed Joshua's orders, was "stoned with stones, and burned . . . with fire"?

8. On what day of the week were the wandering Israelites not allowed to light a fire?

9. Two kings of Israel fell into idolatry, and made their sons pass through fire. Name one of them.

10. Finish this proverb: "Where no wood is . . ."

Acolytes' Day Nov. 9

"Acolytes' Day" is scheduled at Duke University on Saturday, November 9, the Rev. William Hethcock, director of program for the Diocese, has announced.

"The purpose of Acolytes' Day," Mr. Hethcock said, "is to give parishes and missions in the Diocese a means to honor or support the acolytes."

A festival Holy Communion in the Duke Chapel will be a feature of the day's events. Also on the agenda is the Duke-N. C. State football game.

Youths and adults on hand for the day will also be served a luncheon on the upper floor of Duke's Indoor Stadium.

ANSWERS

1. Gideon (Judges 7:16)
2. James (James 3:6)
3. Jehoiakim (Jeremiah 36:28)
4. Absalom (II Samuel 14:30)
5. The Holy Spirit (Acts 2:3)
6. Aaron's (Leviticus 10:1)
7. Achan (Joshua 7:25)
8. On the Sabbath (Exodus 35:3)
9. Ahaz (II Kings 16:3)
10. "There the fire goeth out" (Proverbs 26:20)

(Quiz from the *Young Folks Bible Quiz Book*, by Christine McDonald, used by permission of the World Publishing Co.)



CANVASS CONDUCTORS—Here are some of the men who will be conducting Every Member Canvasses throughout the Diocese, conducted by the Rev. Frank F. Fagan, chairman of the Diocese's Department of Stewardship and Communications.

\$200,000 Church's Biafra Relief Goal

NEW YORK, N. Y. — A special nationwide appeal for Nigeria-Biafra relief was announced by the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, during the period of October 1 to October 8.

The goal of the appeal, Bishop Hines' statement said, was \$200,000 to provide a "fair share" from the Episcopal Church in participating with the World Council of Churches in its drive for \$2,000,000 to aid the victims of war and starvation in West Africa.

In the Biafra area alone it is estimated that 6,000 children are starving to death each day.

The special appeal within the Episcopal Church was agreed upon by the Bishops of the American Church while meeting in London in August during the Lambeth Conference and is in conformance with action taken by the

General Assembly of the World Council of Churches at Uppsala, Sweden, in July, which called for increased relief assistance, the establishment of an airlift and the development of "mercy corridors" for the delivery by air of food, clothing and medical supplies.

The American appeal also is designed to carry out a resolution of the Lambeth Conference approved in mid-August which called for a massive inter-governmental relief operation to aid the victims of the Nigeria-Biafra civil war and for support by Christians of the work of the World Council of Churches and other voluntary agencies in meeting immediate and long-term needs of the embattled area and its people.

The funds from the Episcopal Church and other churches will be administered by the World Council's

Division of Inter-Church Aid, Relief and World Service, which is cooperating with Caritas Internationalis and the International Committee of the Red Cross in moving supplies to the needy areas.

Bishop Hines said the special appeal by the Episcopal Church is intended to provide for the purchase and shipment of food and medicines as well as for the expenses of medical nursing teams. The first such team consisting of seven members already has been sent to West Africa.

Church World Service, an agency of the National Council of Churches, also recently airlifted shipments of high-protein food, dried eggs, milk and medicines for Biafra from New York by way of several transshipment points from where they will flow by night-flight to Biafra.

In a letter to the Bishops of



They are shown together at a recent training session held at the Angus Barn near Raleigh. The Sunday affair was v. W. Moultrie Moore, suffragan bishop (standing center in the front row), was a speaker at the session.

Be Proud Of Your Race' St. Augustine's Frosh Told

Understanding the role of the College Administrator" was the topic of President Prezell R. Robinson's address recently to freshmen and new students of Saint Augustine's College. Dr. Robinson stated that it is the function of all areas of the administration to bring together the pecuniary and intellectual resources to provide students with the very best edu-

cation possible. It is the responsibility of the administration to provide young people with an opportunity to increasingly conduct themselves to accept responsibilities as mature individuals. "Young people do not become mature adults by being treated like children," he stated.

The administration's responsibility is to provide the very best faculty possible so that graduates may go out into the world and compete; and it will not matter that they attended Saint Augustine's College, but that they pass the tests.

He said that it is also the responsibility of the administration to provide courses that will give the students an opportunity to learn who they are, within the framework of the curriculum. "Try to trace your family tree and be proud of the fact that you

represent a great race, and that some of the greatest people in the country are black people," he suggested.

"Being black is becoming an asset rather than a liability. However, being proud that you are black is not enough — be smart and black," he challenged.

Another responsibility of the administration, he pointed out, is to see to it that those young people who are serious about their education might have it. "Accept the responsibility of freedom permitted on the campus," he urged. "We will do everything within reason to see that students get redress for grievances," but we do not propose to have the order of the campus disrupted.

Dr. Robinson added that students will be serving on every committee, and a group will meet with the board of Trustees.

He said that in every area of the curriculum, emphasis will be placed on problems as related to black people.

scopal Church, Bishop Hines said: We need the kind of response that enable this Church to provide its share of the \$3,000,000 World Council of Churches appeal for aiding Liberia/Biafra victims of war and devastation. By a united effort across the Church we should be able to achieve a minimum goal of \$200,000 for Nigeria/Biafra."

Parkinson's Disease Claims Bishop Lichtenberger At 68

NEW YORK, N. Y. — The small, historic parish Church at Bethel, Vermont, was the scene of funeral rites for the Rt. Rev. Arthur Lichtenberger, twenty-first presiding bishop of the Episcopal Church in the United States who died recently at the age of 68.

Death came while the Lichtenbergers were vacationing at their Bethel home which they had occupied during the summers for many years.

Funeral services were held with the Rt. Rev. John E. Hines, the present presiding bishop, officiating. He was assisted by the Rt. Rev. Harvey Dean Butterfield, bishop of Vermont, and the Very Rev. John B. Coburn, former dean of the Episcopal Theological School, Cambridge, Mass.

The association of the Lichtenberger family with the parish church of Bethel had been both personal and historic. It was a parish once served by Philander Chase who later in his life as a Bishop founded Kenyon College, where Bishop Lichtenberger received his undergraduate education.

Bishop Lichtenberger was presiding bishop of the Episcopal Church from 1958 to 1964, when he resigned because of ill health. Since that time he had been visiting professor at the Episcopal Theological School, Cambridge, Mass., of which he was a graduate.

Interment took place at Christ Church Cathedral, St. Louis, Mo., where Bishop Lichtenberger had served as bishop of Missouri for six years. He had before that time served as bishop coadjutor of the Diocese.

The Rt. Rev. George L. Cadigan, bishop of Missouri, officiated at the services in the St. Louis Cathedral, assisted by the Rt. Rev. Stephen F. Bayne, Jr., vice president of Executive Council of the Episcopal Church; the Ven. C. F. Rehkopf, archdeacon of the Diocese of Missouri, and the Rev. W. Murray Kenney, of Cambridge, Mass., a close personal friend of Bishop Lichtenberger.

Memorial services for Bishop Lichtenberger also were held in the Chapel of Christ the Lord at the Episcopal Church Center, New York City, with Bishop Bayne the celebrant. The offices of the Church Center were closed for the rest of the day in memory of the late "P. B."

ECW Retreat

The fall retreat of the Episcopal Churchwomen was scheduled from October 29 to October 31 at The Terraces at Southern Pines with the Rt. Rev. Moultrie Moore, suffragan bishop of the Diocese as leader.

The Retreat began at lunch-time on Tuesday, the 29th, and ended after breakfast on Thursday. Mrs. Gordon Williams of Greensboro is chairman of devotional life for the Churchwomen.

Bishop Lichtenberger is survived by his wife, the former Florence Elizabeth Tate, and a son, Arthur, of Westfield, Mass.

In a statement paying tribute to the former Presiding Bishop, Bishop Bayne said:

"There are very few, in any generation, whose warm and manly goodness so wins the hearts and loyalties of his colleagues as did Bishop Lichtenberger. I know how much he meant to many of us, and how steadily our prayers have been with him and Mrs. Lichtenberger during these last brave years. His death yesterday set him free from the burden of the flesh — a burden in his case more than humanity ought ever be asked to bear. But our love and our prayers for Florence Lichtenberger and their close family are multiplied."

Bishop Bayne referred to the fact that for the last years of his life Bishop Lichtenberger had suffered from Parkinson's disease, which had first affected his speech and then took his life.

During his leadership of the Episcopal Church Bishop Lichtenberger had displayed a deep interest and involvement in ecumenical affairs. In late 1961 he became the first head of a non-Roman Catholic American Church to meet formally with a Pope when he made a courtesy call on John XXIII while enroute to New Delhi, India, to represent the Episcopal Church at a general assembly of the World Council of Churches.

In recognition of his ecumenical interests he was elected to the World

Church Army Selects New Director

NEW YORK, N. Y. — The Church Army, an organization of lay evangelists, recently chose a new national director, Captain Charlie J. Smith.

Captain Smith, who has already assumed the duties of his new office comes to Church Army headquarters in Brooklyn from Dallas. His formal installation will be in the early Fall.

While in Dallas, Captain Smith worked in South Dallas and West Dallas and was Evangelist in charge of St. Augustine's Episcopal Mission and headmaster of its day school. His concern with community problems led to his involvement in a number of civil organizations.

He was chairman of the Dallas West Service Organization; board member of FUSE, a West Dallas community organization; board member of the Dallas Theatre Center; board member of Opportunities Industrialization Center; member of the Community Council of Greater Dallas; a member of the NAACP and the Negro Chamber of Commerce; and a member of the Welfare Committee for Goals for Dallas.

Born in West Helena, Ark., Captain Smith spent his school years in Detroit and attended Wayne State University and the Detroit Institute of Technology.

He is married to the former Edna Ruth Dixon of Chicago. They have three children: Cydia Joyce, Francesca Arleese and Karvyn Earl.

Council's policy-making Central Committee.

He had also taken the lead in 1961 in protesting racial discrimination, urging the Episcopal Church's members to support protest movement actively throughout the country. He warned of the "imminence of catastrophe" if Negro demands were not met.

He was later named chairman of the National Council of Church Commission on Religion and Race.

Bishop Lichtenberger was born on January 8, 1900, at Oshkosh, Wis., the son of a grocer. He attended public schools there and served as a private in the U. S. army from August, 1918 to January, 1919.

Brother Dunstan Will Lead St. Paul's Prayer Mission

A four-day mission will be held at St. Paul's, Cary, November 17-20, with services at 8 p.m. each night. The mission will be a School of Prayer, led by Brother Dunstan of the Society of St. Francis. Anyone within driving distance is invited.

Known to Episcopalians throughout North Carolina as one of the most dynamic men of the Church, Brother Dunstan will examine different aspects of prayer life in his messages. The School of Prayer will emphasize the Church's teachings about prayer, and would enrich the prayer life of all who attend.

In addition to the four principal services, Brother Dunstan will be available during the days of November 17-20 for counseling, the Sacrament of Penance, group discussions, and visits in homes of parishioners. Brother Dunstan is known to many North Carolinians because of previous visits in both this and the Western Diocese. Last July he participated in



Speaks
at Cary

a program at the Kanuga Conference Center, and he is already scheduled to return there next summer. His work centers around conducting quiet days, schools of religion, and schools of prayer in parishes from Washington, D. C. south to Florida, and west to New Mexico.

The Society of St. Francis contains three provinces. Houses are located in New Guinea, Australia, Zambia, England (7), and the United States (3). The American houses are located at Mt. Sinai, Long Island, New York City, and Orange City, Florida.

Churchwomen Of N. C. Diocese Conduct Quiet Day On Oct. 2

October 2 was Quiet Day in the North Carolina Church of the Epiphany. Convocations for the Episcopal Churchwomen. All sessions began at 8 a.m.

The Northeast Convocation met at the Church of the Saviour in Jackson, with the Rev. Clay Turner of Rocky

Mount as leader.

Central Convocation met at St. Matthew's, Hillsborough, with the Rev. S. S. James Abbott of Thomasville as leader.

Northwest Convocation met at the Church of the Epiphany at Eden. The Rev. Peter C. Robinson of Greensboro was the leader.

Southwest Convocation gathered at Trinity Church in Statesville, and the Rev. Robert L. Ladehoff of Charlotte, was the leader.

Sandhills Convocation met at Emmanuel Church, Southern Pines, and the Rev. Bartine Sherman of Charlotte served as leader.

Mrs. Gordon Williams is chairman of devotional life for the Episcopal Churchwomen.

Church Union Holds Meeting At Raleigh

The Rt. Rev. Theodore Bruce McCall, bishop of Wangaratta in Australia, was the speaker at the annual American Church Union Council Banquet during October at Raleigh.

The Bishop of Wangaratta is a member of the Liturgical Committee of the General Synod of the Church and has served as home secretary for Missions in the Church of England in Australia.

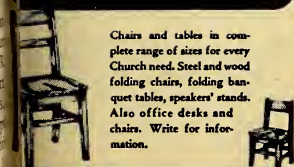
Bishop McCall is the editor of the *Australian Church Quarterly* and is a member of the Federal Council of the Church Union in Australia. He was consecrated a Bishop of the Diocese of Rockhampton in 1959 and after four years was translated to be Bishop of Wangaratta.

The 1968 ACU national was held on October 8 and 9 at the Sir Walter Hotel in Raleigh. Delegates attended from all over the country. The Rt. Rev. Chandler W. Sterling, Bishop of Montana, is the National ACU president.

Fourteen new members of the Council of the American Church Union have been named in a nationwide vote. The Council is the central governing body of the Union. Those elected were: Rev. Sherwood S. Clayton, New Orleans, La.; the Rev. Roy B. Davis, Jr., Los Angeles, Calif.; the Rev. Darwin Kirby, Schenectady, N. Y.; the Very Rev. Benjamin V. Lavey, Kalamazoo, Mich.; the Very Rev. Harold LeMoine, Garden City, N. Y.; the Rev. L. Roy Pettway, Atlanta Ga.; the Rev. Justin Van Lopik, Chico, Cal.; Frank Ashley, Milburn, N. J.; Mrs. Paul Cassard, New York, N. Y.; Dr. Urban T. Holmes, Chapel Hill; Washington Irving, III, Providence, R. I.; Quintard Joyner, Camden, S. C.; Robert Strippy, Mt. Prospect, Ill.; and Dr. Trevor Williams, Durham.

The American Church Union is a voluntary and independent fellowship of clergy and laity in the Episcopal Church with a primary concern for commending and maintaining the Church's heritage of Catholic faith and order.

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Holy Comforter Project:

Inner-City Youth Program Fills Need At Burlington

By THE REV. R. L. REINECKE
Rector, Church of the Holy
Comforter, Burlington

An evaluation of a special program for the inner-city youth of Burlington, sponsored by the Church of the Holy Comforter there for children of the third through the sixth grades indicates the program filled a real need.

A recreational program carried on in the parish hall of the church building was supplemented with an arts and crafts program that involved each participating student for about six hours each week under the supervision of local college students. The parish hall is also an air-conditioned, regulation size gymnasium that has lent itself admirably to this experimental ministry. Open to any children in the community without regard to sex, race or religion, the I.C.Y. program was initiated by the vestry of the Parish and was under the direction of Melvin D. Dowdy. Seven local young people who attend various col-

leges throughout the State led the recreational and craft activities in an attempt to provide a needed supplement to other community recreational facilities.

Although the predominant sponsorship was from the Church of the Holy Comforter, help was also forthcoming from two other local congregations. The Roman Catholic parish, the Church of the Blessed Sacrament, gave the use of its school bus for the entire summer to permit picking up children at seven downtown schools. The First Presbyterian Church supplemented financial support of the arts and crafts program and a local Dairy and other merchants gave discounts on refreshments and sports equipment provided.

The program continued during June, July and August and also included opportunities for swimming and camping out. Children participating learned sports skills, as well as sportsmanship, and over 200 participants were registered.

Marmion Defends \$9 Million Program

LOUISVILLE, KY. — A defense of the Episcopal Church's nine-million dollar national program to help alleviate poverty was a highlight of Bishop of Kentucky's address to the 1968 General Convention when it met here recently. The Rt. Rev. C. Gresham Marmion declared:

"There has been a great deal of misunderstanding of the program; some opposition to it. It is not a program for subsidizing revolution against the United States government, nor stimulating riots in our cities, but a program for helping the needy, the frustrated and the desperate to help themselves.

"It seeks to remove the causes of riots in our cities by non-violent means. The Church rejects violence, whether it be armed revolt in the street or subtle violence which denies opportunity and strips men of their dignity.

The Bishop said that the most urgent need was for "a change of heart because the vast majority of us, if we will admit it, have been guilty of racism and of unconcern for the poor."

Hamilton has said that his gift motivated not only by sentiment toward his alma mater but by a struggle to support private, independent education.

"The kind of alumnus Sewanee produced, the kind I have met in all kinds of places all my life, convinces me that the University of the South is playing an unusual role among universities in the production of outstanding community leaders and Christian gentlemen."

Mrs. Hamilton was Ruth Lucile

Sewanee Military Academy Receives Gift Of \$500,000

SEWANEE, Tenn. — A gift of \$500,000 from Mr. and Mrs. David P. Hamilton of Shreveport, La., has been announced by Dr. Edward McCrady, vice-chancellor of the University of the South.

A similar gift, also of \$500,000, from the Hamiltons for Centenary College in Shreveport has been announced by Dr. Jack S. Wilkes, president of Centenary.

Sewanee's gift has been designated for the Sewanee Military Academy, now in the final year of its Centennial Campaign for \$1,500,000. SMA is a preparatory school in the education complex of the University of the South.

The two other units are the college of arts and sciences and the School of Theology. All are owned and operated by 21 southern dioceses of the Episcopal Church.

The \$500,000 gift brings the Academy's campaign goal onto schedule, Dr. McCrady says, and in grati-

tude the academic building which has been the target of Phase II of the campaign will be named Hamilton Hall.

David Philip Hamilton, an oil and investment executive and president of the Hamilton Foundation, was born in Shreveport Nov. 10, 1895, the son of David Blackshear and Mary Baird Fish Hamilton. Before entering the Sewanee Military Academy in 1911 he attended the Kemper Military School in Boonville, Mo.

At the college of the University of the South he lettered in football, was a member of Sigma Alpha Epsilon and social fraternity.

During the first World War he served as a first lieutenant of heavy artillery, and in World War II he was a member of the National Petroleum Council and other war committees.

An active churchman, he served for 16 years as a vestryman of St. Mark's Episcopal Church in Shreveport.

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ms, the daughter of Mr. and Mrs. B. Atkins of Shreveport. She was graduated from Centenary College in the first class that included women. Her father and brother, J. W. Atkins, live the land on which Centenary College was established in Shreveport in 1908, and the family has made many gifts to the college since. She is a life member of its board of trustees.

The Hamiltons have one daughter, Ms. Lucile Westbrook. Their grand-son, George Westbrook, is a cadet at the Sewanee Military Academy and another member of the family, Edward Jacobs Crawford III, is an evening freshman in the college of the University of the South.

Hamilton Hall, the new academic building for the Sewanee Military Academy, was designed by Edwin A. Noble Associates of Nashville and is now under construction.

An architectural companion of the rich-admired Cravens Hall, dining hall, auditorium building, Hamilton Hall will include 21 classrooms, three science laboratories, administrative offices, a bookstore and a mail room. It cost \$500,000, the amount of the Hamilton gift.

VES In 53rd Year With Record Boarding Student Enrollment

A hundred and seventy-nine boarding and 20 day students are attending Virginia Episcopal School this fall which is the largest number of boys living at the 53 year-old prep school in its history. Sixty-nine of the boys are enrolled for the first time.

The boys actually began arriving on September 5 when VES began early football practice but the remainder of the student body did not enter until September 12, 13 and 14, with new boys arriving first in order to take advantage of an orientation day on the 13th. Orientation was followed by a buffet supper attended by many Lynchburg alumni.

Shortened classes were held on Saturday followed by a practice football game played on Johnson Field.

This year's student body represents 15 states and the District of Columbia. North Carolina, with 100 boys represented, has the largest number, followed by Virginia with 51 and West Virginia with 19.

As was true during the 1967-68 session, the majority of students this year are non-Episcopalians.

Fifteen of the boys have fathers who also attended VES, while nine are brothers of alumni.

There are seven new teachers at the school this fall according to the acting headmaster, William L. Wyatt, including a new chaplain, The Rev. Gordon Richard Allen, from England. Mr. Allen is a graduate of St. John's College and Durham University. Prior to accepting a position at VES he taught in the Durham Chorister School and later at Teso College in Soroti, Uganda. He served as curate of Southpost Parish and for the last four years was the vicar of Lathom. Mr. Allen will

coach the cross-country team in addition to his other duties.

Leroy Cole Atkins who will teach German and two courses in history, graduated last June from Washington & Lee University where he was on the dean's List, a George F. Baker Scholar, dorm counselor and football letterman. Atkins will be the assistant football coach.

John R. Scholl, an alumnus of VES in the class of 1960, earned a bachelor of science degree from Emory University and a bachelor of arts from East Tennessee State University. He taught at Virginia Beach High School for two years and one year in the Winston-Salem school system before returning to VES. Scholl will be teaching English and working with the school publications.

Teaching French this year at VES will be H. Bennett Carr, IV, from Danville, Va. Carr is a graduate of Davidson College where he was on the dean's list and honor's list and last year attended the University of Virginia Law School. Along with Scholl, he will assist in working with the school publications.

Donald Jeffrey McGill graduated from Williams College last year and will be teaching biology and coaching freshman football.

Mrs. Fred R. Knipp, a former language instructor at E. C. Glass High School in Lynchburg will be teaching Spanish at VES. She formerly taught in the high schools in Petersburg and Newport News in Virginia and at LaGrange College in Georgia.

Willie C. Pettus, Jr., a 1968 graduate of Lynchburg College, will teach physics and a science survey course.

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Episcopalians Vote

(Continued from page 2)

dom took up the problem of police-community relations. It was nearly lost for lack of a quorum in the closing session, but by rounding up strays and seating a few additional proxies, the necessary 85 persons were counted.

Other resolutions deploring the Russian invasion of Czechoslovakia, urging measures for the relief of starvation in Nigeria-Biafra, and reaffirming programs of family planning (with obvious relation to the recent papal encyclical) were passed without dissent.

Also adopted was a message to the Churches on the Crisis in Higher Education.

The Council adopted a Budget of \$23,965,000 for 1969. This represents a drop of \$1,000,000 from the 1968 Budget as finally adjusted at mid-year.

Total \$553,457:

Initial Grants Announced Under 9 Million Aid Plan

GREENWICH, Conn. — More than a half million dollars in grants to indigenous community organizations representing the interests of poor minorities in the United States were approved by the Executive Council of the Episcopal Church meeting here recently at Seabury House.

The 28 grants totaling \$553,457 was the largest group of grants to date under the Church's General Convention Special Program approved last fall in Seattle and providing a total of nine million dollars to be spent over a three-year period to ease the poverty and racial crisis in America.

The proposal for the grants, which had previously been approved by the Church's Screening and Review Committee, was made to Executive Council by two persons representing indigenous community organizations who are also members of the committee.

They were Mrs. Jose Sanchez, of Los Angeles, Calif., a member of the Afro-Mex Coalition, and Harold Hart-Nibbrig, also of Los Angeles, a member of the Black Congress, who fielded questions from members of the Council.

A provision of the special program requires the participation of representatives of the communities which the program is expected to help.

Leon E. Modeste, director of the special program, also participated in the presentation of the grants, which were unanimously approved by members of the Council.

Dr. Charles V. Willie, professor of sociology at Syracuse University and a member of Executive Council, was one of the participants in a lengthy discussion of the grants, who said at one point that a solution of the race and poverty problem would be reached in three steps — through "confrontation, conciliation and cooperation."

"The special program," he said, "is providing the opportunity to confront. This will lead to conciliation."

"Then there will be cooperation," he declared.

He said that the middle and upper class American people place great im-

portance on "words and ideas" whereas the lower class American places importance on "works and action." Both are necessary, he said, for a solution of the crisis America is facing.

Charles M. Crump, an attorney of Memphis, Tenn., earlier had suggested that a solution to the race question lies in the establishment of "dialogue" between the white and black communities, to which Modeste disagreed.

Modeste said that "not verbalization, but actual behavior" is the best kind of "dialogue," and that the Episcopal Church "has made a start."

"We are being talked about on the streets," he said. "This is the best kind of dialogue. We're putting ourselves on the line. You can't beat that kind of dialogue."

Crump at a later point in the dis-

cussion called attention to the existence of racism in the suburbs.

"We've got to change the hearts of people in the suburbs and the people between the ghetto and the suburbs. The toughest nut to crack is the middle class white who is so close to the ghetto that he feels threatened by the ghetto."

Modeste, who described the goal of the Episcopal Church program as being an effort to "give power to the powerless," said the grants would be paid to organizations on a quarterly basis, and that each project would be evaluated with the consent and agreement of the organization involved.

A list of the grants follows:

Mount Vernon Community Parent \$25,000, Mount Vernon, N. Y.; West End Community Council, \$15,000, Louisville, Ky.; Diocese of California, \$1,250; East Harlem Housing Office, \$10,000, New York City; Real House, \$13,000, Harlem; Community School Board, \$50,000, Boston, Mass.; East Side Voice of Independent Detroit, Mich., \$25,000; American Indian Center, \$28,945, Sioux City, Iowa; St. Paul's School, \$12,000, Brownsville, Tex.; Puerto Rican Education Project (PREP), \$35,000, Jersey City.



"That this may be a sign among you, that when your children ask their fathers in time to come saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



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J.; North East Area Development, \$1,000, Rochester, N. Y.; Woodward St Project, \$18,000, Detroit, Mich.; Day care facilities, \$21,600, Tuscaloosa, Ala.; Migrant Farm Workers Project, \$2,222, Washington state; Community Organization Members Build Absolute Teamwork (COMBAT), \$5,000, Steubenville, Ohio; The City Foundation, \$30,000, Atlanta, Ga.; Community Assembly for a Unified South End (CAUSE), \$10,000, Boston, Mass.; Migrant Ministry, California, \$30,600, Delano, Calif.; West Side Springfield Concerned Citizens, \$27,500, Jacksonville, Fla.; Black Radical Action Project, \$47,360, Indianapolis, Ind.

Southwest Georgia Project, \$50,000, Albany, Ga.; Mantua Community Planners, \$16,260, Philadelphia, Pa.; United Council for Black Dignity, \$5,000, San Francisco; West Berkeley, Calif., Ministry, \$3,000; South Council, \$8,080, Jersey City, N. J.; Afro-Mex Coalition, \$43,000, Los Angeles, Calif.

Lord's Prayer Written in Contemporary English

NEW YORK, N. Y. — Versions of the Lord's Prayer in contemporary English have been written by a number of commissions or committees lately. Among the most recent are two versions published by the Church of England's Liturgical Commission. The versions, which are to serve as a basis for discussion, are in a 53-page booklet containing the first part of the Commission's report.

Also included were contemporary versions of the Gloria in Excelsis, the Credo, the Te Deum and other canticles. The two versions were offered to the Commission felt it was not possible to produce a translation which was just to all meanings. Both of the new readings omit the Elizabethan noun forms and cadence of the traditional text. Canticles included were put into verse by C. Day Lewis, Britain's Poet Laureate, and music composed by Alan Ridout.

Anglicans Named To World Council

NEW YORK, N. Y. — Sixteen Anglicans were elected to the 135-member Faith and Order Commission of the World Council of Churches during the Council's recent General Assembly in Uppsala, Sweden. The Rt. Rev. C.H.W. de Soysa, Anglican bishop of Colombo, a diocese located in Ceylon, will serve the Commission as one of its vice-chairmen.

Three Episcopalians and one member of the Anglican Church of Canada will serve as members of the Committee. The Episcopalians are Dr. Peter Day, of the Executive Council staff; the Rev. Edward R. Hardy, professor of Church History at Berkeley Divinity School, New Haven, Conn.; and the Rev. John Macquarrie, professor of systematic theology at Union Theological Seminary, New York City. The Rev. E. R. Fairweather, professor at Trinity College, Toronto, is the Canadian Anglican.

For the first time, the Faith and Order Commission will have Roman Catholics among its membership as nine representatives of that Church were elected to the Commission.

Church Renewal Body Gets New Chairman

The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, has replaced the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, as chairman of the Joint Commission on Renewal appointed by the Presiding Bishop following General Convention in 1967.

The joint commission is an outgrowth of the Committee on Renewal created earlier by the House of Bishops "to help re-think, re-structure and renew the Church for life in the world today."

Bishop Mosley resigned as chairman at the same time that he resigned his

Workshop Set By Liturgical Commission

The Diocesan Liturgical Commission is planning a workshop at two convenient places in the Diocese for church musicians, organists and choir-masters, who have had limited experience with liturgical worship.

Both workshops will be led by members of the Commission. Areas to be considered may include chanting, hymn playing, the liturgical year and choir repertoire, service planning (selection of hymns, etc.), choir organization and policies, and the use of music in the Trial Liturgy.

The workshops are scheduled for Saturday, January 11. Both the location of the two workshops and the agenda will be determined by the expression of interest on the part of those who attend. Each clergyman has received a form through which to indicate to the Commission both personnel and interest area.

Church musicians who want to be involved are urged to check with their rector or write directly to the Commission chairman, the Rev. O'Kelley Whitaker, 211 North Church Street, Salisbury, North Carolina 28144.

post as Bishop of Delaware to accept an appointment with Executive Council as Deputy for Overseas Relations. A special Diocesan Convention will be held on June 28 to elect his successor.

In its report to General Convention the Committee on Renewal stated:

"Like every other institution, the Church is deeply involved in change. It has given birth to many innovations of importance to the world. But it has also been alarmed by any threat to its status and security. At its worst the Church today is either painfully apathetic or aggressively resistant to change. At its best it knows that something radical is required, if it is to be relevant to the exciting challenges of our time, and is sometimes able to go to the root of the problem. There is an urgent need, therefore, for a new theological analysis, clarification and appreciation."

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Male Students Like Idea:

Sewanee To Admit Women Into 1969 Student Body

SEWANEE, Tenn. — Women students will be admitted to The University of the South in the fall of 1969, by virtue of a decision of the Board of Trustees which is to have far-reaching effects upon the future of the University.

The decision came at the annual meeting of the Board of Trustees and followed several years of increasing discussion. The reverberation of the "ayes" off the time-stained walls of Convocation Hall was no more dramatic, and less surprising, than the ponderous silence which followed the call for those opposed.

Women at Sewanee is not a new idea. The Trustees earlier had approved the establishment of a woman's college as soon as it could be financed. For many persons who saw the admission of women as critical to the future of the University, this was little encouragement, for financial feasibility was generally set at a minimum of \$6,000,000.

To many, the action was a surprise. The administration and the Board of Regents had adopted a "go slow" policy on the woman's college based on concern for careful preparatory planning and fiscal responsibility.

However, the vice-chancellor, Dr. Edward McCrady, briefly interviewed as he left almost immediately following the vote to attend a meeting of the board of trustees for the Institute for American Universities in Aix-en-Provence, France, was already formulating plans for implementing the decision.

"If what Sewanee has to offer is good, we should feel an obligation to make its advantages available to the daughters as well as the sons of our constituency," Dr. McCrady said.

Dr. Gaston Bruton, provost of the University and 43 years in its employ, had earlier this year in *The Sewanee News* named the admission of women as a step to insure financial solvency.

John Ransom, director of admissions, said the University will now have a larger pool of applicants from which to choose, and that the appeal of co-education will attract many high school

graduates who in the past have shown interest in Sewanee but then decided to enroll at other colleges.

The faculty is particularly aware of advantages in regard to classroom performance and campus cultural activities.

It was pointed out that a number of women, mostly student and faculty wives, have been auditing classes at Sewanee for years and that professors often report that these classes have been among their most stimulating.

The creative arts — music, art, drama, writing — will be enhanced by women participants, members of the faculty observed.

Others look to an increased interest in student government, an improved school spirit and a renewed interest in the athletic program.

"Weekend absenteeism," a critical problem which has become prevalent over the past few years, may be lessened by admission of women. Faculty members have found that despite attendance rules and the scheduling of tests, Saturday morning classes are poorly attended as students leave for weekend trips.

"I think many of my colleagues feel that women on the Mountain would keep our men on the campus and in class under far more normal, healthy and relaxed conditions than we have at present," one professor said.

Student reaction underscored that of the faculty.

The admission of women students will not be without problems, according to Dr. Robert S. Lancaster, dean of the college.

"In my opinion this move will require deliberate planning," he said. "We must plan dormitories suitable for women's occupancy, we surely must add a dean of women to our administration, we must plan a physical education program and schedule the use of the present gymnasium for women; we must rethink our social life and our disciplinary regulations, and we will most likely have to make further changes in our admissions office," he said.

Parish Kit An Aid To Plans, Program

NEW YORK — "Something new has been added," as the saying goes. This time that "something new" is handsome, blue Parish Participation Kit devised by the Department of Communication of Executive Council.

It is intended for use by busy parish priests to help them do the job of planning and programming in a simple, effective and economical way.

The development of the kit was the result of a study made by a Boston research firm, which confirmed what many had suspected — that there was a growing dissatisfaction with the *Clergy Newsletter*, formerly used for the distribution of Executive Council educational and promotional materials.

Clergymen commented that they often received much more material than they could use.

The Parish Participation Kit will place the *Clergy Newsletter*, and it is estimated that by eliminating the sampling of materials, which was a feature of the *Newsletter*, approximately \$10,000 a year will be saved.

Other substantial savings are anticipated through an improved order system eliminating over-production of materials, as well as other hard-measure savings of time and materials which come through good advance planning in the parish. Further savings will come by limiting the distribution of the kit just to the clergy.

The kit provides a calendar through June, 1969, which lists materials available for the principal calendar events, tells how the materials can be obtained and gives the deadlines for the materials to be ordered.

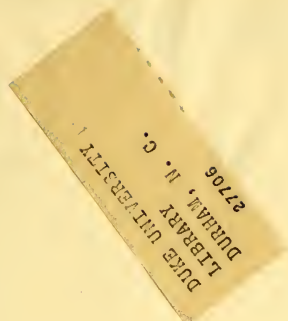
These include Every Member Catechism, Church School Missionary Offering, Advent Communion, Youth Week Bible Sunday, Good Friday, Holy Wednesday and others, as well as principal Church feasts of the year.

The kit, distributed during June, includes order forms for a number of important dates or events in the Church's calendar year. Supplemental mailings as necessary also will be made as the year progresses.

NORTH CAROLINA

Churchman

December 1968

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Bishops State Law And Order Position

(Note: Following is a position paper on "Law and Order" adopted by the House of Bishops at its recent Augusta, Ga., meeting.)

Because of a world-wide surge of student disturbances, civic disorders, and the increase of crime, both organized and individual, "law and order" has become a political slogan, revealing the deep concern of the public and at the same time awakening suspicions and divisions. Though it is, on the face of it, a matter which should command complete agreement, the phrase itself has divided our people.

The reason seems clear. On the one hand, "law and order" are a necessity without which no nation can survive; and, on the other, repressive forces, desiring to see no change in the nation's life, have managed to hide their interests and aims behind the moral front of good words.

For the sake of the unity of our people, we would like, therefore, to make the following observations:

(1) There can be no stable order without justice, and no justice without order. Order is based upon the inner consent of the governed as well as the outer enforcement of the law. Indeed, without the former, the latter is an impossibility. Every citizen who loves the ordered life of his nation should, therefore, respect both the grandeur of the law and the necessity for social reform.

(2) Our division, with its polarization, occurs because, in a complex situation, people separate truths which should always be kept together. Some call simply for "law and order," neglecting the deep social causes that lead to discontent and giving the impression that "law and order" mean sheer repression; while others, desiring social change, and neglecting the necessity for public order and discipline, give the impression of anarchy. These two positions, representing the extremes of the political spectrum, feed on each other and polarize the nation. If the full truth, the uniting truth, were expressed, we would never separate these two truths—"law and order" and justice; "law and order" and the necessity for a more just society. Those who plead for the one should plead for the other in the next breath. A just order in human society is not merely an ideal, it is a necessity if truly human society is to be possible. The object of all law is justice; the object of order is freedom.

(3) And with a profound respect for the law and its official representatives, who are regularly remembered in the prayers of the Church, we would remind everyone that just as a corrupt clergyman is the worst enemy of religion, so an unjust law-enforcement official is the worst enemy of "law and order."

(4) Justice contains within itself always, and forever, the conception of equality before the law. The principle is sacred that the laws of the land be written and enforced impartially and without respect of persons. If this is not the case, the law and its officials must be rebuked and corrected before a higher law.

Discussions Mark Differences Between 'Haves', 'Have Nots'

AUGUSTA, Ga. — Lady Jackson (Barbara Ward), internationally-known economist, and William Booth, chairman of the Human Rights Commission of New York City, delivered messages of hope and despair to the joint meeting of the bishops of the Anglican Church of Canada and the Episcopal Church of the United States.

"We must learn to turn off the

faucet of hate," Booth advised.

He said that we have learned to turn on and off the faucet of hate when it comes to dealing with enemies in wartime, but we have not learned to turn it off for people when considered by color.

Barbara Ward asserted that God's children should live" and backed it up with hard statistics

Church Urged To Claim And Shape Current Revolution' In America

AUGUSTA, Ga. — The Bishop of Massachusetts, the Rt. Rev. Anson P. Stokes, told his fellow bishops of the Episcopal Church and the Anglican Church of Canada here recently that it is up to the Church "to claim the current revolution and to see that the Church helps shape its outcome."

Reporting for the Joint Commission on Renewal — of which he and Rt. Rev. Paul Moore, Jr., suffragan bishop of Washington, D. C., are co-chairmen — Bishop Stokes declared renewal as "a continuing process" and the task of the Commission that of "discovering, encouraging,

and celebrating renewal, wherever it is going on."

He called for a concerned Christian to move the nation to share its resources — a percentage of the Gross National Product — in efforts to alleviate world starvation. It is a sobering thought," she said, "that in the wider Atlantic area, the money spent on alcohol and tobacco in the English and French speaking world passed \$50 billions last year." He said it would be difficult for her to believe a glass of brandy had more real value than a glass of pure drink-water in a ghetto.

Both speakers saw the problem as one of developing human resources.

It is to the self interest of all of us to use the human resources we have," Booth said. "Thank God some preachers have discovered this."

He referred to the Episcopal Church's efforts through its General Convention Special Program passed by the Seattle Convention in the fall of 1977, which will invest nine million dollars over the next three years to combat problems of race and poverty. Booth said that if the efforts to close the gap between black and white continued at the same pace as it is going now, it would be closed for clerks in 1992, for professional people by 1995, and for owners of businesses by 2000.

"I can't wait so long," he said. "That's why there is so much disbelief. The promises have been met, but they seem so far off."

and celebrating renewal, wherever it is going on."

His words and those of his co-chairman, who addressed the House in the same session, described renewal as the present action of the Holy Spirit outside of as well as within any or all ecclesiastical groups.

Bishop Moore talked of "the incredible breaking up of patterns — the travelling and groaning" on all sides — of "the convergence of great new life coming up, and the simultaneous sense of doom descending." He asked:

"Will the dying (to old patterns) be rebirth or final dying? Will we allow renewal to come in and break open the Church, as a chrysalis breaks open to new life?"

The two men spoke for the Joint Commission formed by the 1967 Episcopal General Convention in Seattle, and directed by Convention to plan for a Council of Renewal.

Bishop Stokes said it had been apparent, even before 1967, that such a Council must be ecumenical, and that meetings with Protestant and Roman Catholic leaders reinforced this view. During the past year, Commission members "forced us to rethink our

real function," he said, adding that a Council alone would not suffice to deal with present upheavals.

Bishop Moore quoted Mrs. Hattie Humphrey of Pennsylvania, who says that to the current revolution "the powerful react with fear, while to the powerless the revolution brings hope."

He spoke of the disheartened young followers of Sen. Eugene McCarthy, of young black leaders, of corporation presidents, all clinging to hope despite desperate frustrations, and asked:

"I wonder if any of these people turn to the Church for hope?"

The reports, given in the context of a consideration of Twentieth Century ministry, included a description by Bishop Moore of the "schizoid" contemporary scene where Christians are called upon "both to maintain the old stump and to nurture the tender, new green shoot." He asked:

"Is our ministry alive and flexible and strong enough so that, when the world is overturned, we will still have a ministry?"

"If we do not find renewal, there will be no chance at all for the Church to deal with these vast problems, no chance at all for the Church to be part of God's renewal of the world."

Population And Starvation Discussed At Augusta Meet

AUGUSTA, Ga. — More than 200 Bishops of the American Episcopal Church and the Anglican Church of Canada held a week-long joint meeting here recently at St. Paul's Episcopal Church and heard an American scientist describe the problems of an uncontrolled world population explosion and the massive starvation for millions that will result by the year 1975.

D. Bruce Merrifield, director of research of the Hooker Chemical Corporation, St. Louis, Mo., was the principal speaker at an opening evening service for the bishops of the two countries who met together for the first time in a joint session.

Merrifield, who is also a prominent

Episcopal Church lay leader, said the United States today has the potential to feed unlimited numbers of people using mass produced synthetic foods and that the "nation that feeds the world can also control it."

Recent research, he said, has demonstrated the possibility of using food as a "carrier" for tranquilizers, birth control drugs, antibiotics, vaccines and other mind and body "conditioning agents."

"The ethical and biological connotations of such actions are disturbing, to say the least," he declared. "For implicit in the choice of the people who will be allowed to survive is the decision as to which portion of the world's gene pool will shape future

generations."

"It may be imperative that we in the United States undertake to feed the world if only to prevent misuse of this capability."

Merrifield said that required future food production would come from using mass-produced synthetic proteins or amino acids derived from petroleum fractions, and fortified with synthetic vitamins and minerals. In 15 years, he said, the United States will be feeding half the world.

He predicted a total world population of 12 billion people by the year 2000, most of it in China and India, a direct result of improved food production and a sharp drop in the death rate due to the development and distribution of antibiotics.

He cited the fact that of today's population in China and India, 25 percent are under five years of age, but he predicted that three-fourths of these people will die of disease and famine before maturity.

One of the greatest problems of uncontrolled population growth, Merrifield said, is the one of irrational behavior patterns that occur as population density increases. These, he said, include an increase in the crime rate, violence, racial conflict, drug addiction and depersonalization in human relationships.

It will be essential, he asserted, not only for the nations to feed their people but also to inhibit their birth rates.

Canadians To Host '71 Bishop Meeting

AUGUSTA, Ga. — The House of Bishops of the Episcopal Church has accepted an invitation from the Bishops of the Anglican Church of Canada to meet with them jointly in 1971 north of the border.

The two groups held joint meetings here recently for the first time in history, and their success has moved them to hold further sessions which recognize the mutual interests of the two Anglican Churches.

The invitation was offered by the primate of all Canada, the Most Rev. H. H. Clark, who said the meeting will take place in October, 1971.

Prior to 1971, the American bishops will meet at conventions of the Episcopal Church in August, 1969, at Notre Dame, and at Houston in the fall of 1970.

Things Better In Hyde Park:

Bishops Fed Soul Food Meal In Show Of Ga. Appreciation

AUGUSTA, Ga. — Forty Bishops of the Episcopal Church stood in line in the dirt of a squalid settlement near Augusta, Georgia, and ate a "soul-food supper" of chitterlings, greens, black-eyed peas and fried chicken. The supper invitations had been extended to the House of Bishops by residents of Hyde Park, a community just outside of the city where 300 black families live without the benefit of sewage disposal, running water, paving or street lights.

They had invited the Bishops for two reasons—to show appreciation for help given by Episcopalians and in turn to give the churchmen a chance to meet the residents and see Hyde Park.

Things are bad in Hyde Park, but the situation has changed dramatically in the past four months. Until last June the community languished, ignored by both city and county governments. Augusta said the community was the responsibility of Richmond County. The county said it was the city's responsibility. Both looked the other way.

Last June 29, eight monks from the Episcopal Order of the Holy Cross, West Park, N. Y., came to Augusta for a visit. They asked the Rev. Edward O. Waldron, rector of St. Alban's Episcopal Church, Augusta, and chaplain of the Sisters of St. Helena, a companion order to the monks, what they could do to help the community.

Father Waldron, who also acts as chairman of the local community action committee, conveyed the offer to Hyde Park residents and shortly, there-

after, the monks moved in, provided the residents with a house and furnishings. Soon the monks organized people to picket the county commission, to attend commission meeting and to plead their cause. The county responded, and there will be walk-ins by March 1.

After the monks left, application was made to the General Convention Special Program of the Episcopal Church and a grant of \$14,190 is awaiting final action. The money will provide for a small staff and an office for the community association.

Response has come from the Augusta community as well. Four doctors from the Medical College of Georgia, three dentists from the Dental College and two nurses spend a day a week in Hyde Park providing medical services. Lawyers have offered legal aid and the children of the community are provided with tutoring under the auspices of Paine College, a Methodist institution, and with swimming lessons from the YWCA.

The Rt. Rev. George M. Murrell, bishop coadjutor of Alabama, said this was "a starting point for people to put their voices together to obtain the rights."

Daniel Cross, 42, director of Turpin Hill Neighborhood Center and resident of Hyde Park, commented:

"This is the best thing that ever happened in Augusta."

The Rt. Rev. William Marmion of Southwestern Virginia:

"It's just plain old good democracy."

Bishops Begin Formation Of American Anglican Council

AUGUSTA, Ga. — Bishops of the Episcopal Church of the United States and the Anglican Church of Canada meeting here jointly for the first time in the history of the two Churches recently moved cautiously towards bringing into final form an Anglican Council for North America. Both Churches are members of the worldwide Anglican Communion.

Since the Council, already approved by the General Convention of the Episcopal Church and Provincial Synod of Canada, also involves the Anglican Province of the West Indies, the bishops put off key decisions until representatives from that area can join in planning.

The Council, at present known as the North American Regional Council

will consist of seven representatives in each church or province. Canada has already named its members. The Episcopal Church is expected to do so soon, but the West Indies cannot take action until its synod meets in the summer of 1969.

In the meantime, the Rt. Rev. Stephen Bayne, program director of the Episcopal Church, who chaired the presentation, said that it would be possible for the Council to meet with a representative from the West Indies.

The bishops made some definite proposals which were referred to the council for consideration:

One would add a new and broader purpose "as giving direction and impetus looking towards achieving one church of the Anglican Communion in the North American continent and adjacent areas."

Another would change the name to the Anglican Planning Council of North America "in order to emphasize the nature of the group.

Two other proposals would create an Anglican Congress for North America in 1973 providing cross-cultural exchanges for clergy and laity which happened in Augusta with the bishops, and jointly exploring ways of expressing the Church's mission to meet the challenges of today.

Much of the discussion today centered on the ecumenical movements and the hope that the formation of an Anglican Council would not interfere with unity approaches now being explored in Canada and the United States with other non-Anglican Churches.

Bishop Bayne summed up the meeting with a call for the Church to reach across the borders to the appeal of the Church to become a "lobby for the poor."

This lies on the conscience of the whole of the Anglican Church in North America, he said, and action cannot be put off.

Bishop Bayne also pointed to the unique nature of the occasion now being experienced here of the bishops of the two Churches meeting jointly.

"I would hope we would never again meet separately," he said. "Unity is being proclaimed in our actions."

Preparation For The Ministry Gets Attention From Bishops

AUGUSTA, Ga. — "Our times call for a radical reconsideration of the ministry," the Rt. Rev. Frederick J. Warnecke told the Episcopal Church's House of Bishops here recently "and we must be open, experimental, and revolutionary in this reconsideration."

The American bishops met here in joint sessions with the bishops of the Anglican Church of Canada and Bishop Warnecke spoke to both groups.

Bishop Warnecke, on leave from his Diocese of Bethlehem (Pa.) is giving full time to be chairman of the Episcopal Church's one-year-old Board for Theological Education.

The Board does not intend, he explained, to "take over" or operate the Church's independent seminaries, nor does it intend to merge or close some of them, though it may in time make some such recommendation.

It does not intend to "write another report or carry out another study."

It is not setting out to raise money "to shore up the seminaries," though financing needs will be discussed.

The Board is beginning a three-fold task, he said: To provide bishops with resources whereby present methods of screening postulants can be improved; to suggest ways of reshaping seminary education to "tailor this training much more flexibly to the

individual" and to take advantage of vast resources of universities and ecumenical seminary ventures; and to explore possibilities for continuing education for clergy, both beyond and within their own diocese.

"We see ourselves," Bishop Warnecke said, "not in a compartment, but responsive to and responsible to the bishops. We see our work against the total background of renewal; only as the whole Church is renewed can the ministry be renewed."

The Rt. Rev. John H. Burt, bishop of Ohio and chairman of the Joint Commission on the Deployment of Clergy, discussed an emerging plan for a five-point model which will be a totally new approach to this problem. His Commission expects to have its plan ready to propose to the 1969 General Convention.

"It is quite likely," Bishop Burt said, "that any new deployment plan must include someone or some body of persons to oversee it, a data bank using computerized records of carefully gathered data, a way of evaluating placements, provisions for continuing education for our priests, and some mechanisms by which the termination of a clergyman's stay in one position can be effected."

Canadian Laity Authorized To Administer Sacraments

AUGUSTA, Ga. — The Bishops of the Anglican Church of Canada, meeting at Augusta, Ga., agreed here upon a change which may come as a jolt to their more conservative Anglican brethren in other parts of the world.

Lay people in Canada—both men and women—are now to be allowed to administer either or both elements of Holy Communion to their fellow members of the congregation.

The newly-adopted plan, submitted after careful committee study, goes considerably beyond current practice in other Anglican churches.

It allows the bishop in charge, on written request of the priest, to authorize a communicant (in good standing

and generally acceptable to both priest and people) to administer the Eucharistic bread and/or wine in a specified parish for a specified period of time.

The same action extends to ordained deacons the privilege of administering the paten, as well as the chalice, which they have been authorized to do for some time.

A committee report said it believes "there are no theological grounds which would bar lay persons from serving in this manner" and that the privilege should be made available to lay persons in both large and small congregations.

Announcement of the bishops' action—taken in a separate session during

Youth Said Disenchanted With Church

AUGUSTA, Ga. — "This Church, the institutional church, is dead in the lives of young people."

That opinion was offered the House of Bishops of the Episcopal Church by one of its young communicants, John Dillon, president of the National Episcopal Students Committee.

Dillon, a graduate student at Northwestern University, said he left his bride of one month and observed his 23rd birthday here, in order to continue his pursuit of the Church.

He told the bishops of the work of the National Episcopal Students Committee and its special interest in the needs of high school students who are among the alienated.

"We are attempting to begin a program which would send college-age students into local areas to work with high school students," he said. "We are attempting to raise \$25,000 by this

a week in which the Canadians also met jointly with U.S. Episcopal Bishops — was given at a press briefing by the Rt. Rev. I. A. Norris, Bishop of Manitoba.

Bishop Norris said the Canadian episcopacy is the proper authority over the Sacraments, and that no further approval by the General Synod or any other governing body was required. The changes will be made effective at once.

In the Episcopal Church, such sacramental practices are governed by canon law which can be changed only by approval of the triennial General Convention, consisting of the House of Bishops and the House of (lay and clerical) Deputies.

Bishop Norris said the Canadian bishops had directed the committee to continue its study by exploring whether or not deaconesses should be considered as within the ordained diaconate, the first order of the ministry. Should a future action determine affirmatively on this matter, these women would then become eligible for election as clergy delegates to the biennial Canadian General Synod, rather than lay delegates as they are now.

To Aid Young Parishioners:

Armed Forces Problem Guide Is Available For Church Use

NEW YORK, N. Y. — It's Joe Smith's eighteenth birthday. Like more than two million American men who reach the age of 18 each year, he faces a military obligation, the draft, and all the issues raised by military service.

John Jones and his family have just moved into the community. John has just retired after 25 years of service in the Armed Forces. Like 750,000

summer to allow us to begin an experimental program with five youth field staff."

He said that before coming he was told that his remarks would be more forceful if he stressed the urgency of the need of the Church to reach the "five or ten percent of very creative and forceful people" which make up "the driving force in youth culture."

He said with passion, "But I cannot, because it is too late."

Dillon recognized that all is not lost by the Church which has been sensitive to the voice of youth, but he called for it to be more so.

"That means," he said, "squaring its actions with its words, and it means to include young people in decision-making bodies of the Church at every level."

He said that in the midst of an increasingly fragmented society, youth desperately needs the help of the Church. He said that it was difficult to draw from the wholeness of some of the bishops "because we cannot see them through the barrier of the institutional Church, which too often hides instead of reveals."

The 190 Bishops were told that the Church should help young people to build a new Church which is built out of their own lives and which will allow them to make their own Christian presence.

"I come here not to sell you on anything," Dillon said, "but because we desperately need your help. We need to build a new Church. We need the most radical type of renewal, if young people are to construct a Church that is meaningful in their own lives."

other Americans who leave the Service annually, he has to rejoin civilian society. It isn't easy.

Arnie Brown, an Army enlisted man wants to marry a girl he met at a church near his base. He still has two months to go before his enlistment is finished.

Mrs. Jillson, a housewife in Eastport, Maine, has a daughter in the Air Force stationed in Thailand. Mr. Jillson has just suffered a stroke. He is paralyzed and may not live. How can Mrs. Jillson notify her daughter quickly and get her home to help in this emergency?

In each of these instances a civilian clergyman may have an opportunity to minister to the above individuals and perhaps to their families. A whole congregation may become involved. Too often, however, the opportunity will be missed because the clergyman does not know where to get the information he needs, or does not fully understand the problem involved.

Take 18-year-old Joe Smith. What possibilities are open for him as registers with Selective Service? What issues must he face? Where can he find the information he needs to meet them? If Joe comes to the decision that he is a conscientious objector what action must he take to win "C.O." classification?

More and more, clergymen are being asked to help young parishioners face such questions. Frequently, the questions are much more complex and difficult than those posed here.

To aid the clergyman and others who counsel young men and women the Rev. Edward I. Swanson has just written a guide, *Ministry to the Armed Forces*. Mr. Swanson is civilian coordinator in the office of the Episcopal Church's Bishop for the Armed Forces. His book assembles information which has been widely scattered and offers many helpful suggestions.

In the course of 128 pages Mr. Swanson considers the counseling of the young adult facing military service, the experiences of the man on active duty, and the problems of the returning veteran. In a chapter on the role

Church Union Ends Raleigh Meeting

The National Council of the American Church Union meeting recently at Raleigh heard from the ACU's executive director, the Rev. Canon Albert J. DuBois, that the circulation of the monthly "American Church News" has come to an all-time high. A professional journalist is to be added to the staff as managing editor in the near future, it was announced, with Canon DuBois continuing as editor. Council members also voted a sharp reduction in annual dues. Current strength of the group is estimated at ten thousand. Council members were guests at a governor's Mansion reception honoring the Bishop Fraser, the bishop of New South Wales (Australia), the Rt. Rev. Theodore B. McCall, and the president of the American Church Union, the Rt. Rev. Chandler W. Sterling.

Following A. C. U. tradition, Keble House was presented to Dr. and Mrs. John T. Holmes of Chapel Hill, Mr. Washington Irving III, of Providence, Rhode Island, and the Rt. Rev. Robert C. McCall, former bishop of Damaraland, Namibia.

Speaking at the annual banquet, Bishop McCall urged increased encouragement of sound Catholic theological learning. He also called for ecumenical efforts to take the lead in promoting truly ecumenical endeavors while opposing all schemes for unions

of churches which would be based on anything but agreement in Catholic truth.

Among the significant actions taken by the Council was the approval of the re-establishment of a theological quarterly to provide theologians with a sounding board for scholarly articles.

Elected to national offices of the American Church Union were: The Rt.

Rev. Albert Chambers, bishop of Springfield, president; Edward Darrach, the Rev. James A. Edden, Walter Underwood, Miss Mary Moore, Lt. Gen. Milton G. Blake, U.S.A. (ret.), Vice Admiral Ephraim R. McLean, U.S.N. (ret.), and Washington Irving III, as vice-presidents, the Rev. Canon Albert J. DuBois, general secretary and Stuart Casper, treasurer.

Deposits In Ghetto Banks Said Having 'Multiplier Effect'

December Calendar

- 1 Advent I
- 1-7 Phase II, Provincial Leadership Training Institute, Kanuga
- 2 Copy Deadline for January Churchman
- 3 Task Force on World Mission, Chapel Hill
- 5-7 Clergy Counseling Seminar, Part II, Terraces
- 8 Advent II
- 8-15 Bishop Fraser's Visitation, Durham-Chapel Hill Area
- Bishop Moore's Visitation, Sandhills
- 12 Standing Committee, Raleigh
- 13-15 Diocesan Youth Commission, Terraces
- 15 Advent III
- 17 Vade Mecum Board, Winston-Salem
- 18 Ember Day
- 19 Urban Crisis Advisory Committee, Raleigh
- 20 Ember Day
- Churchman Board, Raleigh
- 21 St. Thomas
- Board of Directors, Penick Home
- Board of Directors, N. C. Council of Churches, Durham
- 22 Advent IV
- 25 Christmas Day
- 26 St. Stephen
- 27 St. John the Evangelist
- 27-28 Examining Chaplains, Charlotte
- 28 Holy Innocents
- 29 Christmas I

NEW YORK, N. Y. — The Episcopal Church's official policy of making deposits of trust funds in ghetto banks has had the effect of prompting other Church organizations to do the same.

Dr. Lindley M. Franklin, treasurer of the Episcopal Church's Executive Council, reports that deposits by the Church in Negro banks now total \$720,000. In addition to this amount, he said, other Episcopal Church groups have deposited \$80,000 in banks that are Negro-owned and operated in black communities.

A principal goal of the program, Dr. Franklin said, was to create a "multiplier effect" in which the national program would be copied by many dioceses, parishes and individual Church members.

The program approved last May seeks to encourage loans to local business in ghetto areas, to strengthen small businesses in need of funds, to provide funds for financing home building in the community served, and to aid local enterprises that will help black people and other minorities to build the economy of areas in which they live.

Deposits by dioceses, parishes and other groups of the Episcopal Church are as follows:

Diocese of Connecticut, \$10,000; Diocese of Ohio, \$15,000; Diocese of Michigan, \$5,000; Diocese of Chicago, \$10,000; Christ Church Cathedral, Hartford, Conn., \$5,000; Trinity Church, Rutland, Vt., \$5,000; Cathedral Foundation of Washington, D. C., \$30,000.

civilian congregation he discusses situation of the parish located near military installation.

The final chapter is a 13-page listing of written and audio-visual resources. Each chapter also contains bibliographical material.

The book provides no pat answers, but is an apology for militarism. It offers solid facts from which informed decisions can be made and which equip counselors to meet pastoral opportunities presented by each serviceman person facing the draft.

Published cooperatively by the General Commission on Chaplains and Armed Forces Personnel, the National (Roman) Catholic Community Service, and the Division of Youth Activities, United States (Roman) Catholic Conference, the book is available for \$1.00 from the General Commission, 122 Maryland Ave., N. E., Washington, D. C. 20002.

Dedication Of Statesville's New Trinity



NEW TRINITY EPISCOPAL CHURCH
... Setting in Grove of Towering White Pines

Editor's Note: Trinity Church at Statesville was the scene recently of a dedication service for a new building. Participating in the service were Bishop Fraser and Bishop Moore. The Rev. Frank F. Fagan is rector of Trinity Church. The event carried added significance because it marked the merger of two congregations, Holy Cross Church and the old Trinity Church. Following is a reprint from the "Statesville Record & Landmark" of an article tracing the 100 years of history involved in the merger. The story was written by Harold Warren.

The history of the congregation which will make up the new Trinity Episcopal Church is really a dual history. It is the saga of two closely intertwined bodies of people, the old Trinity Church and its counterpart, Holy Cross Church.

Here, then is a brief synopsis of each history, each weaving its way inevitably toward the other until the two create a single fabric.

Between now and long ago, between

the "Blessing of the Church" service Saturday afternoon and the first Episcopalian service held here in June, 1858, Trinity Church has engulfed 110 years and many crises.

The first name of the church was Chapel of the Cross, and the first service was conducted by Rev. George B. Wetmore. For 10 years or more services were infrequent, since membership was small and very poor roads often prevented the clergymen from making the trip here over great distances on horseback.

The group began meeting in the Court House, and on October 18, 1860, Bishop Thomas A. Atkinson made the first Episcopalian visitation to the congregation. Bishop Atkinson was the third Bishop of North Carolina.

By 1872, Dr. T. J. Corpening, one of Statesville's first dentists, and Henry Mansfield Mills and his family had moved to town and took turns holding the offices of senior warden and treasurer of the newly organized congregation.

The church had grown to 28 communicants by 1875, and Rev. Edmund N. Joyner had become the Rector. In that year the old Trinity

Episcopal Church building was constructed at 441 Walnut Street. It was consecrated in 1879.

The old church was built with brick made by Mills. Its construction took place on a lot donated by D. J. Furches, a churchman and a Superior Court judge, who had married the daughter of Dr. Corpening. The house was beside Furches' home.

Some improvements in the building were decided upon in 1884, and in March of that year the interior was painted, an organ loft erected, and the narthex torn away and replaced. Work was also done by parishioners on the windows.

In 1895, due to a loss of many active members, some parishioners petitioned the Bishop to reduce Trinity from a Parish to a Mission in order to receive help from the Diocese. While the Parish was being administered by the Archdeacon, there was not a regular Rector, and the first Rectory was sold.

For a time a house was rented for the next Rector, and eventually the Rectory was purchased. Three clergymen lived in that Rectory.

Much later, in 1947, a Parsonage House was built next to the Rectory.

Church Merges Two Historic Parishes

Trinity became a self-supporting parish again the next year, greatly lifting the morale of the congregation. Communicants in 1951 numbered 10, and the church bought another rectory across the street from the parish house.

The original church building had a Gothic beamed ceiling and Gothic windows in the Sacristy which matched those in the rest of the church. These Gothic features are carried over in the exterior design of the nave of the new church.

Trinity Church had one of the first pipe organs in Statesville, a gift from a northern church which had replaced it with a more modern one. It had to be pumped from the basement while in use.

Eventually the pipe organ was replaced by a reed organ which served the church well for many years. One day the bottom fell out of the old organ, so the churchwomen began money-making projects to buy a new one.

The historical little church building on Walnut Street was such an interesting one that it was studied for years by all Mitchell College students in the most perfect piece of Gothic architecture around.

Finally, however, it was hopelessly overgrown, and the members began deciding where a new church should be constructed. The church owned a beautiful, pine-bordered lot on the corner of North Center Street and Henderson Road.

This superb lot was donated to the parish by the late A. W. Fanjoy, and a room in the wing of the new church building will be known as the "Fanjoy Room" in his memory. Many of the parishioners consider Fanjoy one of the most vital moving forces in the history of the church.

The parishioners met on December 1966 to hear proposed plans for a new church building. W. L. Allison Jr., the building committee chairman, and Thomas A. Fanjoy was the build-fund drive chairman.

And now, a new dream has evolved into a bright reality for the members of the newly-merged friends from Holy Cross Episcopal Church are engaging



BISHOPS FRASER, MOORE (RIGHT)
... With The Rev. Thom Blair, Convocation Dean

in the next step in an historical journey.

Holy Cross Episcopal Church, which will in effect merge with Trinity Epis-

copal Church as the new building is occupied, has a long and vigorous history of its own. Although its name will no longer serve it, its history will continue to survive.

The forerunners of Holy Cross held a service conducted by the Rev. T. B. Bailey, deacon, in July of 1898. There were two communicants here, and the next month Mr. Bailey instituted a Sunday school. On the first of March the following year, 11 persons were confirmed.

At that time there was no church building. The diocesan journal of 1901 indicates that in 1900 the congregation acquired a school which it used as a chapel.

Mr. Bailey was succeeded in 1906 by Rev. Primus P. Alston, and in 1911 Archdeacon H. B. Delany took charge of the congregation. On November 21 1918, Archdeacon Delany was consecrated a Suffragan Bishop.

For a long period, from 1920 until 1928, W. D. Crittenden led the congregation. Again in 1932, after he had become a Doctor of Divinity, Mr. Crit-



MR. FAGAN
... Rector Opens Doors

tenden served Holy Cross.

After the leadership of Rev. John Walter Herriage, who died from injuries received in an automobile accident, Rev. Ralph H. Kimball in 1952 took charge of Holy Cross Mission at the request of the Bishop. Mr. Kimball was at that time the Rector of Trinity Church here.

A renovation program was begun in 1952, with underpinning, windows, and doors being installed anew. The church was refinished inside and out, and new lights and wiring were installed. A new floor was donated by A. W. Fanjoy, Senior Warden of Trinity Church.

On February 4, 1953, Bishop Baker held a service of Thanksgiving for the restoration of the church. Later that year, in December, an electronic organ was purchased.

On May 11, 1954, Holy Cross was admitted into union with the convention, with its representative, T. S. Kimbrough, being given a seat and a voice in the convention.

During the ensuing years, various clergymen became designated priests-in-charge until Rev. Fred J. Hunter was transferred from that assignment to the Diocese of Georgia in 1961.

In the summer of that year, Rev. Downs Spitler was assigned to Holy Cross as a part of the Associated Missions, comprising churches in Coolee-mee, Fork, Mooresville, Iredell County, Rowan County and Salisbury. He continued to serve Holy Cross until 1964, when Rev. Frank F. Fagan, Rector of Trinity Parish, assumed the additional duties as priest-in-charge.

A letter of July 29, 1968 went to Holy Cross from the Vestry of Trinity Church requesting the merger of the two bodies. The letter noted the close association between the two churches which has always prevailed and pointed out the various advantages of integration of the two.

Less than a week later, an historic merger was effected with the reply of the Holy Cross Vestry. This letter accepted the invitation to unite with Trinity Church, and promised to bring "... not only ourselves, our souls and bodies, but our alms as well."

And now, too, the members of the vigorous Holy Cross congregation are filled with optimism and the bright anticipation of beginning anew in the magnificent new Trinity Episcopal Church.

For 1969:

Quota Assignments Reported; Many Acceptances Already In

Editor's Note: Following is the report of the Diocese on 1969 quota assignments and acceptances through November 20, 1968. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

| Name of Church | Assigned | Accepted |
|---|-------------|-------------|
| Christ Church, Albemarle..... | \$ 2,374.98 | \$ 2,374.98 |
| All Souls, Ansonville..... | 655.33 | 655.33 |
| Good Shepherd, Asheboro..... | 3,859.75 | |
| St. Johns, Battleboro..... | 673.76 | 673.76 |
| Holy Comforter, Burlington..... | 12,428.78 | 12,428.78 |
| St. Athanasius, Burlington..... | 86.12 | 86.12 |
| St. Pauls, Cary..... | 1,730.83 | 1,730.83 |
| Chapel of the Cross, Chapel Hill..... | 13,793.88 | 13,793.88 |
| Holy Family, Chapel Hill..... | 6,477.45 | 6,477.45 |
| Christ Church, Charlotte..... | 46,601.65 | 46,601.65 |
| Holy Comforter, Charlotte..... | 14,446.79 | 14,446.79 |
| St. Andrews, Charlotte..... | 5,876.13 | 5,876.13 |
| St. Christophers, Charlotte..... | 3,072.26 | |
| St. Johns, Charlotte..... | 13,423.54 | 13,423.54 |
| St. Martins, Charlotte..... | 19,137.69 | 19,137.69 |
| St. Michaels & All Angels, Charlotte..... | 2,074.04 | |
| St. Peters, Charlotte..... | 15,544.23 | |
| Christ Church, Cleveland..... | 1,594.97 | 1,594.97 |
| All Saints, Concord..... | 4,356.51 | 4,356.51 |
| Good Shepherd, Coolee-mee..... | 875.69 | 875.69 |
| St. Albans, Davidson..... | 589.00 | 300.00 |
| Ephphatha, Durham..... | 143.58 | 143.58 |
| St. Andrews, Durham..... | 688.64 | 688.64 |
| St. Josephs, Durham..... | 3,330.69 | |
| St. Lukes, Durham..... | 4,305.89 | 4,305.89 |
| St. Philips, Durham..... | 16,162.00 | |
| St. Stephens, Durham..... | 7,604.69 | 7,604.69 |
| St. Titus, Durham..... | 3,412.79 | |
| Epiphany, Eden..... | 3,098.76 | |
| St. Lukes, Eden..... | 2,726.25 | 2,726.25 |
| St. Marys, Eden..... | 440.29 | |
| Galloway Memorial, Elkin..... | 514.14 | 514.14 |
| The Advent, Enfield..... | 1,749.04 | |
| St. Stephens, Erwin..... | 2,828.74 | |
| The Ascension, Fork..... | 480.10 | |
| Trinity, Fuquay-Varina..... | 246.22 | 246.22 |
| St. Philips, Germantown..... | 67.90 | |
| All Saints, Greensboro..... | 3,550.02 | |
| Holy Trinity, Greensboro..... | 31,810.84 | 31,810.84 |
| The Redeemer, Greensboro..... | 1,491.35 | 1,491.35 |
| St. Andrews, Greensboro..... | 10,204.48 | |
| St. Barnabas, Greensboro..... | 142.69 | 142.69 |
| St. Francis, Greensboro..... | 13,311.96 | |
| St. Marks, Halifax..... | 792.74 | |
| All Saints, Hamlet..... | 1,394.02 | 1,394.02 |
| St. Andrews, Haw River..... | 755.10 | |
| Holy Innocents, Henderson..... | 8,677.86 | |
| St. Johns, Henderson..... | 559.24 | |
| St. Marys, High Point..... | 14,034.40 | 14,034.40 |
| St. Matthews, Hillsborough..... | 3,552.58 | 1,843.21 |
| St. Marks, Huntersville..... | 3,463.14 | |
| St. James, Iredell County..... | 302.19 | 302.19 |

| | | |
|-------------------------------|--------------|--------------|
| De Saviour, Jackson..... | 709.52 | 709.52 |
| James, Kannapolis..... | 1,860.72 | 1,860.72 |
| James, Kittrell..... | 158.65 | 140.00 |
| Daids, Laurinburg..... | 1,398.66 | |
| ace, Lexington..... | 4,415.15 | 4,415.15 |
| Albans, Littleton..... | 699.07 | |
| Annas, Littleton..... | 70.79 | 70.79 |
| Matthias, Louisburg..... | 117.24 | 117.24 |
| Pauls, Louisburg..... | 1,888.78 | |
| ie Messiah, Mayodan..... | 800.27 | |
| rist Church, Milton..... | 124.20 | 124.20 |
| Pauls, Monroe..... | 3,657.64 | 3,657.64 |
| inity, Mount Airy..... | 4,362.69 | 4,362.69 |
| Lukes, Northampton..... | 80.55 | 80.55 |
| Cyprians, Oxford..... | 669.73 | 669.73 |
| Stephens, Oxford..... | 4,282.85 | |
| Bartholomews, Pittsboro..... | 2,105.46 | 2,105.46 |
| rist Church, Raleigh..... | 17,688.83 | 17,688.83 |
| od Shepherd, Raleigh..... | 15,547.79 | 15,547.79 |
| Ambrose, Raleigh..... | 2,922.49 | |
| Augustines, Raleigh..... | 154.32 | 154.32 |
| Marks, Raleigh..... | 916.24 | 916.24 |
| Marys, Raleigh..... | 218.87 | |
| Michaels, Raleigh..... | 14,560.04 | |
| Timothys, Raleigh..... | 6,149.00 | |
| Thomas, Reidsville..... | 3,200.19 | |
| od Shepherd, Ridgeway..... | 66.59 | 66.59 |
| Saints, Roanoke Rapids..... | 4,534.00 | 4,534.00 |
| ie Messiah, Rockingham..... | 3,264.75 | 3,264.75 |
| rist Church, Rocky Mount..... | 1,621.64 | 1,621.64 |
| Epiphany, Rocky Mount..... | 479.94 | |
| od Shepherd, Rocky Mount..... | 14,648.08 | 14,648.08 |
| Andrews, Rocky Mount..... | 3,201.95 | |
| Marks, Roxboro..... | 725.27 | 725.27 |
| Lukes, Salisbury..... | 14,488.80 | 14,488.80 |
| Matthews, Salisbury..... | 1,802.18 | 1,802.18 |
| Pauls, Salisbury..... | 827.43 | |
| Philips, Salisbury..... | 411.57 | |
| Thomas, Sanford..... | 2,977.01 | 2,977.01 |
| inity, Scotland Neck..... | 3,564.14 | 3,564.14 |
| Marks, Siler City..... | 286.84 | 286.84 |
| Pauls, Smithfield..... | 3,584.95 | 3,584.95 |
| manuel, Southern Pines..... | 11,359.91 | 12,000.00 |
| Marys, Speed..... | 289.70 | 289.70 |
| inity, Statesville..... | 4,718.74 | 4,718.74 |
| Peters, Stovall..... | 51.01 | 51.01 |
| vary, Tarboro..... | 9,738.30 | 9,738.30 |
| Lukes, Tarboro..... | 438.14 | |
| Michaels, Tarboro..... | 1,268.41 | 1,268.41 |
| Pauls, Thomasville..... | 2,233.56 | 2,233.56 |
| ly Trinity, Townsville..... | 228.11 | |
| vary, Wadesboro..... | 3,251.79 | 3,251.79 |
| Johns, Wake Forest..... | 498.86 | 498.86 |
| rist Church, Walnut Cove..... | 856.42 | |
| Saints, Warrenton..... | 206.91 | 206.91 |
| manuel, Warrenton..... | 3,133.66 | 3,133.66 |
| ice, Weldon..... | 1,756.86 | 1,756.86 |
| Marks, Wilson..... | 469.74 | |
| Timothys, Wilson..... | 9,122.80 | |
| Annes, Winston-Salem..... | 2,189.21 | 2,189.21 |
| Pauls, Winston-Salem..... | 32,726.34 | 32,726.34 |
| Stephens, Winston-Salem..... | 1,189.16 | |
| Timothys, Winston-Salem..... | 7,108.01 | 7,108.01 |
| Georges, Woodleaf..... | 193.30 | 193.30 |
| Lukes, Yanceyville..... | 73.86 | 73.86 |
| Totals..... | \$549,863.39 | \$397,705.85 |

Churchman Bible Quiz

By JANET ADKINS
Churchman Editorial Board

1. What other name is sometimes given to the Song of Solomon?
2. When did Moses compose a song?
3. What is the end of this quotation: "Let the nations be glad and . . .?"
4. What name is given to the songs of Jeremiah?
5. Who asked: "Sing us one of the songs of Zion"?
6. Who tells us to "teach and admonish one another in psalms and hymns"?
7. What special "exemption" was granted to singers and others who ministered in the temple?
8. Did Solomon or Isaiah write: "Now will I sing to my well-beloved a song of my beloved touching his vineyard"?
9. What advice did James give to any who were "merry"?
10. In what book of the Bible are these words: "Then shall the lame man leap as an hart, and the tongue of the dumb sing"?

ANSWERS

10. Isaiah (Isaiah 35:6)
9. "Sing psalms" (James 5:13)
8. Isaiah (Isaiah 5:1)
- 7:24) tribute, or custom" upon them (Ezra 7:24)
7. "It was not lawful to impose toll, (Colossians 3:16)
6. Paul (Colossians 3:16)
5. The captors of the Jewish exiles (Isaiah 137:3)
4. The Lamentations of Jeremiah (Psalms 67:4)
3. "Sing for joy" (Psalms 67:4)
2. After the deliverance at the Red Sea (Exodus 15:1, 2)
1. Canticles; also the Song of Songs

(Quiz from *The Young Folks Bible Quiz Book* by Christine McDonald, used by permission of the World Publishing Company)

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The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

New Manager — The Rev. Sidney S. Holt has been named business manager and treasurer of the Diocese. He replaces *George Bason* who was elected as one of the district court judges for Wake County. Mr. Holt comes to the diocesan staff from Sanford where he served as rector of St. Thomas' Church. Prior to that he was at Christ Church, Rocky Mount. Mr. Holt was ordained to the diaconate in 1963 after being awarded a B. D. degree from Virginia Theological Seminary, Alexandria. He was ordained priest in 1964. A native of Graham, North Carolina, Mr. Holt worked with Cannon Mills for a number of years as assistant to the vice president in the auditing and accounting departments, and in the cotton department. He is married to the former *Miriam Ashe Gault*, and they are the parents of two sons, both married, Michael who lives in Greensboro, and Donnell now with the Army at Ft. Bragg. New Raleigh address for the Holts is 565 Peachwood Place, 27609.

To Sanford — The Rev. Donald W. Frazier has gone to St. Thomas' Church, Sanford where he will serve as rector. He has been priest-in-charge of St. Paul's, Cary.

To Eden — The Rev. Thomas J. Garner is the new rector of Church of the Epiphany, Eden. He comes to Eden from Iredell County where he was priest-in-charge of St. James' Church, and St. Paul's, Salisbury.

To Sewanee — The Rev. David V. Guthrie has gone to the University of the South at Sewanee, Tenn., as assistant professor of political science. He goes from Lexington where he was director of academic program at Davidson County Community College.

To Durham — The Rev. Paul C. Morrison is new rector of St. Joseph's Durham. He has been rector of Christ Church, Albemarle.

To Greensboro — The Rev. S. F. James Abbott has been named assistant rector of St. Francis' Church, Greensboro. He comes to Greensboro



MR. HOLT
... New Business Manager

from St. Paul's Church, Thomasville, where he was priest-in-charge. The Rev. Peter Robinson is rector of St. Francis'.

Music Program — A delayed report on an unusual summer community project comes from St. Bartholomew's, Pittsboro. For two months during the summer a total of around 55 children met twice each week for two hours for instruction and participation in two-part singing. Mrs. Larry Autry directed one group of second through fourth graders, and another of fifth through tenth graders. Several other denominations were represented in the group which gave a community recital late in August.

Special Services — At St. Paul's, Winston-Salem, on the last Sunday of each month at the 9:15 or family

ECW Host Named

The Church of the Holy Innocents in Henderson will host the annual meeting of the Episcopal Churchwomen of the Diocese, Mrs. M. E. Motsinger, Jr., president of the Churchwomen, has announced.

Dates of the meeting, May 6 and 7, 1969, had already been set, but the meeting place had not been announced until now.

service, special emphasis is to be placed on some of the services of the Prayer Book that are used rarely or on special occasions. In October the Service of Holy Baptism was incorporated in the family service in special program. In November the emphasis was Confirmation. The Rev. Dudley Colhoun is rector.

Recommended Reading — In a newsletter from St. Peter's, Charlotte the Rev. Hunt Williams recommends an early October issue of "Life" magazine, containing a feature story under the title: "Crunch in the Churches," which he says "describes some of the major points of difference in understanding what the church is for a between clergy and laity." And from Grace Church, Lexington, the Rev. Leigh Powell notes that the Bishop suggests that special note be given to the current and upcoming issues of *The Episcopalian*. We quote Mr. Powell: "In these two issues the contents will deal with the major questions that face the Christian Church today. They will be very informative for the intelligent Christian."

New Daughter — The Rev. and Mrs. Robert L. Williams of Mayoda proudly announce the birth of daughter, Kelly Ann, on September 29th. Mr. Williams is rector of Church of the Messiah at Mayodan.

In Washington — The Rev. Eugene Boelling, rector of St. Philip's, Durham, recently attended a week-long seminar at the College of Preachers Washington Cathedral. The Rev. Hug White, executive director of the Detroit Industrial Mission was chief lecturer. Attending were 21 clergy from throughout the United States. The College of Preachers was established in 1928 as a center for advanced training for Episcopal clergymen in communicating the Christian faith.

Present Play — Holy Trinity parish, Greensboro, is presenting the chancel drama, *Murder in the Cathedral* by T. S. Eliot. It is under the direction of Maynard G. French. The Rev. Howard M. Hickey is rector.

Schools — St. Francis' Church



GOOD SHEPHERD WORKSHOP — Mrs. Frank H. Maguire, a certified Laubach literacy teacher trainer, explains the "Each One Teach One" method to workshop at Raleigh's Good Shepherd Church. The project helps functionally illiterate adults. The undertaking has already trained 27 Laubach tutors who are now prepared to teach reading. Another workshop is scheduled at Good Shepherd in January. Mrs. Maguire may be contacted in care of the church for further tails.

Greensboro, recently sponsored a school of Theology led by the Rev. Doctor Charles Winter, professor of theology at St. Luke's Theological Seminary. At St. Martin's, Charlotte, Father Kenneth Terry, Order of the

Holy Cross, conducted a school of Personal Religion. At Holy Innocents, Henderson, the Rev. Brother Dunstan of the Episcopal Society of St. Francis, Orange City, Florida, led a special session for the young people of Hen-

derson. And in High Point at St. Mary's Church, the Rev. Albert T. Mollegen of Virginia Seminary gave a series of three lectures on the general theme of "Man's Faith in Modern Times." St. Christopher's Church was co-sponsor, and High Point College students were especially invited to attend. St. Paul's, Cary, sponsored a School of Prayer, also led by Brother Dunstan.

Kneelers—St. Christopher's Church, Charlotte, has for anyone who needs them about a hundred kneelers—the sort that are put on folding metal chairs. If interested please contact the Rev. Robert L. Ladehoff at 2012 Edgewater Drive, Charlotte, 28210.

Movies — At St. Luke's, Salisbury, a series of contemporary films is being presented in an experiment to confront the students in the colleges of Salisbury with the opportunity to face the basic questions of human existence in the context of the Christian Church and to do this along with community leaders. "Cinema 4" will have as its first film Sidney Lumet's *The Pawnbroker*. Invitations have gone out to students of five nearby colleges. Discussions leaders will be the mayor, Paul L. Bernhardt, Joseph M. Mayhew of the First Union National Bank, and William F. Peterson, deputy director of the Salisbury-Rowan Community Service Council. The Rev. O'Kelly Whitaker is rector. At St. Anne's, Winston-Salem, the parish committee presented recently an evening of contemporary films, together with a covered dish supper. Main attraction of the evening was the film "Roadsigns on a Merry-Go-Round." The Rev. Downs Spittler is priest-in-charge.

Mr. Penick Vice Chairman

Mr. Smyth New Chairman Of St. Mary's Trustees

The new and smaller board of trustees of St. Mary's Junior College here elected the Rev. Thomas J. C. Smyth of Greensboro chairman recently and ended dedication of the school's language laboratory.

Mr. Smyth, dean of students at the University of North Carolina at Greensboro, served for one year as chairman of the previous board, which had 30 members. The new board consists of 15 members.

Dr. George D. Penick, pathologist at the University of North Carolina School of Medicine at Chapel Hill, was elected vice chairman.

New board members attended ceremonies dedicating the language laboratory to the memory of Robert L. Connelly, former head of the foreign language department at St. Mary's, who was killed in an accident on Oct. 14, 1957.

The laboratory was given by Mr. Mrs. Leicester I. Swindell



MR. SMYTH
... Heads 15-Member Board

and their daughter, Mrs. Priscilla Swindell Searcy, all of Greensboro. Mrs. Searcy, a graduate of St. Mary's

high school division, has taught Spanish in North Carolina high schools and was instrumental in developing the \$7,000 laboratory.

The new board heard reports from the chairman of the committee to nominate a new president. Dr. Richard G. Stone, president since 1946, has announced his plans to retire at the end of the school year. The committee reported it had begun screening a large number of applicants and persons recommended for the position.

NCC Backs 'Social Justice' Vendors

HOUSTON, Tex. — Disarmament; the death penalty; use of purchasing power; the Russian invasion of Czechoslovakia; starvation in Nigeria-Biafra were all matters of concern for the General Board of the National Council of Churches when it met recently in Houston, Tex.

In a statement entitled "The Church as Purchaser of Goods and Services," the General Board emphasized the importance of including the social consequences among criteria for selecting a supplier. While the statement did not advocate, or recommend illegal forms of boycotts, it did state that the Church should patronize those vendors who better serve social justice and should, where necessary, make public its decisions and the reasons for them.

A new understanding of the nature of security in today's world was called for in another major policy statement, "Defense and Disarmament: New Requirements for Security." Security, the statement says, "must be supplied by international processes and institutions rather than by vast defense

establishments." Called for were a reallocation of national resources and a new emphasis on human rights. Major steps suggested were arms control, reductions in defense spending and peace-keeping efforts through the United Nations.

Unanimously passed was a statement calling for the abolition of the death penalty. The position was taken in view of the Christian belief in the worth of human life; serious question that the death penalty serves as a deterrent; the possibility of errors in judgment and the irreversibility of the penalty; and the evident fact that economically poor defendants are more likely to be executed. Our Christian commitment is "to seek the redemption and reconciliation of the wrong-doers."

Based upon the policy statement on the Church as Purchaser of Goods and Services, the Board passed a resolution directing the National Council of Churches not to buy California table grapes. The effort is designed to aid efforts of grape pickers to organize in unions. It passed by only eight

votes more than the necessary two-thirds.

In a statement on Justice, Law, Order and Freedom the General Board took up the problem of police-community relations. The statement declared that the church has a responsibility "help inculcate respect for laws that are just and equitably enforced," and has "a like responsibility to help eliminate injustice and victimization and to side with the poor and the victims of social inequity."

In other action the General Board deplored the Russian invasion of Czechoslovakia and offered their encouragement to the people of the nation; urged massive relief programs for the human suffering in Nigeria, Biafra; and committed itself to strengthening and enlargement existing programs of family planning.

NCC Plans 'Call To Freedom' In January Week Of Prayer

NEW YORK, N. Y.—In emerging nations, in Czechoslovakia, in Vietnam, in universities around the world, and among oppressed minorities there can be heard the cry to be free. In response to this worldwide urge for freedom, the churches in the United States and around the world will consider what it means to be "called to freedom" during the Week of Prayer for Christian Unity, January 18 through 25, 1969.

Sponsored in the United States by the National Council of Churches' Department of Faith and Order and recommended by the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, the Week of Prayer signals the beginning of a year-long program of ecumenical dialogue, study and community action in many local churches.

A prayer leaflet, planning brochure and poster have been prepared for the

1969 Week by the NCC and the Unity Office of the Graymoor Friars.

Also pointed out in the leaflet prepared for Churches in the United States are the ways in which churches throughout their history have denied the freedom that God wills for His people.

The prayer leaflet, brochure and poster are available from Week of Prayer, Graymoor, Garrison, N. Y. 10524, for \$3 per hundred (\$2.50 per hundred for 1,000 or more). The posters are 20 cents each and single copies of the planning brochure are free.

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Seven More Poverty Grants Listed

GREENWICH, CONN. — Seven new grants totalling \$193,800 were provided by the Screening and Review Committee and certified by the Executive Council at a recent meeting under the Episcopal Church's General Convention Special Program to respond to the race and poverty crisis in American life.

In addition emergency grants, totalling \$14,700, have been approved by authority of the Presiding Bishop, the Rev. John E. Hines, the Council told. Such grants are made when time lapse between Executive Council meetings would seriously endanger the success of a particular program.

The Special Program is now providing assistance to white, black, Puerto Rican, American Indian, Mexican and Latin American organizations in their efforts to combat poverty and racism in America. Such organizations, run by indigenous leadership, are developing political and economic power to improve their living conditions.

Two hundred thousand dollars have already been remitted to IFCO from the Episcopal Church, with the understanding that the remainder of the funds would be remitted after IFCO received matching funds for the first \$200,000, or \$600,000. In the report to the Executive Council, it was stated that IFCO has received only \$300,000. The Screening and Review Committee, therefore, recommended that the remaining \$500,000 set aside for IFCO be released for allocation to other projects, but that this action not prejudice future funding consideration for IFCO during 1969. The Council concurred in the recommendation.

Approved grants recommended by the Screening and Review Committee for certification by the Executive Council were as follows.

Action Now, Inc., San Mateo, Calif., \$35,000. Entirely black controlled, Action Now is currently in the process of organizing their community for political power, economic development, improvement of transportation facilities and the publishing of housing and consumer information.

Southern Media, Jackson, Miss., \$24,000. Southern Media plans to use low-budget films, made by blacks, for blacks and about blacks, to help create a new self-image for oppressed people and to assist in training local groups for community organization.

The Cano Corporation, San Juan, Puerto Rico, \$25,000. The Cano Corporation is a coalition designed to create an active community voice in the Model Cities program and to work in the areas of education, health and employment.

Afro A M Alliance, Philadelphia, Pa., \$14,000. The Alliance, composed of some 300 teenagers and

young adults, conducts a small renovating and remodelling cooperative business. The Special Program grant is for program. The Diocese of Pennsylvania has given financial assistance toward the acquisition of three condemned buildings for remodelling and for use as a community center and business cooperative.

Bainbridge Cooperative Ministry, Richmond, Virginia, and Appalachia Project, Roanoke, Va., \$1,500. Both projects are currently developing a solid community organization. The Special Program grant is to hire a specialist to work with both groups, coordinating their programs and developing a proposal for possible future funding.

Avondale Community Council, Inc., Cincinnati, O., \$42,000. The Council represents a coalition of more than 50 clubs, tenant councils and neighborhood associations. It has successfully mobilized thousands of black residents to act on educational, housing and welfare issues.

Southern Organization for Unified Leadership (SOUL), New Orleans, La., \$15,000. SOUL is a social-political organization made up of young people now planning for political, educational and self-help programs in the 9th ward of New Orleans.

White Eagle Community Development, White Eagle, Okla., \$20,000. The grant is to assist in the organization of the Ponca Tribe to gain control over educational facilities.

Tribal Industries, Inc., Reno, Nev., \$800. The grant is for administrative expenses for a project seeking to develop small businesses, such as motels, restaurants, gas stations, laundromats, grocery stores and other enterprises for the benefit of Nevada Indians.

Council of Black Clergy, Philadelphia, Penna., \$15,000. All denominations are represented in the Council, although the clergy members are all black. The Council seeks to support the aspirations and hopes of the black community of Philadelphia across a wide range of interests and activities covering culture, community organization, economic welfare, politics, municipal services, police relations and the Church.

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SILER CITY NORTH CAROLINA

ECW Ingathering Reaches \$13,824

By BEULAH COLLINS
ECW Promotion Chairman

The 1968 Spring Ingathering of the United Thank Offering reached a new high of \$13,824.19, about a \$1,200 gain over the 1967 total, Mrs. Walter W. Burbank, UTO treasurer, announced at the recent meeting of the Diocesan Board of the Episcopal Churchwomen at the Terraces, Southern Pines.

The Fall Ingathering was held in the parishes on October 18, St. Luke's Day, or on a Sunday near that date, and results will be reported as soon as possible.

Mrs. M. E. Motsinger, Jr., president of the Episcopal Churchwomen, presided at the meeting of the Board at the Terraces.

The Board voted to use the \$59 given to our Diocese by the Episcopal Churchwomen of the Diocese of Panama for a new lectern at Diocesan House.

Four committees were appointed by the president:

Finance Committee: Mrs. Garland McPherson, as treasurer; Mrs. Lewis Scruggs, as past treasurer; Mrs. Sterling Stoudemire, and Mrs. W. J. Long, Jr.

Nominating Committee: Mrs. Don Blanton, chairman, Mrs. W. H. Wheeler, Jr., Mrs. Eric G. Flannagan, Jr., Mrs. Oliver Roddey, and Mrs. John Thompson.

Vade Mecum Committee: Mrs. Roger Gant, Jr., chairman, Mrs. Herman Salinger, Mrs. E. H. Dudley, and Mrs. Gordon Williams.

Spring Planning Days Committee: Mrs. Robert Merritt, chairman, Mrs. W. E. Cole, Mrs. James Godfrey, Mrs. Sterling Stoudemire, and Mrs. Don Blanton.

Ministry Conference Planned At Sewanee

SEWANEE, Tenn. — The School of Theology of the University of the South, Sewanee, Tenn., and the Fourth Province of the Episcopal Church will sponsor a "Conference on the Ministry" at Sewanee for interested men and women.

The conference will begin Friday, January 31, with evening prayer and supper and will end with breakfast on Sunday, February 2. Plans include lay-



ECW BOARD—Here are some informal pictures of ECW Board members taken at the October 16-17 meeting at the Terraces. Upper left: Mrs. Charles Calhoun, secretary; Mrs. M. E. Motsinger, Jr., president; Mrs. Garland McPherson, treasurer; upper right: Mrs. Sterling A. Stoudemire, chairman of missions; Mrs. W. H. Wheeler, Jr., chairman of convocation V; Mrs. Walter W. Burbank, UTO treasurer; lower left: Mrs. W. J. Long, Jr., vice-president; Mrs. Herman Salinger, secretary of Christian ministries and college work; Mrs. Lawrence London, book editor; and lower right: Mrs. M. E. Motsinger, Jr., president; Mrs. John Wooten, Jr., chairman of altar work and service of exchange; Mrs. Norman Sippell, director of material aid.

men talks on the Church's ministry for both today and the future. Further information concerning this conference will be available later.

Men and their wives and all who are interested in attending the conference may write to Dr. John M. Gessell, the School of Theology, the University of the South, Sewanee, Tennessee 37375, for further information and to make reservations.

Executive Council Adds To Its Staff

NEW YORK, N. Y. — Three persons have been appointed to the staff of the Executive Council — the Rev.

Charles Taylor, the Rev. Robert S. and Miss Muriel Hayden.

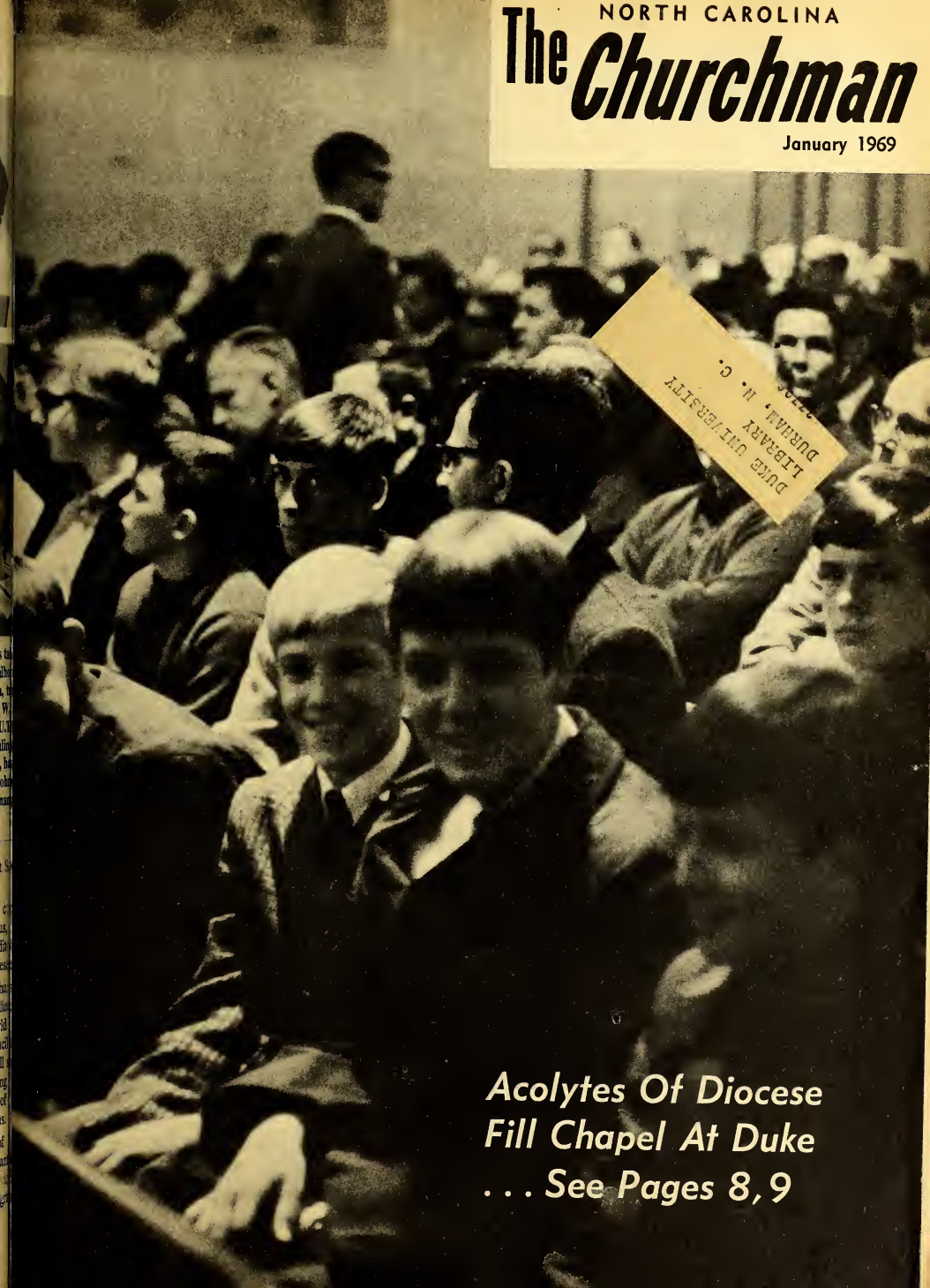
The Rev. Mr. Taylor, who comes to the Council from Columbus, will serve as youth resources editor of the section on Services to Dioceses.

The Rev. Mr. Seiler, who has returned from an assignment as director of the Division of Church World Service of the National Council of Churches in the Philippines, will serve as officer for program planning coordination in the office of Deputy for Overseas Relations.

Miss Hayden, a resident of New York City, will serve as assistant administrator for grant programs in the General Convention Special Pro-

NORTH CAROLINA
The Churchman

January 1969



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... See Pages 8, 9*



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Editorial Board

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Our Readers Write

TRY US!

Editor, The Churchman:

A group of women working voluntarily for the Episcopal Church in Ecuador has for some two years been buying Ecuadorian articles to send to stores/bazaars in the states as a way of making some extra money to assist with the church's program in Guayaquil. (See "Missionary" on page 7 and "Virginians" page 13.) We hand-pick each article, buying at discount prices in many places, try to send interesting, inexpensive handicraft pieces to firms or groups requesting these articles. We are writing to see if you would be willing to experiment with a few of our things in your own business. In this way the local person who made the article is helped, you have true native handicraft materials, and a small percentage which we receive for the trouble of buying comes back to our church treasury to assist in our mission work here.

Typical of the articles which we can purchase for you are hand-carved wood figures of all sizes, marble ashtrays, wool ponchos, inexpensive paintings on canvas or cardboard, native Indian dolls, hand-tooled leather articles, Panama straw articles such as hats, Christmas decorations, creches, coasters, and animals, hand-woven ladies' handbags, children's tea sets made of ivory nut, silver jewelry, brightly woven tapestries and stoles, bread dolls, and bronze pieces, masks, wooden wall figures, maracas, genuine Indian nunches, boxes of carved bone, etc.

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—MRS. KATHERINE BUTLER RIEDEL
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New Film From World Vision Shows 'People Side' Of War

MONROVIA, Calif. — Dr. Ted W. Engstrom, executive vice-president of World Vision International, has announced the release of major film: "Vietnam: No Greater Love."

Filmed entirely in Vietnam, under combat newsreel conditions, "No Greater Love" is a Larry Ward-Ron Plant film production for World Vision. It will be available for showings starting January 1, 1969.

Only 28½ minutes in length, full color, it is designed for use in churches, schools, service clubs and for public service television.

Primarily, Dr. Engstrom stated, "No Greater Love" depicts one often overlooked aspect of the complex situation which is Vietnam today: the story of the Vietnamese helping the Vietnamese.

Geographically, movingly, the film presents the "people side." But sets this in the realistic context of war and need.

States Dr. Engstrom: "This film chronicles the heroism of people living people in Vietnam. It continues the report of our earlier film, Vietnam (Continued on page 15)

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

Bishop Baker — Newsletter from Church of the Redeemer, Baltimore, had this interesting story about **Bishop Baker** in one of its recent issues. Entitled, "Welcome to an Old friend," it read: "In 1931, a young man from Waynesboro, Va., became sixth Rector of Redeemer at the age of 33. Dick Baker had a few more than 100 communicants to care for, there were about 1,000 when he



BISHOP
BAKER

in 1951 to become bishop co-rctor of North Carolina. He is the only Bishop produced by Redeemer. In 1965 the Bakers retired chose to return to Baltimore. Not an to be idle, the Bishop volunteered to be chaplain of the new hos- (G.B.M.C.) where he continues exercise his gifts as a pastor to be in need.

All of this leads me to the happy announcement that as of October 1st **Bishop Baker** has agreed to join the of Redeemer as pastoral associate part time basis, while continuing

his ministry at G.B.M.C. His primary activity will be calling on the home-bound, sick and others in the parish who appreciate and want a call from a clergyman. Also he will take part in the services and be available for counseling. He asked not to be assigned any regular preaching responsibility, and I intend to honor his request.

"Many of you remember Bishop Baker with affection and will rejoice in his returning to 'active duty' with us. Many more have joined the parish since he left, and can look forward to having among us a man with a rare warmth and compassion, combined with humor, humility and a sparkling human quality. To have a former rector (especially a bishop) return to minister in his former parish is highly unusual, but Bishop Baker is a highly unusual person. During my three years here he has been a devoted friend and supporter, and his 'coming home again' pleases me as I know it will please you. In this age of transition and newness, there is something wholesome and gratifying in welcoming an old friend." This was written and signed by the **Rev. R. P. Patterson**, rector of Holy Redeemer.

Chief Judge — **George F. Bason**, former business manager of the Diocese, and recently elected district court judge, has been named chief judge of the new 10th District Court in Wake County. He was appointed to the chief judge's post by State Supreme Court Justice R. Hunt Parker. The state-operated district courts were created by the 1965 General Assembly to replace all recorder's, municipal, juvenile and domestic relations courts. The Chief Judge will be responsible for establishing court procedures, appointing judges for various courts in the county, scheduling cases, and making other administrative decisions. The **Rev. Sidney Holt** has replaced Mr. Bason as business manager and treasurer of the Diocese.

Father Dies — Word comes from Greensboro of the death of the father of the **Rev. A. Moody Burt, III**, rector of Church of the Good Shepherd, Asheboro. Mr. Augustus Moody Burt,

a member of Holy Trinity parish in Greensboro died on November 25.

Church Moved — St. Michael and All Angels Church in Charlotte has moved from the building which it has occupied for many years, and which was recently sold to a newspaper, to the location of Christ the King Center, formerly the Chapel of Hope.

New Daughter — The **Rev. and Mrs. S. F. James Abbott** announce the birth of a daughter, **Debra Lynn**. The



JUDGE
BASON

Abbotts have recently gone to Greensboro where he is assistant to the **Rev. Peter Robinson**, rector of St. Francis' Church.

Manager Needed — Deerfield Episcopal Home in Asheville is looking for a replacement for its retiring manager. Situated just outside Asheville, it has a residential wing of 30 rooms, a clinical wing of 16 beds in 8 rooms, and six cottages. They are looking for a married person between 40 and 60 years of age, preferably with college degree; with experience in administrative work and supervision of people; some experience in business or hospital management; with "ability to manage people and groups in a sympathetic and understanding manner of utmost

Nominees Invited

Churchwomen of the Diocese are invited to suggest nominees for president-elect, representative to the Diocesan Council, Christian social relations secretary, secretary of missions, and delegates to the Triennial Meeting (to be held in Houston, 1970), Mrs. **E. E. Motsinger, Jr.**, president of the ECW, has announced.

Nominations may be sent to **Mr. Don Blanton, P. O. Box 314, Lexington, N. C., 27292**, chairman of the nominating committee. Election will be at the annual meeting in May.

To Lead Retreat

The **Rev. David Conolly** of St. Martin's Church in Charlotte will conduct the Spring Retreat of the Episcopal Churchwomen of the Diocese at the Terraces in Southern Pines.

The Retreat will begin with lunch on March 25 and end following breakfast on March 27, Mrs. **Gordon Williams**, chairman of devotional life for the Churchwomen, has announced.

importance." Further information may be had from **Mr. Howard M. Bingham**, 19 Amherst Rd., Asheville, N. C., 28803.

Resigned — **Mrs. M. H. Thompson** of Durham, one of the Episcopal Churchwomen's representatives on the Diocesan Council, has resigned. She is now working with emotionally disturbed school children, and her new duties are too time-consuming to allow her to continue on the Council. "The Churchwomen's Board will greatly miss her wisdom and friendship," **Mrs. M. E. Motsinger, Jr.**, Churchwomen's president said.

Want Ad — One of our readers, **Mrs. Alfred W. Haywood** of 510 Hooper Lane, Chapel Hill, has asked us to include this notice in hopes of reaching another Episcopalian who might be interested. She says: "I hope to find a lady of similar tastes and interests to share my home near church and campus."

In Winston-Salem — **The Rev. Thomas Smith, Jr.**, has become assistant to the rector of St. Timothy's, Winston-Salem.

At Duke — **The Rev. Franklin W. Young, Ph.D.**, has come to Duke University, Durham, as professor of New Testament and Patristic studies. He comes from Princeton University, Princeton, N. J., where he was professor of religion.

Visitor — **Dr. George Dunbar Kilpatrick** of Oxford University, England, one of the translators of the New English Bible, was guest preacher recently at St. Philip's Church, Durham. **The Rev. Eugene Bolinger** is rector.

In Washington — **The Rev. C. King Cole**, associate rector at St. Paul's Winston-Salem, attended the College of Preachers in Washington, D. C., in November.

Gives Vows — **Novice Annie Gray** of the Community of the Way of the Cross, daughter of Mr. and Mrs. Pembroke Nash of Tarboro, recently made her junior vows at her convent in Buffalo, N. Y., and became Sister Annie Gray, O-CWC. **The Rev.**

Samuel Whitney Hale of Boston, former dean of the cathedral at Buffalo, and warden of the convent, received her vows. Mr. Hale came from the seminary to be assistant at Calvary Parish, Tarboro, under the late Rev. B. E. Brown.

Folk Mass — A new folk-mass composed by a Chapel Hill musician re-

cently had its first use at Church the Holy Family in Chapel Hill was announced by the rector, the **Loren B. Mead**. Composer of music, entitled "Mass of the Holy Family," is **G. Philip Koonce**, organist and choirmaster of the parish, who also working on a doctorate in music at the University of North Carolina. Mr. Koonce has dedicated the

Treasurer's Report

Editors Note: Following is the report of Diocesan Treasurer Sidney S. Holcomb, showing assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through December 20, 1968. The assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

| | Assessment | Paid | Quota | Paid |
|----------------------------|------------|-----------|-------------|-----------|
| Albemarle, Christ Church | \$ 587.69 | \$ 587.69 | \$ 2,256.11 | \$ 75.00 |
| Ansonville, All Souls | 174.32 | 174.32 | 669.19 | 66.00 |
| Asheboro, Good Shepherd | 934.00 | 934.00 | 3,585.56 | 3,200.00 |
| Battleboro, St. Johns | 187.00 | 187.00 | 717.85 | 30.00 |
| Burlington, Holy Comforter | 3,048.94 | 2,794.88 | 11,704.69 | 10,770.00 |
| St. Athanasius | 21.10 | 21.10 | 81.03 | 8.00 |
| Cory, St. Pauls | 361.98 | 300.00 | 1,389.62 | 1,000.00 |
| Chapel Hill, Ch. of Cross | 3,714.80 | 3,714.80 | 14,260.86 | 14,260.86 |
| Holy Family | 1,672.92 | 1,672.92 | 6,422.22 | 6,422.22 |
| Charlotte, Christ Church | 12,915.33 | 8,610.16 | 49,581.08 | 33,000.00 |
| Holy Comforter | 3,916.00 | 3,916.04 | 15,033.28 | 15,033.28 |
| St. Andrews | 1,544.79 | 1,288.79 | 5,930.34 | 4,900.00 |
| St. Christophers | 777.22 | 777.22 | 2,983.71 | 2,983.71 |
| St. Johns | 3,318.97 | 3,042.38 | 12,741.29 | 11,600.00 |
| St. Marks | 950.71 | 790.00 | 3,649.70 | 2,400.00 |
| St. Martins | 5,138.40 | 5,138.40 | 19,725.97 | 19,725.97 |
| St. Michaels & All Angels | 546.94 | 300.00 | 1,000.00 | 1,000.00 |
| St. Peters | 4,354.94 | 4,355.00 | 16,718.31 | 15,300.00 |
| Cleveland, Christ Church | 382.77 | 287.00 | 1,469.43 | 1,100.00 |
| Concord, All Saints | 1,210.13 | 1,100.00 | 4,645.61 | 4,400.00 |
| Coolmeade, Good Shepherd | 230.80 | 230.80 | 750.00 | 750.00 |
| Davidson, St. Albans | 138.05 | 69.03 | 529.95 | 200.00 |
| Durham, Ephphatha | 45.29 | 45.29 | 173.85 | 173.85 |
| St. Andrews | 161.35 | 161.36 | 619.43 | 619.43 |
| St. Josephs | 1,000.19 | 750.00 | 3,839.66 | 2,400.00 |
| St. Lukes | 1,118.86 | 652.68 | 4,295.23 | 2,500.00 |
| St. Philips | 4,295.00 | 3,221.28 | 16,488.21 | 12,300.00 |
| St. Stephens | 1,899.15 | 1,900.08 | 7,290.70 | 7,290.70 |
| St. Titus | 849.61 | 849.61 | 3,261.58 | 2,400.00 |
| Elkin, Galloway Memorial | 193.18 | 48.37 | 741.60 | 741.60 |
| Enfield, The Advent | 367.25 | 0.00 | 900.00 | 900.00 |
| Erwin, St. Stephens | 774.07 | 774.07 | 1,500.00 | 1,500.00 |
| Fork, The Ascension | 133.66 | 133.66 | 513.11 | 513.11 |
| Fuquay-Varina, Trinity | 67.79 | 67.79 | 260.25 | 260.25 |
| Germanont, St. Philips | 20.94 | 20.94 | 80.39 | 80.39 |
| Greensboro, All Saints | 871.39 | 799.19 | 3,345.20 | 3,000.00 |
| Holy Trinity | 7,577.18 | 7,577.18 | 29,088.29 | 29,088.29 |
| The Redeemer | 369.51 | 369.51 | 1,418.52 | 1,418.52 |
| St. Andrews | 2,683.21 | 2,683.21 | 10,300.65 | 10,300.65 |
| St. Francis | 3,142.66 | 2,000.00 | 12,064.46 | 2,000.00 |
| Halifax, St. Marks | 171.01 | 171.01 | 656.51 | 656.51 |
| Hamlet, All Saints | 290.13 | 290.13 | 1,113.81 | 1,113.81 |
| Haw River, St. Andrews | 191.17 | 191.17 | 733.90 | 733.90 |
| Henderson, Holy Innocents | 2,248.38 | 1,686.30 | 8,631.36 | 6,200.00 |
| St. Johns | 155.39 | 155.39 | 596.52 | 596.52 |
| High Point, St. Marys | 3,654.88 | 3,654.84 | 11,030.84 | 6,400.00 |
| Hillsborough, St. Matthews | 841.08 | 841.08 | 1,958.92 | 1,958.92 |
| Iredell Co., St. James | 79.05 | 79.05 | 303.48 | 303.48 |
| Jackson, The Saviour | 180.09 | 120.08 | 691.36 | 691.36 |
| Kannapolis, St. James | 429.51 | 429.51 | 1,648.85 | 1,648.85 |
| Kittrell, St. James | 35.77 | 35.77 | 137.32 | 137.32 |

ic "To the Glory of God and to the
or and congregation of the Church
the Holy Family." Mr. Mead said
the folk-mass, "This is the first folk-
I know of that makes use of the
of the New Liturgy. Aside from
this is exciting music and gives us
parish an opportunity to have a
ative part in making our parish wor-
in a way that few congregations

ever have the chance. Our entire
parish is deeply indebted to Mr.
Koonce for this. Frankly, I think the
whole church is indebted to him for
this use of folk idiom as the musical
setting for a joyful expression of the
eucharist." Folk-masses began with
experimentation in the late 1950's by
Geoffrey Beaumont in England where
at first they were the subject of much

controversy. Perhaps the most familiar
American folk-mass is **Rejoice**, the
mass composed by Herbert Drae-
sel, Jr., which has been used in several
parishes in the Diocese.

Reorganized — The organization of
the Episcopal Churchwomen at St.
David's Church, Laurinburg, has been
reactivated this year, with Mr.
James R. McKenzie as president. It
had been disbanded two years ago.
Other officers are **Mrs. David Boyl-
ston**, treasurer; **Mrs. Harley Davidson**,
altar work, and **Mrs. Alan Atwell**,
devotions.

Trial Use — This comes to us
anonymously, with a note that it could
well apply to the trial use of the New
Liturgy: It was entitled "Roman Riot,
Anglican too, here and there;" and it
reads:

"Latin's gone, peace is too;
Singing and shouting from every
pew.

"Altar's turned around, priest is too;
Commentator's yelling: page 22.

"Communion's rail gone, stand up
straight;
Don't be humble; you'll get the
gate:

Kneeling suddenly went out of
date.

"Processions forming in every aisle;
Salvation's organized single file.

"Rosary's out; Psalms are in;
Hardly ever hear a word against
sin.

"Listen to the Lector; hear how he
reads;
And please stop rattling those
Rosary beads.

"Padre's looking puzzled; doesn't
know his part;
Used to know the whole deal in
Latin by heart.

"I hope all changes are just about
done,
And they don't stop Bingo before
I've won."

Pews For Sale — Twenty eight
matching oak pews are being offered
for sale at Atlanta. Those interested
may contact William F. Swearingen,
3388 Mathieson Drive, N. E. (Phone
Area Code 704, 233-4204).

| | Assessment | Paid | Quota | Paid |
|------------------------|---------------|---------------|---------------|---------------|
| inburg, St. Davids | \$ 380.09 | \$ 380.09 | \$ 1,459.13 | \$ 1,459.13 |
| sville, Epiphany | 775.57 | 776.00 | 500.00 | 500.00 |
| Marys | 136.42 | 136.42 | 523.72 | 523.72 |
| ington, Grace | 1,077.31 | 1,077.31 | 4,135.70 | 4,135.70 |
| nton, St. Albans | 194.96 | 194.96 | .00 | .00 |
| Annas | 22.89 | 22.89 | 87.87 | 87.87 |
| inburg, St. Matthias | 16.64 | 16.64 | 63.88 | 63.88 |
| Pauls | 461.53 | 422.95 | 1,700.00 | 1,558.15 |
| odan, The Messiah | 254.78 | 254.78 | 978.09 | .00 |
| on, Christ Church | 33.94 | 67.88 | 260.62 | 260.62 |
| oe, St. Pauls | 930.41 | 390.00 | 3,571.78 | 1,500.00 |
| at Airy, Trinity | 1,115.21 | 836.40 | 4,281.20 | 3,210.90 |
| hampton, St. Lukes | 18.36 | 18.36 | 70.49 | 70.49 |
| d, St. Cyprians | 171.19 | 171.19 | 657.19 | 407.19 |
| Stephens | 1,160.77 | 1,160.77 | 4,456.11 | 4,472.11 |
| oro, St. Bartholomews | 589.40 | 589.40 | 2,262.68 | 1,600.00 |
| gh, Christ Church | 4,732.58 | 4,732.58 | 18,168.06 | 16,267.42 |
| od Shepherd | 4,034.61 | 4,034.61 | 15,488.60 | 15,488.60 |
| Ambrose | 698.39 | 500.00 | 2,681.07 | 400.00 |
| Augustines | 42.30 | 42.30 | 162.40 | 162.40 |
| Marks | 213.89 | 160.41 | 821.10 | 615.81 |
| Marys | 56.99 | 56.99 | 218.80 | 218.80 |
| Michaels | 3,621.29 | 3,521.29 | 13,901.89 | 9,001.89 |
| Timothys | 1,610.96 | 1,610.96 | 6,184.37 | 3,375.00 |
| ville, St. Thomas | 846.32 | 846.32 | 3,248.97 | 3,248.97 |
| way, Good Shepherd | 17.63 | 17.63 | 67.66 | 67.66 |
| oke Rapids, All Saints | 1,153.59 | 865.17 | 4,428.57 | 3,321.36 |
| ingham, The Messiah | 902.16 | 902.16 | 3,463.31 | 3,463.31 |
| y Mount, Christ Church | 454.22 | 454.22 | 1,743.73 | 1,743.73 |
| od Shepherd | 3,911.43 | 3,911.43 | 15,015.72 | 15,015.72 |
| inbury | 139.80 | 139.80 | 536.67 | 200.00 |
| Andrews | 733.89 | 733.92 | 2,817.24 | 2,817.36 |
| ry, St. Marks | 202.43 | 202.44 | 979.54 | 997.56 |
| ury, St. Lukes | 3,821.49 | 2,229.50 | 14,670.46 | 8,557.50 |
| Matthews | 434.56 | 398.42 | 1,668.25 | 1,529.33 |
| Pauls | 231.82 | .00 | 889.92 | .00 |
| Philips | 108.27 | 108.27 | .00 | .00 |
| rd, St. Thomas | 708.07 | 590.10 | 2,718.22 | 2,265.20 |
| nd Neck, Trinity | 953.58 | 953.66 | 3,660.74 | 3,660.74 |
| City, St. Marks | 66.65 | 66.65 | 255.87 | 255.87 |
| field, St. Pauls | 926.34 | 926.67 | 3,556.16 | 3,556.16 |
| ern Pines, Emmanuel | 2,979.96 | 2,980.00 | 12,000.00 | 12,000.00 |
| St. Marys | 76.41 | 76.41 | 293.33 | 293.33 |
| St. Lukes | 858.66 | 858.66 | 3,296.32 | 3,296.32 |
| sville, Holy Cross | 38.53 | 38.53 | 147.91 | 147.91 |
| ity | 1,097.53 | 1,097.53 | 4,213.35 | 4,213.35 |
| ll, St. Peters | 14.84 | 14.84 | 56.97 | 56.97 |
| ro, Calvary | 2,575.15 | 2,363.31 | 9,897.35 | 9,075.58 |
| Lukes | 106.31 | 106.31 | 408.10 | 358.10 |
| Michaels | 307.56 | 307.56 | 1,180.70 | 1,180.70 |
| sville, St. Pauls | 548.20 | 548.20 | 2,104.50 | 2,104.50 |
| sville, Holy Trinity | 61.89 | 61.89 | 237.57 | 237.57 |
| sboro, Calvary | 839.82 | 839.82 | 3,224.00 | 3,224.00 |
| Forest, St. Johns | 116.07 | 116.07 | 445.58 | 445.58 |
| ut Cove, Christ Church | 239.97 | 239.97 | 921.21 | 921.21 |
| nton, All Saints | 63.46 | 52.90 | 243.61 | 203.00 |
| manuel | 932.67 | 932.67 | 3,000.00 | 3,000.00 |
| on, Grace Church | 477.11 | 477.12 | 1,831.59 | 1,373.73 |
| n, St. Marks | 103.72 | .00 | 398.18 | 150.00 |
| Timothys | 2,380.01 | 2,206.02 | 9,136.70 | 8,404.40 |
| on-Salem, St. Annes | 609.82 | 576.80 | 2,341.07 | 1,755.76 |
| Pauls | 9,087.90 | 9,087.90 | 34,887.81 | 34,887.81 |
| Stephens | 327.91 | 327.91 | 1,258.83 | 958.83 |
| Timothys | 1,912.21 | 1,912.21 | 7,340.83 | 7,340.83 |
| leaf, St. Georges | 52.09 | 52.09 | 199.97 | 199.97 |
| sville, St. Lukes | 22.89 | 22.89 | 87.87 | 87.87 |
| | \$ 143,770.97 | \$ 129,619.32 | \$ 540,958.62 | \$ 459,039.35 |

Bible Group Reports On Distribution

ENGLEWOOD, N. J. — On his return to the world headquarters of the Pocket Testament League located here, J. Edward Smith, the League's international director, announced new developments in the far-flung ministries of the evangelical agency as reported at its International Council held recently in Bad Hargburg, West Germany.

"Never before in history," said Smith, "have so many people, throughout the world, been so receptive to the preached and printed Word of God as they are today. At Bad Harzburg, we heard from PTL mission teams in remote places where they are distributing the Scriptures to thousands of souls unreached, until now, by the message of the Gospel. This is encouraging," he added, "but thousands more will never know Christ's reconciling love unless we can continue to expand the work of the League on all five continents."

The Pocket Testament League, founded in England in 1893 and launched in America in 1908, is a non-denominational ministry dedicated to extension of the Christian faith through free distribution of the Scriptures coupled with mass evangelism. During the past 60 years, PTL missionaries have given out more than 30 million Gospels of John in over 100 countries, printed in the language of each particular area. The present goal, Smith indicated, is distribution of 5 million Scriptures per year.

Held in connection with the annual conference of the German PTL Council, the meeting of the International Council included representatives of Pocket Testament League groups in Great Britain, Holland, West Germany, and France; the United States was represented by Mr. and Mrs. Joseph M. Copeland and Mr. and Mrs. Harry Liu, as well as Mr. Smith.

Highlighting various reports from PTL Councils in Europe, and others ranging from Canada to Australia and New Zealand, Smith stated that the objective of distributing 1 million Gos-

Church Pension Fund Reports 10,000th Clergyman Benefit

NEW YORK — The Church Pension Fund recently granted its 10,000th official benefit in its 51-year history. The benefit is a retirement grant to the Very Reverend C. Edward Hopkin, Ph.D., who came under the scope of the Fund some 40 years ago when he was ordained.

Dr. Hopkin, who has had an interesting career involving parish and church work in addition to the educational field, most recently served as both acting dean and professor of systematic theology at Philadelphia Divinity School. He has been associated with PDS since 1949.

His benefit is preceded by other retirement, disability, widows, and children's benefits granted by the Fund since 1917.

The noteworthy occasion was marked by special congratulations to Dr. Hopkin from Robert A. Robinson, President of the Fund.

The Church Pension Fund also has announced the availability of two new retirement benefit options in addition to the regular retirement benefit. Options I and II, as they are called, will be available to all eligible clergymen who retire on or after January 1, 1969.

The plan of Option I is to enable

the clergyman to provide increased benefits for his widow. Option II will provide additional benefits for the widow or other beneficiaries. Briefly the plans work as follows: A clergyman choosing Option I would, upon retirement, receive a reduced benefit for life. After his death, his widow would receive, in addition to her regular widow's benefit, an additional benefit for life.

Option II differs from Option I in two major ways: (1) Option II allows the clergyman to choose either his widow or *any other dependent* his beneficiary; and (2) Upon the death of the clergyman, the additional benefit is payable to the beneficiary for the remainder of a specified period that started on the retirement date of the clergyman, of either 10 or 15 years but not beyond the death of the beneficiary.

The two new options, another major stride toward providing greater protection for clergymen's beneficiaries are illustrative of the Fund's continuing expansion and growth in many areas. And they are advantageous in the fact that they guarantee excellent additional benefits with minimal expense to the clergyman.

Church Union Plans New Jersey Office

ARLINGTON, Va. — The Consultation on Church Union now has a new national headquarters at Princeton, N. J., according to Methodist Bishop James Mathews of Boston, C.O.C.U. chairman. The announcement, made here during a meeting of the C.O.C.U. executive committee, said the new national office is located at 228 Alexander Way, in Princeton.

Churches now participating in C.O.C.U. discussions include: African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Christian Church (Disciples of Christ), Episcopal, Presbyterian U. S., United Church of Christ, United Methodist and United Presbyterian.

pels in France had been surpassed; that Scriptures in 9 different languages had been given to African miners; that, even in Soviet Russia, some 82,000 Gospels of John have been distributed to people hungry for God's love. "In Florida," he said, "Spanish-language Gospels have been given to all refugees arriving from communist Cuba, and to thousands of migrant farm workers from Puerto Rico and Mexico."

In the business session of the International Council meeting, Smith was named International Director of the Pocket Testament League for another five-year period. Joseph M. Copeland was appointed International Coordinator; in this capacity, he will assist Smith as executive representative to PTL Councils world-wide.

At the end of the Bad Harzburg conference, the American delegation invited the PTL Councils to consider the United States as the location for the next international meeting in 1973.

Missionary Gives Hope To Lost Boys

NEW YORK, N. Y. — Pepe is ten. Until recently he spent his days wandering the streets of Guayaquil, Ecuador, in search of food to fill his empty stomach and his nights in doorways — quiet, sheltered doorways if he was lucky.

Today life is different. He eats three meals a day, every day; sleeps in a bed of his own with clean sheets and warm blankets; and has people who care about him. He no longer spends his days in endless wandering, but is learning how to read and write and how to work with his hands.

Along with 32 other boys, he lives at El Albergue de Cristo Rey (The Shelter of Christ the King). They are lucky ones who have been found by the Rev. Raymond Riebs, an Episcopal missionary, and the founder of El Albergue and its program.

Padre Raymundo has been spending his nights in search of Guayaquil's homeless boys since September of 1967. He saw the plight of these boys and decided to do something about it, taking a step no one else had taken.

El Albergue began in a one-room apartment with the first group of boys when Padre Raymundo persuaded them to leave the doorways. Since that time it has grown from these inadequate quarters to a three-story house. This move has doubled the capacity of El Albergue and provided needed space for an ongoing educational program. El Albergue has its own school during the morning and an arts and crafts program during the afternoon. The school was begun when it became clear that the boys could not immediately adjust to public school. Most of the boys had no previous education. Others had forgotten. None had any idea of how to study.

With the growth in facilities and program has come a corresponding growth in staff. El Albergue's first staff member, the superintendent, has been joined by an assistant. The school is run by a full-time teacher who is assisted by a Peace Corps volunteer, and the newest staff member is a manual arts teacher, is responsible for the afternoon sessions during which the boys learn carpentry, shoe making and tailoring.

The government provides a social worker who tries to find out where the boys live and whether they can return



TWO BOYS FIXING DINNER—"K.P." is a part of life at El Albergue. The facilities are primitive, but the boys eat three good meals a day. The stove itself, is hollowed out concrete in a wooden frame, with charcoal as a fuel.



SOCCER TEAM—Smiling in their new uniforms a group of soccer players from El Albergue. The shelter, and its program, has enabled the boys to forget the tragic backgrounds many of them have come from and to begin a new life.

to their families. The boys have often run away from their homes or been abandoned. Some have been taken from their homes by truck drivers who promise money for assistance in loading and unloading. Too soon they have found themselves alone in Guayaquil with no money and no way of returning home.

The local community, too, aids El Albergue. A local brewery pays the teacher's salary. Several community groups provide money or equipment

from time to time. The local newspaper has brought the project to the attention of all.

Since the shelter has opened, 85 boys have come and gone. Some returned to their homes; others returned to the streets, unable to stand a disciplined life. Thirty three boys remain and are given a home.

Before Padre Raymundo founded El Albergue, the homeless boys of Guayaquil had no hope. Now, even if only for a few, there is hope again.



THE COMMUNION: 'The body ...'



THE WEATHER: 'The body ...'



THE SPECTATORS: 'See brother?'

'Day Of Celebration':

Acolyte Festival Attended By 1,300 Boys Of Diocese

By MARGARET S. KNIGHT
Churchman Editorial Board

A majority of the 1,300 boys who attended the Acolyte Festival at Duke University on November 9th were most certainly in agreement with Bishop Fraser that it was a "day of celebration."

Some of the possibly less enthusiastic adults who sat with them through the Duke-State football game in the cold rain might have felt more closely attuned to the feelings of the sportswriter who termed it "a frankly nasty day."

The festival, held each fall, weather or not, is planned by the Diocese as a "thank you" to the acolytes for their service to their parish churches. The celebration began with a celebration of Holy Communion in Duke Chapel, followed by lunch and the game.

The air of celebration was much in evidence in the service in the chapel where the impressive processional led by the vested junior choirs and clergy,



THE FOOD: Happiness Is A Well Fed Boy

The Churchman



"Nasty Day"

climaxed by the bishops in full ceremonial regalia.

Bishop Fraser's sermon set the tone "Today is a day of celebration . . . a joyous and festive occasion, solemnized by appropriate rites and ceremonies." He spoke of other ways of celebrating life . . . birthdays which celebrate being alive . . . growing up . . . weddings celebrating life and love and a new relationship. A chance, he said, is a celebration — a free, turned-on feeling. A football game is celebration for the players in its contest of skills, its risks and bruises; for the spectators in the joy of sharing the excitement and the joy or pain of the outcome. . . . date with that one special girl celebrates the joy of hearing her name; of being together.

God's celebration of life, he continued, is the changing seasons of the year. A funeral service celebrates both life and death; what the old life meant and the Christian anticipation of the new resurrected life.

The Holy Communion, he concluded, is a real celebration of our Lord's life. We sing, we move, we eat, and drink — we feel good inside. We celebrate all of it together with our friends, with strangers, and with Jesus. This is truly a celebration in the cathedral of the universe with all the joy of life."

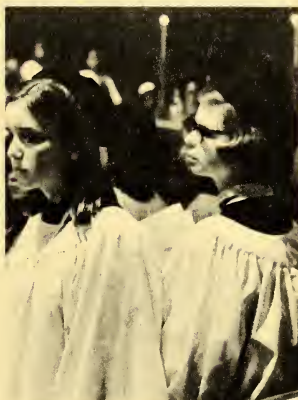
Here are some random observations on the Festival.

Dress for the occasion bespoke the duality of the occasion — Sunday shirts

(Continued on page 15)



THE BISHOP: 'Let's Celebrate'



THE GIRLS: Feminine Touch



THE BOYS: Variety In Size, Duality In Dress

Bonin Islands Church Passes To Japanese

NEW YORK, N. Y. — An era of history passes — but the Church goes on. This is the capsule story of the Bonin Islands and the little Episcopal Church chapel on Chi Chi Jima called St. George's.

Better known than the island of Chi Chi Jima is another sister island in the Bonins called Iwo Jima, where American Marines fought and died and which 23 years ago came under American naval control during World War II. It has been under American control until just this summer when the islands once again were returned to the control of Japan. A third island in the Bonins is called Ha Ha Jima.

On June 26, on the same day that Japan resumed her sovereignty over the islands, the American Episcopal Church relinquished ecclesiastical jurisdiction to the Nippon Seikokai, the Holy Catholic Church in Japan. The Nippon Seikokai, like the Episcopal Church, is a part of the Anglican Communion.

The one Episcopal congregation in the Bonin Islands is not large, although its membership represents a sizeable proportion of the population. Of the 207 inhabitants of Chi Chi Jima, 80 are Episcopalians. It has, however, had a colorful history.

The story of the Bonins goes back as far as 1543 when a captain of a Spanish galleon sailing out of Manila sighted them and noted it in the ship's log. They were later claimed by the British in the name of King George IV in 1825 and colonized under the direction of the British consul in Honolulu in 1830. Commodore Perry visited the islands in 1853; the Japanese annexed them in 1875, and the Americans took them in 1945.

The inhabitants of the Bonins are just about as colorful as their history, and the Rev. Isaac Gonzales, priest-in-charge of St. George's, is typical.

He numbers among his ancestors not only Japanese and Bonin Islanders, but a Portuguese great-great-grandfather and a Polynesian great-great-grandmother from Hawaii.

Some of the inhabitants are the descendants of shipwrecked sailors of

St. Augustine's Festival Spotlights Black History

The Afro American Festival, concluded recently on the Saint Augustine's College Campus, provided considerable information on the history, culture, and artistry of the black man.

Dr. Boniface I. Obiehere, keynoter, traced slavery through the four continents of the earth, Africa, Asia, Europe and the new world. He stated that there are documents of slave trade when white people were sold in Latin America. He said that in some other countries, people are still sold and bought.

Another speaker, Dr. Earl Thorpe,

English descent, which may account for their feeling of kinship to the Book of Common Prayer. The worship of the Anglican Church has been a constant in Chi Chi Jima life since the first settlement in 1830.

The first resident priest in the Bonins was the Rev. Joseph Gonzales, grandfather of the present pastor, who died in 1943 at the age of 74.

St. George's Church, which was named for England's patron saint and for King George IV, was consecrated by the Bishop of South Tokyo in 1909. It survived until the bombings of the Second World War and today has been replaced by a concrete structure built by the United States Navy. The new chapel was dedicated on March 29, 1967, and presented to the Japanese Church in June of this year.

The turnover marks the end of a 12-year period during which the Rt. Rev. Harry S. Kennedy, bishop of Honolulu, has been the ecclesiastical overseer for the Episcopalians of Chi Chi Jima. Hereafter they will be officially residents of the city of Tokyo, a mere 600 miles away, and under the chief pastorate of the bishop of Tokyo, the Rt. Rev. David M. Goto.

The Episcopal Church has been asked to continue for the time being its support of the Chi Chi Jima congregation, and a permanent dwelling is now being planned for the priest in charge.

Another change has also come for Father Gonzales who has changed his name to Ogasawara, the Japanese name for the Bonin Islands. It is a warm and pleasant land where the Church goes on in spite of the vicissitudes of history.

chairman of the Department of History at North Carolina College, said that the central theme for the contemporary black man has been the quest for freedom, equality and the affirmation of his manhood. "Black Americans," he stated, "must look to themselves and the Afro concept for their freedom and manhood which requires honesty and courage."

Stokely Carmichael spoke to an overflow audience of mostly students. Carmichael said that in the past the black man has hated himself and tried to identify with the white American. He stressed love and unity of the black man for his brother.

E. M. Debrah of Ghana, ambassador to the United States, said that the "view of the past stems from a deliberate revolt, because we want to tell the world that we are a people with our own culture," he declared.

Assistant Dean Michael Winston of Howard University stated that most of all students must be able to read, write and think, in order to cope with today's problems of revolutionizing society. Winston lectured from the subtitle, "The Negro Intellectual from the Negro Renaissance to Black Power."

An exhibition of African art was displayed throughout the week in the Benson Library.

Ad Agency Exec Joins N. Y. Staff

NEW YORK, N. Y. — John D. Leinbach, who joined the Executive Council of the Episcopal Church as a writer for the Department of Communication in August, 1967, has been appointed editor in charge of the Seabury Press editorial unit which prepares printed materials for the national Church.

Leinbach, who was transferred to the Seabury Press in mid-September, assumes his new duties immediately.

Before coming to the Executive Council, he was a vice-president and copy group supervisor at Batton, Barton, Durstine, and Osborn, Inc., where he was responsible for accounts which included DuPont, Wall Street Journal, First National City Bank, and General Electric.



VISIT TO NARCOTIC CENTER—Youth Commissioners from the Diocese of Tennessee visit Reality House, a rehabilitation center for narcotic addicts located in New York City's Harlem area. The Rev. W. Jackson Wilson, rector of Christ Church, South Pittsburg, Tenn., served as leader of the group during week-long visit to New York City.

On Tour Of New York City:

Tenn. High School Students See Dark Side Of U. S. Life

NEW YORK, N. Y. — A center for narcotics addicts in Harlem. A tour tenements in the East Village.

These are not the usual stopping places for high school students on a trip to New York, but they were, nevertheless, high on the list of things to do when 12 youth commissioners from the Diocese of Tennessee included the Big City during the early part of November.

The students, led by the Rev. W. Jackson Wilson, rector of Christ Church, South Pittsburg, Tenn., spent a week personally getting acquainted with the crucial issues facing America today — race, poverty, escapism.

Like many high school students, the young Tennesseans had heard about these issues. Many had read books and articles and seen documentaries on television, but most lacked the personal knowledge which is often the key to a true understanding.

The Tennesseans attended a noon service at St. Clement's on Manhattan's West Side where the "sermon" was a mini-opera on air pollution written by, and starring, members of the congregation.

They saw "The Concept," a play in which the actors were ex-addicts, and heard a noted authority on drug ad-

iction at Bellevue Hospital, and toured the Cathedral Church of St. John the Divine and learned of its program.

They visited the New York Stock Exchange and learned of the work of the Wall Street Ministry. Museums, too, were included.

All of this helped prepare them for their visit late in the week to Reality House, a rehabilitation center for narcotics addicts located on 145th Street in Harlem. The visit gave the young Tennesseans a taste of what it means to be a minority, even if only for a few hours.

Before going to Reality House, they were warned that the surrounding neighborhood was very tense, due to a prolonged teachers' strike and prevailing racial unrest. They were told to keep together and move quickly.

Even after entering Reality House, they found their situation almost unchanged. They were hustled into a conference room and told quite frankly that their presence could be detrimental to the House and its program, and that, unless they were willing to listen and learn, they might as well leave.

After a brief introduction to Reality House and its program of "reality therapy" by the Rev. Lorenzo Wood-

Offerings Earmarked

The offering of the Episcopal Churchwomen at the Epiphany Corporate Communion on January 6 will once again be given to Miss Jocelyn Gordon, Mrs. M. E. Motsinger, Jr., has announced.

Mrs. Motsinger has sent this message to all Churchwomen: "For many years it has been customary for the Churchwomen to have an Epiphany Corporate Communion and to designate the offering for Miss Jocelyn Gordon. Jocelyn works in India under the auspices of the Bible Churchmen's Missionary Society which is one of the mission organizations of the Church of England. However, she is largely dependent on the women of this Diocese for her support. At our annual meeting last May, we committed ourselves to continue this support, which is urgently needed."

en, administrator, the session was opened to questions. These questions zeroed in on the main concerns of the group — the racial crisis, black power and "Burn, baby, Burn."

One young student from Memphis asked why Negroes burn down and destroy their own neighborhoods.

The Rev. Mr. Wooden told him that the Black man has no investment in the property in his own neighborhood and that the buildings are so poor their destruction is no real loss to the community. He said the basic attitude in the Black ghetto is that property rights come second to human rights.

One black student in the group asked:

"How can I explain things like the Poor People's March to others in the predominately white high school I go to?"

She was advised to find out all she could about a given situation and to speak the truth even if it is not what the majority believes or wants to hear. "To do so will make you strong."

As a final comment on what the Tennesseans could do to aid in solving the situation, the Rev. Mr. Wooden told them to return to their own families, their own neighborhoods. He advised them to combat prejudice there, wherever they found it.

New Sewanee Student Center Will Honor Athlete-Bishop

SEWANEE, Tenn. — A student center building for the University of the South has been decided on as a memorial to the late Bishop Frank A. Juhan, Dean Robert S. Lancaster, chairman of the selection committee, has announced.

A minimum of \$750,000 will be sought for the tribute to the athlete-bishop who was closely associated with the university and its students from his entrance into the College of Arts and Sciences in 1907 until the moment of his death on Dec. 31, 1967. A campaign for funds will begin immediately and continue to the second anniversary of the bishop's death Dec. 31, 1969.

Commenting on the committee's choice of a memorial, Dean Lancaster said: "Bishop Juhan during the last years of his life had been tremendously interested in building a student center. He thought there was a great need for one at the University of the South. The present center, Thompson Union, is small and limited, and has served for many years."

Dean Lancaster pointed out that the admission of women, projected for the fall of 1969, will make the need of a student center much more acute. "We will need a place where the students can go to see movies, have dates, play bridge and other games, get snacks, and so on."

A student center is the last of the buildings projected to complete the present college campus, although it is assumed the new center would serve the needs of all the colleges — the second college for men and the proposed women's college as well as the present one.

The committee which selected the memorial and which will head the fund-raising campaign to make it possible is composed of Dean Robert S. Lancaster, chairman; and ex officio Bishop Girault M. Jones of Louisiana, Chancellor of the University; G. Cecil Woods of Chattanooga, chairman of the board of regents; Dr. Edward McCrady, vice-chancellor; Marcus L. Oliver, director of development.

Other members of the committee are Niles Trammell of Miami Beach, radio and television executive; Dr. Alfred Shands of Wilmington, Del.; Wil-

liam Terry of Jacksonville, Fla., former manager of the New York Giants; John Guerry of Chattanooga, vice-president of the Chatterm Drug and Chemical Company.

Rounding out the Juhan Memorial Committee, composed of friends of the late bishop, are the Very Rev. David B. Collins, Dean of the Cathedral of St. Philip, Atlanta; Brig. Gen. L. Kemper Williams of New Orleans; Robert M. Ayres, president of Russ and Co., San Antonio, Texas, and national president of the Associated Alumni of the University of the South; and John Witherspoon Woods, vice-president of the Chemical Bank New York Trust Company.

Bishop Frank A. Juhan was born in Macon, Ga., April 27, 1887, the

son of Charles J. and Minnie Hervey Juhan. He attended West Texas Military Academy, San Antonio, before coming to Sewanee in 1907 to study in the College of Arts and Sciences and the School of Theology.

At Sewanee he chalked up one of the most spectacular athletic careers in the history of the University, playing every minute of every game as center of the winning football team of 1909 and lettering in two other sports. He was a member of Delta Tau Delta fraternity.

He was named to the National Football Hall of Fame in 1966 and pursued a lifelong interest in the game and its players. He was also an avid hunter and fisherman.

He began his career as a clergyman as chaplain of West Texas Military Academy and as priest-in-charge of admissions in Goliad and Beeville, Texas. In 1913 he became chaplain of the Sewanee Military Academy, also serving as instructor in religion and Spanish, athletic director, and line coach for the college football team.

He became rector of Christ Church, Greenville, S. C., in 1916 and eight years later was elected, at the age of 37, bishop of the Episcopal Diocese of Florida. In 1944 he was elected 12th chancellor of the University of the South, as well as serving his alma mater as regent, trustee and in alumni activities.

On his retirement as bishop in 1950 he assumed the voluntary position of director of development for his university, and in that capacity was responsible for the fund-raising that made possible the great physical improvements since that time.

During his last three years as director of development he led the successful Ford challenge grant campaign for \$10,000,000. That undertaking completed in 1965, he moved his office to the gymnasium that bears his name and served as athletics consultant. He never ceased to solicit funds for the University of the South and to contribute deeply to it from his own resources.

Many former students recall that if anyone on campus was in a financial bind all he had to do was tell the bishop, who would find him a scholarship, a job, or a loan. When repayment of a loan was proffered Bishop Juhan refused it, telling the recipient to pass it on to another student some day.

January Calendar

- 1 Circumcision
- Copy Deadline for February Churchman
- 5 Christmas II
- 6 Epiphany
- 7 Department of Finance, Raleigh
- Diocesan Council, Raleigh
- 9 Standing Committee, Raleigh
- 10 Program Conference III, Raleigh
- 12 Epiphany I
- 13 Vade Mecum Board, Winston-Salem
- 14-15 Deacons' Conference, Terraces
- 16 Department of Stewardship and Communication, Raleigh
- 17 Legislative Breakfast, Raleigh
- 17-18 Laymen's Board, Terraces
- 19 Epiphany II
- 23 Urban Crisis Advisory Committee, Raleigh
- 24 Churchman Board
- 25 Conversion of St. Paul
- 25-26 Diocesan Youth Commission, Terraces
- 26 Epiphany III
- 31 Thompson Orphanage, Board of Managers, Charlotte

Bring Change Through Order, Students Told

"One person in 10 in the United States today is a black man, and the ratio is narrowing all the time," said Dr. Prezell R. Robinson, president of Saint Augustine's College in Raleigh, as he delivered an address recently to the student body.

"The black man is not only reproducing faster, but his education and income and life expectancy are rising much faster than his white counterpart," Dr. Robinson stated. In fact, the number of black families earning middle class incomes has tripled in the last ten years, total black buying power has gone up over 70 percent in the same period and the black man represents \$70 billion market, he said.

But, on the other hand, so great is the on-rush of progress in our economy that in a relative sense, the black man is falling further and further behind, Dr. Robinson continued. Today, more black men attend segregated schools, are dropout, more live in substandard tenement housing, crowded 100 persons to the acre, in buildings over 90 per cent of which are 35 years old, and more unemployed and more are from broken homes, and more commit suicide than ever before, he pointed out.

He said that based on past statistics, college educated black man today in expect to earn in a lifetime less than a white man who has not finished high school. While accounting for 10 percent of the population the black man filled only 2 per cent of the white-collar jobs and at the peak of the greatest industrial boom this country has ever seen with white male unemployment reduced to the vanishing point, 10 per cent of all black youths are out of jobs, Dr. Robinson declared.

President Robinson challenged the students to help change this society through orderly process. "Let us change it from within by becoming a part of it. Let us right the wrongs of discrimination by every legal, orderly and responsible means at our command."

Referring to the student unrest on

campuses, he said that "We believe that students have a right to express openly and freely their opinions, and these rights at Saint Augustine's College will be respected.

"With all these rights and freedoms, however, go responsibility and accountability. Violence, disruptive behavior, obstructing the orderly process of the affairs of the college, will not place a cloak of immunity upon

students and prompt and appropriate measures will be used to deal with situations of this kind."

He cautioned the students, that just being proud of being black is not enough. "Let us be black and smart — and that in part comes from getting the best education possible; taking advantage of opportunities, working hard and preparing yourselves for the opportunities that await you."

New Awareness Of Home Needs:

Virginians Visit Ecuador To See Work Of The Church

NEW YORK, N. Y. — Fly 17 Virginians of varying ages and backgrounds to Ecuador and have them live for 19 days among the people of this developing nation.

Let them see the work of the Episcopal Church, of other Christian communities and of such agencies as the Peace Corps and the Agency for International Development (A.I.D.) in such cities as Quito and Guayaquil.

Chances are they will return home to discover themselves much more acutely aware of the needs in their own communities than they ever were before, and more willing to become involved in meeting those needs.

While the formula is not "sure-fire," it certainly worked in the case of 14 laymen and two clergymen from the Diocese of Southwestern Virginia, who along with their Bishop, the Rt. Rev. William Marmion, visited their Companion Diocese of Ecuador during June.

The visit was the third between the two "companions," and was planned to build on the two previous exchanges. Southwestern Virginia young people had spent three weeks in Ecuador the summer before, and Ecuadorian youth had returned the visit during the winter, paving the way for their elders.

While in Ecuador, the group from Southwestern Virginia met those responsible for the work and growth of the Episcopal Church there. These included missionaries like the Rev. Onell Soto and the Rev. Ray Reibs, and Ecuadorians like Oswaldo and Marta Viteri. Oswaldo is an artist and his wife, Marta, is secretary at San Nicholas in Quito.

The Virginians also had the oppor-

tunity to meet Christians of other communions, and to see the practical advantages of ecumenical cooperation.

There was Sister Thadene, by her own admission a Roman Catholic "nun in disguise," who runs a Shoe Shine Boys Club in Quito. The club offers bargains in shoe polish and three hot meals a day. In exchange, the boys agree to submit to free medical care, go to school, live at home, put some earnings into savings and eat everything put before them.

These are stringent requirements for boys used to living on the street, boys who are often the sole support of their families, but Sister Thadene insists.

There was Gene Braun, who works with A.I.D. Gene told the group that he feels the institutional Church too often has pushed a party line and unconsciously Westernized in the name of Christ. He, himself, therefore, feels he can best serve with an agency like A.I.D.

There were also visits to such historic sights as Quito's 400-year-old hospital, San Juan de Dios, the Ecuadorian Cultural Center, the market at Saquisilí, and a 10-hour train ride "straight down" from Quito to the coastal city of Guayaquil.

Much time was spent getting to know the work of such institutions as El Centro Ximena and El Albergue, both sponsored by the Episcopal Church.

At El Centro Ximena the emphasis is on community development, much needed in Latin America. Classes in sewing, cooking, nutrition, child care and recreation are provided. Community problem study groups, such as

(Continued on page 15)

Church Machinery Getting Tune Up

NEW YORK, N. Y. — Sweeping changes in the organization, administration and legislative machinery of the Episcopal Church may be the outcome of work now going on under the direction of the Rt. Rev. John P. Craine, bishop of Indianapolis.

Bishop Craine is chairman of the Joint Commission on the Structure of the Church which, with its subcommittees, is now preparing for the special General Convention to be held at the University of Notre Dame, South Bend, Ind., August 31 to September 5, 1969.

The Commission recently announced the appointment by the Presiding Bishop and the president of the House of Deputies of the Rev. Ronald E. Whittall, of Jeffersonville, Ind., as a special consultant in the development of definite proposals which will be presented to the special General Convention at Notre Dame and the one to follow in 1970 at Houston, Tex.

Some of these proposals, now under study by members of the Commission, may make important changes in the functions of General Convention, Executive Council and the office of the Presiding Bishop and call for ways to give lay persons a more important role in the decision-making of the Church, including young persons and members of minority groups.

Meeting at Seabury House, Greenwich, Conn., in November, the Commission received a memorandum report from the Rev. John B. Coburn, president of the House of Deputies, which outlined some of the questions the Commission on Structure will face and suggested specific examples of how the Church might reorganize to do its job.

"The greatest contribution the Joint Commission on Structure can make," he said, "is to identify the decision-making process as it actually operates in the Church."

This, he said, should include a study of the relationship of authority of the national Church to the independence of the Dioceses, and the relationship of Bishops and other clergymen to the laity in determining "the mind of the Church."

"The critical question before the Church today is the same as that facing every institution — how can its struc-

tures become flexible enough to meet the changing needs of its constituency and fulfill its task to society," the memorandum stated.

The memorandum also pointed out a number of "contradictions" between House of Bishops and the House of Deputies when General Convention is actually in session and what happens after Convention has adjourned.

"The House of Deputies," it said, "has no continuing relationships with the Executive Council. Whatever efforts are made to establish a relationship by designating the president of the House as vice chairman and a member ex officio of the Executive Council do not have in fact any substance. The presidency is always filled by a person who can give the office only part time. There is the danger that the president will become a member of the Establishment and thus jeopardize the traditional independence of the House. In any case, he is given neither staff nor finances to strengthen the position of the House in relation to the Executive Council.

"The present amorphous relationship may be good or bad. The point is that it is amorphous — and in direct contrast to the continuing relationship between the House of Bishops and the office of the Presiding Bishop."

A second contradiction, the memorandum pointed out, gives the House of Bishops an on-going leadership in the affairs of the Church, which the House of Deputies does not have, and that therefore "the theory of equal responsibility does not in fact occur."

The Executive Council and the presiding bishop provide a third contradiction, the memorandum asserted.

"The presiding bishop presides not only over the House of Bishops, but also at meetings of the Executive Council. He is also the chief administrative officer of the staff of Executive Council. In his office is joined the legislative authority of the House of Bishops and the administrative authority of the Executive Council."

From a "traditional balance of power" point of view, the memorandum said, "it raises questions."

Other questions enumerated in the memorandum report which will require study and possible action included:

1. The question of the autonomy and independence of the diocese and its bishop and his relationship to the life and work of the whole Church in working corporately with other bishops and dioceses.

2. The relationship of professional full-time clergymen to the laity and the dangers of a developing clericalism in the Church with the decision-making function usurped by bishops and priests.

"How can the voice of the laity be heard in the affairs of the Church the memorandum asked, "especially those that deal with the affairs of society and the relationship of Church to the society?"

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Overseas Bishops Back Crisis Plan

NEW YORK, N. Y. — Unanimous support for the General Convention Special Program of the Episcopal Church has been expressed by the overseas bishops of the Church in a resolution passed during the recent annual meeting of the House of Bishops held at Augusta, Ga.

The General Convention Special Program, authorized at the General Convention of the Episcopal Church in 1967 at Seattle, has already made grants of more than one million dollars to assist minority organizations to develop programs combatting the problems of poverty and race in the United States. The program has been authorized for a three-year period.

The resolution praised the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, for his "vigorous leadership" and said "we rejoice in the involvement of our Church in one

of the most crucial struggles facing the United States today."

A full text of the resolution follows: "In view of the fact that there is widespread concern in the Church about the effect of the General Convention Special Program on the overseas mission budgets, we, the overseas bishops of the Episcopal Church, wish to make the following statement:

"We welcome the courage and vision involved in this program, under the vigorous leadership of our Presiding Bishop, and we rejoice in the involvement of our Church in one of the most crucial struggles facing the United States today. We see this in-

volvement as a challenge to us to be equally concerned about, and involved in, the acute problems and struggles facing the countries in which we live.

"It is quite true that our Church's commitment to the General Convention Special Program has caused a great financial strain in many areas of our corporate life, including our overseas missionary outreach. We have been forced to re-examine our own priorities, and to make painful readjustments in our own budgets. Nonetheless, this has been a healthy exercise which in many cases has produced positive results, and we see it as an opportunity for us to take a direct part in this valuable program. At the same time we welcome this fresh challenge to the whole Church to widen its vision, and to increase substantially its financial commitment to the total mission of the Church (both at home and abroad)."

Virginians

(Continued from page 13)

ones already formed by university students and by teachers, also find a home at El Centro. El Albergue provides a refuge for the homeless boys of Guayaquil, boys who would otherwise spend their nights in doorways or on the streets.

The tour spurred the interest of the tour participants in Ecuador and in the work of the Ecuador Church. They are going around the Diocese telling others of the work of that country.

It also led to rethinking and redefinition of the work of the Diocesan Ecuador committee. The committee is planning to tie in support of the work of the Church in Ecuador with involvement in work in Southwestern Virginia.

New Film

(Continued from page 2)

file, in telling of God at work in Vietnam. And 'No Greater Love' may well be one of the most gripping, moving, timely film documentaries ever prepared.

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Acolyte Festival

(Continued from page 9)

and ties worn with sweaters, along with a goodly scattering of blue blazers for the more formally inclined.

The maleness of the congregation, broken only by an occasional mother or clergy wife who had been pressed into service as chauffeur or companion.

The clergy in their informal turtle-necks looking not too different from their Sunday selves.

The variety in size of the boys from the just-twelves who hardly broke four feet to the upper teens who ran well over six—and the unfinished look of them all.

The "peace" in the New Liturgy used for the Communion service being passed from boy to boy with amazing dignity — only a few well-suppressed giggles.

Flying rolls of "t.p" which didn't unroll quite so easily and gracefully in the rain.

That someone should invent an umbrella with gutters, to alleviate the steady cold wet drip down the back, in the lap, and on the shoulder from neighboring umbrellas in the stadium.

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SILER CITY NORTH CAROLINA

Roundup Of Church News

The Broadcasting and Film Commission of the National Council of Churches has received a \$25,000 grant from the World Bank to produce four programs on the need for the United States to aid under-developed nations. They will be broadcast in April, 1969.

The National Cathedral, Washington, D. C., recently received a pledge of \$250,000 for its College of Church Musicians. The funds will be used to establish the Norman Gertenfeld Chair of Hebrew Music.

An order of medical missionaries has become the first Roman Catholic religious community to become formally affiliated with the National Council of Churches division of overseas ministries. The Medical Mission Sisters of Philadelphia were accepted as an affiliated agency at the triennial meeting of the D.O.M. board.

Dr. Arthur Fleming, president of Macalester College, St. Paul, Minn., told students recently that student-militants "can and should go further than they have." He said the gap between the ideal of individual worth and dignity and reality has created student unrest. Fleming is also president of the National Council of Churches.

A woman minister of the United Church of Canada has been assigned to serve the Anglican community of Lac St. Jean, Quebec. The Rev. Phyllis Smyth will be the minister of a United Church and Anglican congregations which have shared the same building for 20 years.

Roman Catholic young people were granted full and equal rights at a pastoral synod meeting held by the Diocese of Sault Ste. Marie, Ont. Eighteen young people served as delegates from the English-speaking deaneries of the Diocese.

Two Episcopal Church missionaries have been honored by the Japanese government. They are Karl E. Branstad, St. Paul's University (Rikkyo), who received the Fourth Class Order

of the Sacred Treasure, and Gertrude Summers, Heian Women's College, who received the Fifth Class Order of the same award.

A Catholic priest and a twelve-man expedition force are the objects of a search in the Brazilian jungle where it is feared they may have been massacred by Indians of the Atroari tribe. The last contact with the party was late in October when it reported by radio that the tribesmen were becoming hostile.

The Most Rev. George Appleton, of Perth, Australia, has been named Archbishop in Jerusalem. He will succeed the Most Rev. Angus Campbell MacInnes, who retired November 30 after 40 years as the Jerusalem archbishop.

The Diocese of Madagascar, made up of an island four and a half times the size of England, is to be divided into three Dioceses early in 1969. The division of the Diocese is being made with the consent of the Archbishop of Canterbury.

Deaconess Thelma Tomlinson has been appointed a chaplain of Liverpool's Anglican Cathedral. She previously served on the staff of a Liverpool parish church.

The religious representation among members of the 90th Congress will be about the same as before. Episcopalians will number 67, fourteen in the Senate and 53 in the House of Representatives.

The Rev. Robert North, 26-year-old rector of Epiphany Episcopal Church, of St. Paul, Minn., has been elected to the Minnesota state House of Representatives. It was his first try at political office.

The Rev. Thomas Gibbs, administrative assistant to the Rt. Rev. Stephen Bayne, Executive Council's Deputy for Program, has resigned from his post, effective January 31, to return to the Virgin Islands. Father Gibbs has been with Executive Coun-

cil since 1963 and been an assistant Bishop Bayne since early in 1968. He will become administrative assistant to the Bishop of the Virgin Islands.

Associated Parishes, Inc., has issued a new brochure "Music for the Liturgy of the Lord's Supper," intended for use with the Trial Liturgy. The booklet was written by Richard Forr Woods, lecturer in Church Music at the Episcopal Theological Seminary the Southwest, Austin, Tex.

The Rt. Rev. Walter M. High, Bishop of Central New York, has announced that he will retire effective February 1, 1969. He will be succeeded by the Rt. Rev. Ned C. Bishop Coadjutor.

The Rt. Rev. C. Edward Crowther, former Anglican Bishop of Kimberley and Kuruman, deported in 1967 to the government of South Africa, was a recent guest on the "Today" Show (NBC). He is the author of a new book "Where Religion Gets Lost in Church," published by Morehouse-Barlow.

Many Roman Catholics in the Archdiocese of Detroit wish to share the eucharist with those of other communions on special occasions, a report from the Archdiocesan Ecumenical Commission, 18 months in preparation has shown. The report has been forwarded to Archbishop John Darden.

A new schedule for a final vote on a merger of the Church of England and the Methodist Church has been presented to the Convocation of Canterbury and the Convocation of York. The final vote, under the new schedule, would be delayed from May 1969 until July of 1969, and would coincide with the meeting of the Church Assembly. This will allow Anglicans to hear the results of a clerical referendum on the question of participation in the proposed Service of Conciliation. The Service is designed to integrate the ministries of the two Churches.

NORTH CAROLINA

Churchman

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MRS. MARGARET DARST SMITH.

Editorial Board

Vol. 59 February, 1969 No. 2

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Emmanuel To Host Feb. 4-5 Convention

Emmanuel Church at 350 East Massachusetts Avenue in Southern Pines is host for the 153rd annual convention of the Diocese of North Carolina Tuesday and Wednesday, February 4 and 5. The 1969 gathering of clergy and lay delegates opens at 10 a.m. the first day.

The Rev. Martin Caldwell is rector of the host church and the Rev. Robert W. McKewin serves as assistant. Garland McPherson is general chairman for convention arrangements.

Staff members include also: Mrs. Robert C. Vandervoore, director of Christian education; William C. Whitley, organist and choirmaster; Mrs. Ralph Chandler, Jr., day school principal; and Mrs. Melville Loch-head, parish secretary.

The Emmanuel Church telephone number is (Area Code 919) 692-3171.

Bishop's Letter:

Youth, Urban Crisis To Get 153rd Convention Spotlight

The Diocesan Convention this year will be held at the Carolina Hotel Pinehurst, beginning at 10 a.m., Tuesday, February 4. It is a new experience for our delegates to have the convention in a hotel, but it is one way which we can meet in areas of our Diocese which do not have church large enough for the number of delegates and activities which are necessary for a convention.

There are two highlights which I would like to call to your attention. The first is a report from the youth of our Diocese who will send four delegates. They will share with us their feelings about the Church, and it will give us an opportunity to share with these young people our interest in them and our concern for the place of youth in the life of the Church in this diocese.

On Tuesday evening, February 4, there will be a convention banquet at which we have invited leaders of other religious groups in North Carolina as our guests and we will have as our speaker Mr. Leon Modeste who is the director of the Urban Crisis Program which was adopted at the General Convention in Seattle.

Many people have expressed an interest in youth and in the urban crisis and it seems wise for our convention to hear directly from both of these areas of our Church's life. Mr. Leon Modeste is known to the people of the Diocese who attended Kanuga last summer and they found him a challenging and exciting speaker. He is a person of real Christian conviction and given dynamic leadership to the urban crisis program. We welcome him to our convention.

Much of the business of the convention will be reported in the pre-convention packet and it is our hope that every delegate and every communicant of the Diocese will study this packet carefully so that we may be expeditious in the conduct of our business and at the same time careful and thorough in our stewardship.

On Wednesday morning there will be a celebration of the Holy Communion in the Carolina Hotel. This also will be a new experience for some of our delegates but not new to those who have attended the General Convention or other larger gatherings of our Church.

We welcome you to the 153rd Annual Convention. We look forward to seeing you and we pray that we will be prepared to be about our Lord's business.

Faithfully in Christ,

THOMAS A. FRASER

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

Named Dean — The *Very Rev. Thom Williamson Blair* has been named dean of Christ Church Cathedral, St. Louis, Missouri. He has served as rector of Christ Church, Charlotte for 11 years. Before that he was rector of St. Luke's, Salisbury. Mr. Blair has held many diocesan offices and at the time of his resignation was dean of the Southwest Convocation. He and Mrs. Blair left Charlotte for St. Louis early in January.

Walter Dies — The *Rev. James Osborn Walker*, 54, of Greensboro, died early in January after a brief illness. A native of Charlotte, he had been rector of Greensboro for the past two and a half years, during which time he was rector of the Industrial Counseling Service. A graduate of Virginia Theological Seminary, he was ordained a priest in the Episcopal Church in 1961 and had served as rector of churches in Elkin, Albemarle and Charleston, N.C. Surviving are his widow, the former Merrie Hayes; three daughters, Mrs. William J. Armfield, IV, of Madison, Mrs. Marshal W. Henry Jr., of Chapel Hill and Julia Chapman Walker of the home; two sisters, Mrs. G. Odell, Jr., of Charlotte, and Mrs. Richard Winters of Itaska, Ill.

Fifty Years — The *Rev. C. E. B. Robinson*, who has long been in this diocese, and is the father of the *Rev. Peter Robinson*, of St. Francis', Greensboro, on the 21st of December celebrated the fiftieth anniversary of his ordination to the priesthood. He is now living in York, S. C.

Retired — The *Rev. Alex B. Hant*, rector of St. Stephen's, Erwin, retired on the first of January.

To Albemarle — The *Rev. Philip R. ...* becomes rector of Christ Church, Albemarle, on February 1. Mr. ... comes to Albemarle from Tarboro where he has served as priest-in-charge of St. Michael's and St. Mary's, Speed.

Festival — "Every saint should have his day he can call his own," read the

opening line from the January 24 newsletter of St. Timothy's, Winston-Salem, which on that day celebrated with a Patronal Festival. Special guests for the occasion were the *Rev. John Drake* of Greenville, their first rector; the *Rev. Hunt Williams* of Charlotte, their second; the *Rev. Red Reinecke*, Burlington, their third; the

Rev. Wilson Carter, who entered the ministry from the church, and the *Rev. Thomas Smith*, assistant to the rector. The *Rev. John Robley Campbell* is the present rector.

Groundbreaking — Groundbreaking ceremonies for *St. Stephen's*, Winston-Salem, were held on Sunday, December 22 with Bishop Moore, Episcopal clergymen from the area, and Mr. Hooper, senior warden for St. Stephen's, participating. The congregation of St. Paul's, Winston-Salem, designated their Christmas offering for St. Stephen's building fund.

Society Offers Aid To Students

By THE REV. L. C. MELCHER, JR.
Chairman, Murdoch Memorial Society

The Francis J. Murdoch Memorial Society exists to render financial aid to theological students of the Diocese.

The funds for this aid come from the interest on a Trust Fund established in 1912 by Miss Margaret Mur-



*
Melcher
*

doch of Charleston, South Carolina, in honor of her brother, the *Rev. Francis J. Murdoch*.

As of September 30, 1968, the Trust had a principal of \$26,421.03, with accumulated income of \$3,862.05.

The aid rendered by the Society under the terms of the trust and the canons of the Diocese is in the form of a loan which is cancelled upon the ordination of the student or in the event of death before ordination. During 1968 one such loan in the amount of \$100 has been requested and approved.

Other trustees of the Society are The *Rev. F. J. S. Abbott*, F. H. Gregory, Jr., The *Rev. L. Bartine Sherman*, The *Rev. Clay H. Turner* and *Robert T. Williams*.

Offering Report — We like to report each year on unusual and outstanding Christmas and Easter offerings of various parishes. As usual this year St. Mary's, High Point, had a great one. As of January 1 they had raised \$923.73 of a hoped-for \$1,200. The offering was designated for Holy Trinity School, Port-au-Prince, Haiti. The school is operated by Sister Anne-Marie who is well known throughout the diocese. The *Rev. William P. Price* is rector. Many diocesan parishes gave their offering to the Presiding Bishop's Fund, particularly for relief of conditions in Biafra. Many diocesan clergymen including the Bishops, sent no Christmas cards and instead gave the money to this fund.

Ordained — The *Rev. Gray Temple, Jr.*, was ordained to the priesthood early in January in St. Luke's Church, Boone. This news comes from Calvary church, Tarboro, where the two ordaining bishops, Mr. Temple's father, the *Rt. Rev. Gray Temple*, bishop of South Carolina, and the *Rt. Rev. George Henry*, bishop of Western North Carolina, both served. Bishop Henry served as rector of Calvary Church from 1938 to 1943, and Bishop Temple served as assistant there from 1938 to 1940. Mr. Temple, Jr., is grandson of *Mrs. Brent Drane* and the nephew of *Mrs. Pembroke Nash* both of Calvary parish, Tarboro.

To Vietnam — *Lt. Harvey Gerald Cook*, former assistant to the rector of St. Luke's, Salisbury, and now a
(Continued on page 7)

St. Augustine's Has Record Enrollment

By **DR. PREZELL ROBINSON**
President, St. Augustine's College

Saint Augustine's begins its 102nd year of service with tremendous enthusiasm, a stimulating challenge and an increasing amount of faith and confidence in what it has set out to do. The 1968-69 school year was begun with an enrollment of 1,040 which is the largest in the history of the college. In this enrollment are represented 29 states and seven foreign countries. The faculty consist of 75 persons, 35 percent of whom hold earned doctoral degrees.



Robinson

The College is involved in three very exciting self-studies this year. First, an in-depth study of the entire operations of the institution: Curriculum, faculty, student life, fiscal operations, development, college-church relations, etc. This study is being made at the request of the Executive Council of the National Church. The second study is one required by the Southern Association of Colleges and Schools for all member institutions during every 10-year period. This study, too, will focus on the curriculum, faculty, administrative organization, student personnel services, etc. In this study, the responsibility for carrying it out will rest primarily with the faculty, whereas, with the former study, many outside consultants will be used. Finally, the third study is one in connection with our Teacher Education Program. We are required by the North Carolina Department of Public Instruction to make a self-evaluation of this program periodically and this is our year to carry out this appraisal.

We believe that the results of these studies will point the way to a much more viable and healthy future for this institution.

We have broadened our cooperative education programs by becoming a member of the Raleigh Cooperating Colleges, consisting of all the institutions of higher education in this city. This program will enable students from the member colleges to benefit from the facilities and educational

programs of each college.

We will complete a new student union building in December and hope to hold ground breaking for a new classroom building in February.

The future, indeed, looks bright this College, and we ask all our friends to join us in the exciting, challenging and constructive course we have for ourselves.

1969 Budget Proposals

EPISCOPAL MAINTENANCE FUND

Proposed Budget 1969 Diocese of North Carolina

| | Budgeted 1968 | Proposed 1969 |
|---|------------------|------------------|
| I. Diocesan Officers | | |
| (a) Bishop | | |
| 1. Salary | \$ 14,960 | \$ 15,000 |
| 2. Housing | 2,520 | 2,520 |
| 3. Utilities | 1,200 | 1,200 |
| 4. Travel Expense | 4,000 | 4,000 |
| 5. Secretary | 4,320 | 4,320 |
| (b) Suffragan Bishop | | |
| 1. Salary | 11,980 | 12,400 |
| 2. Housing | 2,520 | 2,520 |
| 3. Utilities | 1,200 | 1,200 |
| 4. Travel Expense | 3,000 | 3,000 |
| 5. Secretary | 4,200 | 4,600 |
| (c) Business Manager | | |
| 1. Salary | 12,720 | 8,400 |
| 2. Housing | —0— | 2,000 |
| 3. Utilities | —0— | —0— |
| 4. Secretary | 4,320 | 4,800 |
| 5. Travel Expense | 1,200 | 1,200 |
| (d) Secretary of Diocese | | |
| 1. Salary | 1,240 | 1,200 |
| 2. Clerical Assistance | 626 | —0— |
| 3. Printing, Postage, Supplies | 350 | —0— |
| (e) Receptionist-Typist Salary | 3,360 | 3,360 |
| II. Diocesan House | | |
| 1. Construction Note | 29,280 | 29,280 |
| 2. Insurance | 350 | —0— |
| 3. Utilities & Maintenance | 6,400 | 6,400 |
| 4. Telephone | 4,400 | 4,400 |
| 5. Office Supplies & Postage | 6,000 | 5,500 |
| III. Conventions | | |
| (a) Diocesan | | |
| 1. Expense of Journal | 2,450 | 2,450 |
| 2. Parish Expense | 500 | —0— |
| 3. Diocese Expense | 300 | —0— |
| (b) Synod | | |
| 1. Expense of Delegates | 2,000 | 2,000 |
| (c) General | | |
| 1. Diocesan Share of Convention & Presiding Bishop's Office | 2,793 | 2,793 |
| 2. Expense of Delegates—Regular | 1,500 | 1,500 |
| 3. Expense of Delegates—Special | —0— | —0— |
| IV. Insurance | | |
| 1. Workmen's Compensation | 300 | —0— |

| | | |
|--|-----------|-----------|
| 2. Fire & Liability..... | 1,400 | 1,400 |
| 3. Surety Bond | 450 | 450 |
| 4. Clergy Pension Premiums..... | 5,467 | 7,665 |
| 5. Lay Employees Pension Premiums..... | 2,000 | 1,600 |
| 6. Social Security | 1,045 | 856 |
| Miscellaneous | | |
| 1. Expense Examining Chaplains..... | 1,500 | 1,500 |
| 2. Expense Standing Committee..... | 500 | 500 |
| 3. Expense Diocesan Council..... | 400 | 400 |
| 4. Special Grant | 720 | 720 |
| 5. Audit | 1,000 | 1,750 |
| 6. Expense Clergy Conference..... | 200 | 200 |
| Contingent Fund | 2,000 | 2,000 |
| Total | \$148,171 | \$152,490 |

CHURCH'S PROGRAM FUND

Proposed Budget 1969

Diocese of North Carolina

| | Budgeted 1968 | Proposed 1969 |
|--|------------------|------------------|
| National Church Program..... | \$177,208 | \$186,375 |
| Provincial Church Program..... | 4,665 | 4,944 |
| Diocesan Church Program | | |
| A. Clergy, Secretaries, Office Expense | | |
| 1. Director of Program | | |
| (a) Salary, Housing, Utilities..... | 10,620 | 11,100 |
| (b) Travel | 1,800 | 1,800 |
| (c) Secretary | 3,960 | 4,440 |
| 2. Director of Racial & Urban Affairs | | |
| (a) Salary, Housing, Utilities..... | 4,300 | 10,500 |
| (b) Travel | 550 | 1,800 |
| (c) Secretary | —0— | 3,900 |
| 3. Mission Priests (22) | | |
| (a) Salary, Housing, Utilities..... | 107,380 | 82,014 |
| (b) Travel | 10,800 | 8,750 |
| 4. College Chaplains (7) | | |
| (a) Salary, Housing, Utilities..... | 49,980 | 51,080 |
| (b) Secretaries | 3,500 | 4,400 |
| (c) Office Expenses | 1,200 | 1,200 |
| 5. Hospital Chaplains (2) | | |
| (a) Salary, Housing, Utilities..... | 15,560 | 17,480 |
| (b) Secretaries | 2,000 | 2,000 |
| (c) Office expenses | 2,600 | 2,600 |
| (d) Travel | 1,400 | 1,400 |
| (e) Training Program | 300 | 300 |
| B. Special Ministries | | |
| 1. Urban Crisis Ministry..... | —0— | 3,750 |
| 2. College Work Program Fund..... | 4,200 | 3,150 |
| 3. Christ the King Center..... | —0— | 3,750 |
| 4. Episcopal Young Churchmen..... | 1,300 | 1,125 |
| 5. Christian Education | 1,500 | 900 |
| 6. Christian Social Relations..... | 400 | 150 |
| 7. Conference Centers | | |
| (a) Vade Mecum | | |
| Operating Expense | 12,625 | 12,625 |
| Manager's Salary | 7,500 | 7,500 |
| (b) The Terraces | 4,500 | 4,500 |
| 8. Stewardship & Communication..... | 1,200 | 800 |
| (a) N. C. Churchman..... | 11,500 | 11,500 |
| (b) Editor's Salary | 6,500 | 6,750 |
| 9. Ecumenical Commission | 350 | 265 |
| 10. Liturgical Commission | 750 | 750 |

(Continued on page 6)

Chancellor Reports On Activities

By HENRY C. BOURNE
Chancellor, Diocese of N. C.

I submit my annual report as chancellor, as follows:

(1) I corresponded with George F. Bason, business manager, pertaining to right to sell property formerly owned by St. Matthew's Mission, No. 4 Township, Edgecombe County, and the property located in Tarboro known as Saint Luke's Episcopal School property, if such sales were desired by the Trustees of the Diocese.

(2) Conferred and advised the Bishop pertaining to the relationship of the Village Chapel at Pinehurst to the Diocese of North Carolina and the religious services held therein.

(3) Attended the Ordination Service held at Saint Mary's Church, High Point, North Carolina.

(4) Advised the certified public accountants auditing the records of the Diocese for 1967 as to litigation pending affecting the Diocese.

(5) Advised the Rector of All Saints Episcopal Church, Concord, in reference to merging All Saints Parish and the Organized Mission of St. James at Kannapolis.

(6) Advised the Senior Warden of Saint Luke's Episcopal Church, Durham, in reference to persons eligible to vote in elections in parishes and missions, and also pertaining to the parish or individual members joining with other churches in forming an independent corporation to sponsor low income housing development in Durham.

(7) Advised the Rector of Saint Thomas' Episcopal Church, Reidsville, pertaining to the authority of a parish to join with other churches in the community to sponsor a non-profit housing corporation under the National Housing Act of 1964.

(8) Corresponded with and advised the business manager in reference to matters pertaining to All Saints Church in Hamlet.

(9) Negotiated with attorneys for other parties, and with the consent and approval of the Bishop and the trustees of the Diocese, arrived at a compromise

settlement of the condemnation proceeding in Winston-Salem in the action entitled "Redevelopment Commission vs. Thomas A. Scott, et al" involving property devised by Mrs. Isabel M. Peebles in 1928 to her granddaughter, Mrs. Isabel Richardson Henderson for life, and then to her issue if any, and if none to the trustees of the Diocese of North Carolina. The property was valued at \$6,250 by the Commissioners appointed and there were various claimants to the funds, the property having been sold under a mortgage executed by the administratrix, c.t.a. of Mrs. Peebles in the early 1930's. Many questions of both law and equity were plead by the various parties. Under the compromise agreement and judgment, the trustees of the Diocese received \$2,900 to be held and invested with the income payable to Mrs. Isabel Richardson Henderson during her life and then to her children if any survive; if none, then to be used by the Trustees of the Diocese for the education of ministers of the Episcopal Church as provided in the last will and testament of Mrs. Peebles. The \$2,900 was paid and turned over to the trustees of the Diocese for investment during the life of Mrs. Henderson.



Bourne

(10) In January, 1968, Mrs. Rose P. Moncure died testate in Rowan County, devising a large number of specific items of personal property to various persons, and leaving the remainder of her estate to be put into a general charitable fund "to the Episcopal Church at Hamlet, North Carolina, for indigent people in need, especially people growing older who need help." In this matter, I have had correspondence with the Bishop, the attorney for All Saints Church, Hamlet, the attorney for the administrator, c.t.a. of Mrs. Moncure, and A. L. Purrington, a member of the trustees of the Diocese. I have also had a number of telephone conferences and one personal conference in Raleigh with the attorneys, a representative of the Church at Hamlet, and Mr. Purrington. There are some legal questions involved, and the administrator is anxious to file his final account and dispose of the property. It is hoped that

(Continued on page 22)

Budget Proposals

(Continued from page 5)

| | | |
|--|-----------|----------|
| 11. Chaplains' Discretionary Funds..... | 3,300 | 2,47 |
| 12. World Mission | 2,500 | 1,87 |
| C. Grants | | |
| 1. St. Augustine's | 7,600 | 5,70 |
| 2. St. Mary's | 11,000 | 8,25 |
| 3. Kanuga | 500 | 37 |
| 4. Thompson Orphanage | 2,000 | 1,50 |
| 5. University of South..... | 4,000 | 3,00 |
| 6. N. C. Council of Churches..... | 2,989 | 2,98 |
| 7. United Campus Ministries | | |
| (a) UNC-Charlotte | 800 | 80 |
| (b) N. C. College..... | 1,200 | 1,20 |
| (c) A & T College..... | 700 | 70 |
| (d) Campbell College | —0— | —0— |
| D. Miscellaneous | | |
| 1. Property Maintenance | 6,500 | 6,80 |
| 2. Moving Clergy | 2,500 | 3,00 |
| 3. Group Hospitalization | 19,000 | 18,00 |
| 4. Clergy Pensions | 26,470 | 27,00 |
| 5. Lay Employees Pensions..... | 420 | 42 |
| 6. Special Pensions | 2,450 | 95 |
| 7. Social Security | 669 | 1,09 |
| 8. Miscellaneous Committee Expenses..... | | 20 |
| E. Contingent Fund | 2,000 | 1,76 |
| Total | \$545,741 | \$541,68 |

Anticipated receipts from sources other than assessments and quotas, the effect of which reduces sums required to be asked on assessments and quotas

| | | |
|------------------------------|-------------|-------------|
| Episcopal Maintenance Budget | 1968 | 1969 |
| Trust Income | \$ 4,400 | \$ 4,40 |
| Church's Program Budget | | |
| Trust Income | 3,700 | 3,70 |
| National Church | 3,684 | 1,80 |

Negro Welfare Specialist Named To Staff By Hines

NEW YORK, N. Y. — Woodrow W. Carter, veteran Negro child welfare administrator of New York City who has devoted much of his adult life to the problems of minority young people, has been appointed a senior associate for specialized field services on the staff of the Executive Council of the Episcopal Church.

Carter, on leave of absence from the New York City Department of Social Services, was appointed to his post by the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church.

He will serve as an associate of Mrs. Robert Webb, director of the Church's newly-created section for Experimental and Specialized Services, a program devoted primarily to the development of church programs of action in society

and ministries to special groups.

"The appointment of Mr. Carter Mrs. Webb said, "will strengthen the ability of Executive Council to offer mature, professional consultant services in helping dioceses and other church agencies to carry out programs which they believe to be important for the future of the Church in the world."

She emphasized that these programs are "their" programs and not "ours" and stressed the importance of local development and administration of social welfare programs by the Church with the national Church limiting itself to providing professional and financial assistance.

Special attention, she said, will be given by Carter to the problems of minority children, the protection

Churchwomen Giving Tops \$40,000

DioSCENE

(Continued from page 3)

any chaplain will be assigned in March to serve with the Marines in Vietnam. Mrs. Cook and their children will maintain their present residence in York Harbor, Maine.

Prayer Plan—And from the rector of St. Luke's, Salisbury, the Rev. Kelly Whitaker, comes word of a new venture in his parish. He is asking his congregation to support the Episcopal Church's new Mutual Responsibility Commission's Prayer Participation Plan. The main thrust of the plan is to invite churchmen to commit themselves to offering ten minutes each day for prayer with intercessions for others, including the areas of the world specified in the Anglican Credo of Prayer. He is asking that a Certificate of Intention be signed and returned indicating willingness to offer these prayers during January and February. At the end of this time some sort of evaluation will be held.

New Verse — And more from St. Luke's "Messenger" — a fifth stanza (Continued on page 21)

the rights of children and their parents and the development of community services for families.

Carter received an A.B. degree from Howard University and a Master's degree, New York. He also attended the University of Michigan and American University.

For the past three years he has been a area administrator in the Bureau of Child Welfare, city of New York, and for nine years before that he was a case worker and later a supervisor in the Bureau of Child Welfare.

He has been active in his own home in the Chapel of the Intercession, New York City, a chapel of Trinity Parish, where he has been a leader of young adults.

He has organized and led many church seminars and conferences on the problems of youth and in 1965 served as the U. S. representative at a youth conference in Canada sponsored by the Canadian government and the Anglican Church of Canada.

This conference brought together French and English speaking youth

The Terraces A Center For Meetings

BY

THE REV. MARTIN CALDWELL
Chairman,
Diocesan Conference Center

The Diocesan Conference Center began its eighth year of operation on September 1, 1968. The Terraces itself carries on no program but serves entirely as a facility for use by di-



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Caldwell
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ocesan, parochial, and selective non-church groups for conferences, retreats, and study sessions.

Each year there has been a slow but steady increase in demand for use of the center. Problems arising from last-minute cancellation of entire meetings or the failure of a substantial proportion of any group to arrive has largely been overcome and operating losses are held to a minimum. In spite of the increase in food costs and for labor since The Terraces opened eight years ago, no increase in the modest charge of seven dollars for an overnight plus three meals is now contemplated.

of Canada and white and black youth from the United States for the purpose of deepening their understanding of racial and cultural differences.

In 1965 and 1966 he was a lecturer at Trinity College, Hartford, Conn., on the subject of social problems among minorities.

Carter is also a member of the department of Christian Social Relations in the Diocese of New York and is the author of a published paper on "Group Counselling for Adolescent Foster Children."

By MARGARET MOTSINGER
President, Episcopal Churchwomen

This is a difficult report, not because of any lack of enthusiasm among the Churchwomen of the Diocese, but on account of the ambivalence of the structure in which we are trying to work. The Churchwomen's program is strong in study; in personal action to combat poverty; in deep concern for those serving in the mission field; in altar work and in supporting the whole Diocesan budget and program. Most of this is accomplished within the framework of the Diocesan Churchwomen, although some churches find it better to have a united parish program.

No matter how it is accomplished, the fact remains that, in a time when apathy and antagonism are rampant, there exists within the Church a strong, willing group of witnesses to the Faith who enjoy our corporate nature and who feel that our channels of cooperation, learning and united action are threatened. Churchwomen are not feminists who insist that



Motsinger

we alone should implement certain programs, but we know that our support of many phases of church life is valid and essential, and fear that it would be lost, rather than absorbed into the full life of the Church, if our structure were prematurely destroyed. Some churches in which the Churchwomen have disbanded no longer join in the United Thank Offering. This offering contributed well over \$4,500,000 to the Church during the last triennium.

To cite an example of the instability we feel; during the past year the structure of the Executive Council has been changed several times. The use of initials being the "in" thing from the "P. B." downward probably precipitated one change when our leaders were briefly the "Committee on Women"! Clinging to outmoded structure is stifling, but to decimate the old before something more effective has been found is deadening.

As President, I can only speak of the witness of the Churchwomen as reflected in our Churchwomen's budget

No Bad Debts:

Church Foundation Records Record High For Fiscal Year

By JULIAN ROBERTSON
President, N. C. Episcopal Church
Foundation

The net worth of the Foundation, the face value of loans and the balance

special gifts and activities. One of my most moving experiences of the year was to represent the Churchwomen at the dedication of the Chapel of the Nameless Woman at the Correctional Center in Raleigh.

We have given over \$3,200 during the year to the Diocesan Overseas Missions Projects. More than \$1,400 was sent at Christmas to missionaries affiliated with our Diocese, and well over \$9,500 to other approved overseas projects. Contributions to Thompson Orphanage, special diocesan programs, schools and institutions, the Parish of the Air, the Presiding Bishop's Fund for World Relief etc. brought our total giving to well over \$40,000. This does not include the United Thank Offering of approximately \$27,000.

We should like you to visit the chapel at the Terraces in Southern Pines. The new altar rail cushions were designed as a gift by Mrs. Phil Mast who designed the needlepoint in the Diocesan House Chapel. One was worked by Mrs. P. B. Smith of Raleigh and one by Mrs. Sterling Stoudemire of Chapel Hill. The making of the kneelers was a gift of the Churchwomen. We hope to continue to enhance by our handiwork the worship of our Church and through this become more closely united throughout the Diocese.

Early in the summer we received a gift of the offering of the Annual Meeting of the Churchwomen of Panama. Our Board voted to use this for a lectern in the Diocesan House Chapel.

This is Diocesan work and it is, of course, in our home church that our witness is strongest. It is here that, through controversial bazaars etc. we find that extra \$40,000 above our family pledge. This substantiates Maggie Smith's remark in the movie "Hot Millions" that "After all, that's the place for a woman, isn't it — in the home — making money?"

due against loans outstanding all again achieved record highs in the year ended October 31, 1968. Foundation borrowers continue their excellent record in meeting their commitments. No part

| | Year Ended Oct. 31, 1968 | Year Ended Oct. 31, 1967 |
|--|-----------------------------|-----------------------------|
| Net Worth (Securities at cost)..... | \$471,053.31 | \$455,297.51 |
| New Loans, Number of..... | 3 | 3 |
| New Loans, Amount of..... | 70,000.00 | 75,000.00 |
| Borrowers, Number of..... | 30 | 31 |
| Face Value of Loans Outstanding..... | 495,500.00 | 485,000.00 |
| Balance due against Loans Outstanding..... | 293,182.43 | 278,620.07 |
| Delinquent borrowers, Number of..... | 0 | 0 |
| Delinquent borrowers, Amount past due..... | 0 | 0 |
| Bad Debts, charged off..... | 0 | 0 |

The Foundation is primarily a Capital Improvement Revolving Installment



Robertson

has the ability and determination to meet its commitment for payments of principal and interest. Characteristic of loan applications which are given priority include:

The loan is necessary for the erection of a church building;

There has been a successful campaign within the congregation to raise money or pledges;

A reasonable percentage of the funds required is in hand or is pledged and

Local credit is limited or not available.

Applications having a good measure of these qualifications are welcomed. Procedures for obtaining loans and application forms are available at diocesan headquarters.

Loan Fund. Interest rates currently are 3½ per cent for parishes and 3 per cent for missions. No loan is made for a longer period than 10 years and a loan in excess of \$20,000 is unusual.

The major objective of the Foundation is to aid parishes and missions in the erection of church buildings and acquisition of church properties through low interest loans. The Foundation attempts to have funds available whenever they are needed. Refinancing loans for buildings already erected or property already acquired, and loans for repairs or renovations are not included in the objectives of the Foundation.

The requirements for favorable consideration of a loan application are necessarily flexible because each must be examined in relation to the funds then available and the probable need for those funds for other projects. A prerequisite for the approval of any loan is confidence that the borrower

Study Body To Review Crisis Activity

By THE REV. W. D. WOODRUFF
Chairman, Department of
Christian Social Relations

With reference to the conventional report of the study committee of Christian Social Relations, I really don't believe we have an official report at this time.

THE NORTH CAROLINA CHURCH

Warden Luncheon Project Successful

THE REV. FRANK F. FAGAN
Chairman, Department of
Stewardship and Communication

The Department of Stewardship and Communication has tried this year to press itself to the dual responsibilities in which it is charged. Stewardship and communication are closely related and in all efforts this year the department has sought to stress the close association and meet the needs of the Diocese in this area.

On September 22, 1968, a workshop was held for all Every Member Canon chairmen of the Diocese at the Angus Barn in Raleigh. This workshop was well attended and dealt not only with the mechanics of how to conduct an Every Member Canon Canvas but offered inspiration to all chairmen. We were privileged to hear Charles Young, state president of the North Carolina Bar Association



Fagan

has continued to carry materials that we collected last year in the area of Christian social relations, but since we have become a study committee, we have had no meetings.

As I understand the responsibility of the study committee, it is in some way to evaluate what happens within the Urban Crisis Task Force. Since this is not fully in swing yet, we have not had a great deal to work with.

I do feel also that at some point in the future, we will meet to see if there



Woodruff

any significant work that is not being done by the Urban Crisis Task Force which should be considered for further Christian social action. This is where we are at the moment.

who spoke to the assembled group on the general subject of stewardship with specific regard to tithing. The meeting which was conducted by the Department Chairman and featured Ben F. Park as master of ceremonies and George E. London who introduced the guest speaker. Tom Fanjoy was in charge of arrangements at the Angus Barn and responsible for the distribution of materials to individual chairmen. Reports indicate that the meeting was well received and offered helpful suggestions as well as definite guidelines in the conduct of a local canvas. The Suffragan Bishop of the Diocese, the Rt. Rev. W. Moultrie Moore, Jr. met with the group for lunch and briefly addressed the gathering.

Again this year two area meetings were held for rectors, wardens, treasurers and other interested persons. These meetings were for the purpose of communicating the policies of the Diocese regarding such matters as the budget, program and afforded opportunity for general discussion with the Diocesan staff and representatives of local parishes and missions. Bishop Fraser and Bishop Moore attended these meetings with The Rev. William Hethcock and George F. Bason from the Diocesan House in Raleigh. The meeting for the eastern part of the Diocese was held at St. Timothy's, Wilson and the meeting for the west was located at St. Luke's, Salisbury.

The new venture in which we were engaged in this year and which proved highly successful was a series of warden's luncheons held at the Diocesan House on Wednesdays during the month of September, 1968. These meetings were well attended by laymen throughout the Diocese, arriving at the Diocesan House in Raleigh at 11:00 o'clock. Each group informally was welcomed by the staff and the department chairman with a cup of coffee and a brief tour of the Diocesan House. We then moved to the Diocesan Council room for a meeting with the Bishop presiding for a sharing of ideas and a discussion of problems current in the church on a local, diocesan and national level. Lunch was served and the discussion continued until approximately 2 o'clock p.m. at which time we ad-

joined to the Chapel for a closing service. Reaction to these meetings has been gratifying and most seem to feel that they were indeed helpful.

The Department of Stewardship and Communication continues to cooperate with the National Division of Radio and TV in the distribution of programs and spot announcements produced by the Episcopal Church. We have also served as resource to local parishes and missions requesting guidance in the area of radio and television promotion.

Ben F. Park and the superb staff of THE NORTH CAROLINA CHURCHMAN continue the excellent publication of our diocesan magazine which brings news of the church to our homes. Park is also quite active in the distribution of news releases regarding special events which take place in the Diocese and these releases are distributed through his agency to newspapers in North Carolina and the adjoining states. Park continues to serve as consultant regarding all matters of promotion for our Diocese and does an excellent job.

Several "slide film" presentations have been made by the Department of Stewardship and Communication. These are available from the Department Chairman and cover the following areas of diocesan life: 1968 Diocesan Convention held at Holy Trinity Church, Greensboro; the Penick Memorial Home; Vade Mecum; and Diocesan House, Raleigh. These are available with either live or tape recorded commentary for uses in local church programming.

The Department of Stewardship and Communication in cooperation with the Episcopal Radio-Television Foundation in Atlanta has the "One Reach One" television series of the Episcopal Church now scheduled on three TV stations in our Diocese. These stations are WTVD, Durham; WFMY, Greensboro; WBTV, Charlotte.

The department is constantly seeking new and better ways of exercising the responsibilities with which it is charged and meeting the needs of the Diocese of North Carolina in stewardship and communication. Suggestions are most welcomed.

Diocesan Trustees Report On Actions Taken During 1968

By A. L. PURRINGTON, JR.
Secretary, Trustees of the Diocese

The undersigned trustees of the Diocese of North Carolina report the following actions taken by them as trustees during the calendar year 1968:

January 2:

Received deed for tract on Plaza Road Extension to be held for the benefit of All Saints Mission, Charlotte.

Received deed for tract located on Beattie's Ford Road to be held for the benefit of St. Michael's and All Angels, Charlotte.

January 16:

Received deed for Lot 28, Section 1, of Jefferson Gardens Subdivision, to be held for the benefit of St. Barnabas Mission.

As directed by the Bishop, requested approval of the Standing Committee, for sale of property in downtown Charlotte held for the benefit of St. Michael's and All Angels at a net price of \$32,000.

February 2:

Received an inventory of the estate of Mrs. Bonner Williamson Harden, the Episcopal Home for the Aged being a legatee of that estate.

February 20:

Executed deed conveying St. Michael's and All Angels to Knight Publishing Company.

March 5:

Received check for \$32,000, the proceeds of sale to Knight Publishing Company.

March 7:

Trinity Church, Statesville, having become a parish, lot on Walnut Street conveyed to the parish.

April 4:

Received from Mrs. Dorothy K. Renfrow deed to tract located at intersection of Winthrop and Kingston Avenues to be held for a rectory for the priest in charge of Christ the King Center, formerly Chapel of Hope.

Conveyed the above tract of land to J. Louis Carter, et al, trustees for Mutual Savings and Loan Association, to secure the sum of \$9,400.

Received check for \$22,543.16, net

proceeds of St. Matthews Church property, Mooresville.

May 28:

Received check for \$2,900, proceeds of property sold in special proceedings, Forsyth County, to be held under judgment in that proceedings and the will of Isabel M. Peebles, the income to be paid to Mrs. O. K. Henderson for life, principal to be paid to her issue, if any be living at her death, and if none to the Trustees of the Diocese in trust to use the income in the education of young ministers. The funds deposited in the Winston-Salem Savings and Loan Association.



Purrrington

June 17:

Received deed from St. Mary's Parish, High Point, conveying 7.88 acres of land on East Chester Drive, to be held for the benefit of St. Christopher's Mission.

July 5:

Delivered note for \$30,000, payable to High Point Bank & Trust Company, with deed of trust securing the same on 7.88 acres of land on East Chester Drive, High Point, proceeds to be used for the construction of an all purpose building for St. Christopher's Mission.

September 30:

Delivered deed of easement to the Town of Walnut Cove for a sewer line over lands held for the benefit of Christ Church, Walnut Cove.

October 8:

Conferred with Z. V. Morgan, Henry Bourne, chancellor of the Diocese, the Rev. John Curtis Stone, and others concerning the will of Mrs. Rose P. Moncure.

October 11:

Received deed from Willie J. Ross for .73 acre of land in exchange for .27 acre on account of St. Matthews Mission, Rowan County.

October 21:

Delivered deed to Trinity Parish, Statesville, for lands at Washington Avenue and Tyler Street, formerly held

Work Of Examiners Is Outlined

By THE REV. L. B. SHERMAN
Chairman, Board of Examining Chaplains

The Examining Chaplains are nominated by the Bishop and confirmed by the Convention each year. Their responsibility is to give oversight to postulants, candidates and deacons in



Sherman

regard to their academic preparation and to conduct the examinations prescribed by canon law. These canonical examinations are both written and oral, and cover the subject of theology, Bible, church history, liturgics, moral theology and Christian ethics, and practical theology, the latter including preaching, pastoral care, Christian education and canon law. The examinations are given in three parts: at the end of the summer before the senior year, during the Christmas vacation of that year, and in June following seminar graduation.

For the purposes of general oversight, each postulant is assigned to one of the chaplains who serves as his advisor until his ordination to the diaconate; each deacon continues his studies in an assigned field under the direction of the chaplain responsible for that field. All postulants and candidates meet with the chaplains for 2 hours each September. Beginning this year, the personal concern of the chaplains will be further expressed by a visit by the Chairman to the seminaries during the course of the school year.

Since the preparation of our last report, the Examining Chaplains have held three meetings. In December 1967, Messrs. Wilson Carter, John Jessup, Edwin Schnedl and William Wel-

for Holy Cross Mission, the mission having been merged into the parish.

RT. REV. THOMAS A. FRASER,

Bishop

R. LEE COVINGTON, Trustee

JOS. B. CHESHIRE, JR., Trustee

A. L. PURRINGTON, JR., Trustee

St. Mary's College Doing Self Study

Interim Projects Listed:

Grant Finances Evaluation Of Panama Companion Program

By THE REV. R. L. REINECKE

Chairman, Diocesan Task Force Committee on World Mission

During 1968, under a grant from the Executive Council of the Episcopal Church, the former North Carolina-Panama companionship has been under evaluation. A preliminary report indicates that true "reality" was hard to obtain but that the most meaningful impact was from visits between people of the two areas. The final outcome of the survey of clergy and faculty of both dioceses will probably influence the shape of future mission emphases. Rather than have a new companion diocese somewhere during this evaluation period, we have "spread out" to participate in three priority projects on different continents. The Church School Missionary Offering made last Lent was designated for the new Episcopal Spanish-speaking mission of Dr. Benigno Abeledo in Cartagena, Colombia. We have now completed our \$2,600 commitment there.

are examined in certain subjects. They were examined again in June, at which time Messrs. Carter, Jessup and Mills were found satisfactory in all subjects and were recommended to the Bishop for ordination.

In September, seven postulants and candidates met with the chaplains, and took part in a joint meeting with them and the Standing Committee. During this September meeting, Messrs. Edward Covert and Pickett Miles were examined in certain of the canonically prescribed subjects, and will stand further examinations in December and June. Other members of the Board are the Revs. R. Taylor Pitt, Jacob A. Viverette, Robert L. Lehoff, William C. Spong, Peter C. Robinson and Thomas R. Thrasher.



Reinecke

For 1969, the Diocesan Council has already designated our Church School Missionary Offering for the two remaining commitments: (1) helping build a church center in Mwanza, Tanzania, East Africa for work among new African factory workers and their dependents and, (2) the training and maintenance of twelve village "Catechists" (or layreader-teachers) in the rural Diocese of Nandyal, India. Several thousand dollars remain to be volunteered for our participation in these ministries.

The plan to hold a "World Mission Day" to provide education, training and materials on these two priority projects of the Diocese on October 5th was cancelled when only seven clergy indicated that their congregations would be participating. The Rev. Theodore Eastman, who was executive secretary of the Overseas Mission Society and was to be keynoter, was still able to come to discuss the current shape of world mission with the Diocesan Task Force Committee.

Study materials on the two projects will be mailed to groups or church schools requesting them from the Committee at Box 1415, Burlington, 27215. These include a tape recorded interview and address made by the bishop of Nandyal, India, the Rt. Rev. Ernest John, during his visit to the Diocese on Oct. 1.

The desire for a sense of personal involvement in world mission has been expressed by some in our Diocese and may find expression through another companion diocese relationship by 1970. One thing is clear, however. Preparation for such involvements must be done if they are to bear fruit and this involves study as well as personal contact. Furthermore, those who would seek a sense of personal involvement are urged to pray for the mission of the church throughout the world, as urged last summer by the bishops of the Anglican Communion meeting at Lambeth Conference when they issued a call to prayer.

By RICHARD G. STONE

President, St. Mary's Junior College

It is with pleasure that I report for St. Mary's. During the past year the faculty and many of St. Mary's trustees have been working around the clock in the preparation of a self-study to be presented to the Southern Association of Colleges and Schools for reaffirmation of accreditation.



Stone

The work is now nearing completion, and the report will be submitted this winter. The Board of Trustees met at its annual meeting on October 15, 1968. This was the first meeting of the reconstructed Board. All 15 members were present. The Rev. Thomas J. C. Smyth was reelected chairman, Dr. George Penick was elected vice-chairman and Donald Roberts was reelected secretary. At this meeting the Chairman appointed the working committees for the ensuing year.

During the year the President announced his plans to retire at the end of the 1968-69 session. A committee made up of trustees, faculty, alumnae, and students is currently engaged in a search for a successor. Dr. Penick is the chairman of this committee.

The student body is approximately the same size as that of last year. There are more boarding students and a few less day students. The present group is a well prepared one and is already showing evidence of maintaining a high degree of scholarship. There were a few changes in the faculty due to retirements and resignations. These have been filled by competent instructors.

Operational costs continue to rise. This is due primarily to the effects of national inflation. Additional funds are needed to meet these steadily rising costs. During the year a very substantial bequest came to the college from an alumna Mrs. Bonner Williamson Harden. The Board of Trustees has not decided what will be done with the funds to be received since the final settlement of the estate has not yet been made.

Increasing Growth, Giving,

The Yardsticks:

- 1—'Outside' Giving
- 2—Service To Fellowman
- 3—True Vocation
- 4—Ecumenical Efforts



CLARKSON

... Heads Self Analysis

By FRANCIS O. CLARKSON, JR.
Chairman, Committee on the State of the Church

Is our Diocese dying? A comparison of the "Membership Growth" in the *Diocesan Journal* for the last three years indicates that diocesan growth has been extremely slow and, in fact, almost nil.

This concerned your committee and a comparison was made between the "growth" figures of the population in North Carolina and more particularly the 38 counties of the Diocese of North Carolina and those of the Diocesan Church as well as the growth figures for the Episcopal Church U. S. A. (see comparison chart at the end of this report).

After making this comparison the growth figures as indicated in the *Diocesan Journal* show that instead of becoming almost stagnant the Episcopal Church in the Diocese of North Carolina is in fact growing substantially faster than the population of the counties which it serves and the Episcopal Church U. S. A.

Your committee, however, does not believe that membership growth is necessarily an important standard of measurement for determining the state of the Diocese today. We believe that there are at least four better standards to make this determination: 1. Proportion of disbursements for outside work as compared to money spent on ourselves. 2. Service to our community and fellowman. 3. Testimony to our true vocation. 4. Cooperation with other religious bodies.

On the first point above the Diocesan records show that in 1949, 16.6 per cent of our budget was given to

outside work; 1958, 12.4 per cent and 1967, 19.4 per cent. The present trend is encouraging particularly after the "backsliding" of the late 1950's. As compared to the individual churches, the diocesan budget has shown steady growth in its proportion of outside giving from 29.3 per cent in 1949 to 33.2 per cent in 1958, to 35 per cent in 1967. Your committee hopes and urges the individual parishes of the Diocese to substantially increase their giving towards work outside of their individual churches and also encourages the Diocese to continue its excellent trend.

As to the other possible standards suggested by the committee, we do not feel that we are competent to evaluate this work in the Diocese, but we do point with approval to the following activities which indicate that important efforts are being made along these lines which might serve as models for the rest of us to study:

1. The many posts of leadership as well as less dramatic jobs in local, regional and statewide projects such as, rehabilitation activities, tutorial programs in underprivileged areas, united fund organizations, community action and adult education programs (to mention only a few in general terms).
2. Special ministries sponsored by the Diocese, such as, hospital chaplains at Duke Hospital (Will Spong) and the Charlotte hospitals (Merrill Miller), Richard Ottway's special ministry to industry, and James Kenyor "Christ The King Center." There are at least also two congregations (Walnut Cove and Elkin) that have priests in-charge who earn their living in other jobs.
3. Imaginative use of parish facilities for other than church services such as, St. Paul's, Cary, which has

vice Seen For NC Diocese

t school project, the Inter-City Youth Program at
ch of the Holy Comforter, Burlington, and the Coffee
se project sponsored by All Saints, Roanoke Rapids.

4. Ecumenical projects, such as "Mecklenburg
ner City Program" and the New Bern Avenue
ay Care and Community Center in Raleigh.

our committee realizes that there are many, many
r projects that are as interesting and important as
above. However, space limits us to the use of only

a few. Most of these projects appear from time to time
in THE NORTH CAROLINA CHURCHMAN.

We commend these imaginative possibilities to your
use.

FRANCIS O. CLARKSON, JR., *Chairman*
MRS. I. H. MANNING
REV. T. HALL PATRICK
MR. CECIL L. PATTERSON
REV. DOWNS C. SPITLER

| L FIGURES IN THOUSANDS) | 1965 | 1966 | Growth | 1967 | Growth | 65-67 Growth |
|---|--------|--------|--------|--------|--------|-----------------|
| ulation, State of N. C..... | 4875.6 | 4944.0 | 1.4% | 4993.8 | 1.0% | 2.4% |
| ulation, 38 counties of Diocese..... | 2645.0 | 2683.0 | 1.4% | 2712.1 | 1.1% | 2.5% |
| ized members, Diocese of N. C..... | 37.901 | 38.661 | 2.0% | 39.369 | 1.8% | 3.9% |
| unicants, Diocese of N. C..... | 26.563 | 27.298 | 2.8% | 28.004 | 2.6% | 5.4% |
| ized members, Episcopal Church U.S.A..... | 3615.6 | 3647.2 | .8% | 3584.6 | —0.1% | — .8% |
| unicants, Episcopal Church U.S.A..... | 2202.6 | 2239.1 | 1.6% | 2267.3 | 1.2% | 2.9% |

RCES:
population of the state and 38 counties—"Sales Management," years 1966, 1967, 1968
istics of the Diocese—Diocesan Journal for 1968, p. 198
istics on National Church—"The Episcopal Church Annual: 1968"

outh Convention Set April 11-12

By RICHARD PARKER
President, Young Churchman

the Diocesan Youth Commission
ff to a very good start this year.
the Youth Convention, the newly
d Commission re-grouped for a

end in Southern
the last part of

Our purpose

to decide on a

for the Senior

School Confer-

at Vade Mecum

g August. We

led that the

e would be

ge." By the

the Senior High

ference rolled around, the leaders

worked up an excellent program

ie week. Everyone who attended

conference will have to agree that

is the best in years. We all dis-

ed many things about ourselves

others through the morning dis-

ns and work projects and the

ng recreation.

September 28 and 29 marked the

weekend of the new school year

the Youth Commission met. We

ed, after much debate, that our



Parker

theme for the year would be "Youth
Speaks to the Church." Bishop Fraser
has asked the young people to be rep-
resented at the Annual Convention of
the Diocese in February. The Youth
Commission decided to prepare a
questionnaire asking certain questions
on church policy, programming, etc.,
to be given to as many young people
as possible. We will, in turn, put this
information in the form of a report,
and we will deliver it to the Conven-
tion. We hope to get as many ideas

from as many young people as pos-
sible so that the report will be as
representative as we can make it. We
are hoping to have cooperation from
many so that our report will be valid.

The dates for the Youth Convention
are April 11, 12 and 13, and it will be
held in Raleigh. The Youth Commis-
sion hasn't decided on the topic or
specifics as yet. We are expecting
about 350 to 400 young people, and
it will be the best convention we have
had.

Laitry Favors It 7 to 6:

New Liturgy On Right Track, According To Survey Results

By

THE REV. O'KELLEY WHITAKER
Chairman, Liturgical Commission

The Liturgical Commission has
supervised during the past year the
Trial Use of the proposed *Liturgy of
the Lord's Supper* under the direction
of the Bishop and at the request of
General Convention. Most of our
congregations have completed at least
one period of Trial Use of four to six

months and have followed this up by
distributing the questionnaires pre-
pared by the Standing Liturgical
Commission for Communicants. On
the average, 25 per cent of the com-
municants have responded by filling
out this questionnaire. In addition, all
clergy who have been involved in
Trial Use have also completed a spe-
cial questionnaire for clergy.

The Commission has tabulated the
(Continued on page 23)

Council Has 6 Meetings During Year

By **GEORGE F. BASON**
Secretary, Diocesan Council

In accordance with Section 8 of Canon XVI, the Diocesan Council submits this report to the 153rd Annual Convention of the Diocese of North Carolina, and incorporates herein by reference the several reports of the departments of the Diocesan Council as published in the January, 1969, issue of THE NORTH CAROLINA CHURCHMAN.

The Diocesan Council held four regular meetings and two special called meetings between the Diocesan Convention of 1968 and the Diocesan Convention of 1969.

April 25, 1968

At a special called meeting of the Council, the resolution adopted at the Convention of 1968 on the Urban Crisis was considered and to begin implementing this resolution, provision was made for (1) a nominating committee to recommend a co-ordinator for this program, and (2) provision for an interim advisory committee to advise and inform the Diocese and co-ordinator of the Urban Crisis program.

In further action, this committee together with the Department of Finance, the Director of Program and the Bishops was assigned the task of developing a plan to provide for the salary and expenses of the office of co-ordinator for the Urban Crisis program.

May 21, 1968

The proceeds of the sale of St. Michael's and All Angels Church in Charlotte was set aside by the Council for use in the future building program of that congregation.

Provision was made for financing the salary and expenses of the office of Urban Crisis by a combination of budgeted funds and funds from the Church's Program Reserve. The Nominating Committee and Advisory Committee as previously appointed were empowered to select and hire this Co-ordinator with the approval of the Bishop.

Approval was given that the income from the Good Samaritan Fund hereafter be devoted to such religious or charitable work as the Good Samaritan Committee may find best promotes

No New Churches Reported

By **THE REV. CHARLES PENICK**
Chairman,
Committee on New Parishes

The Committee on New Parishes during the past year has received no applications from any organized group



*
Penick
*

or mission for union with the 1969 Convention for status as mission or parish.

Communication with the Rt. Rev. W. Moultrie Moore, Jr. informs this Committee that no requests have been made to the Bishop's office to be referred to this committee for consideration.

welfare of needy persons of the Negro race, and that the Good Samaritan Committee be increased from three to five communicants of the Diocese.

The structure of the Diocesan Council was considered and the proposal adopted to provide for two departments — Finance and Stewardship and Communications, six study committees — college chaplaincies, hospital chaplaincies, companion diocese, christian education, christian social action and the diocesan missions; and two task force committees — the Urban Crisis advisory committee and world missions.

May 31, 1968

At a special called meeting of the Diocesan Council, a representative of the Field Unit of the General Convention Special Program discussed with the Council the whole question of the

Urban Crisis and the approach of Council to it.

September 4, 1968

The proposed diocesan budgets 1969 in the amount of \$152,490 the Episcopal Maintenance budget \$555,361 for the Church's Program budget were adopted.

A special committee appointed the Bishop to recommend a successor to George F. Bason as business manager reported, recommending Rev. Sidney S. Holt for the office of business manager, which recommendation was approved by the Council.

The question of the addition of a staff member to deal with the Urban Crisis problem was referred to the Bishop, Suffragan Bishop and the Director of Program for writing a job description and deciding upon the title to be held by the person occupying the office.

The Department of Finance was requested to re-examine the sums in diocesan budget disbursed as grant institutions and the adequacy of the grants.

Implementation of the Vade Mecum improvements was reported being in progress until a solution to the water problems at Vade Mecum could be found. Announcement was made of a new resident director, Ronald Hayter, who had arrived at Vade Mecum during the summer and will assume full responsibility at the end of the 1968 campaign season.

Announcement was received that the Holy Cross Mission of Statesville accepted an invitation to unite with the Trinity Parish, Statesville. The Council approved a request from Holy Cross Mission that its property be sold to the trustees of the Diocese, subject to the canonical requirements regarding the consent of the Bishop and the Standing Committee, and that the proceeds of such sale together with all intangible assets of Holy Cross Mission be bequeathed to Trinity Parish.

The Suffragan Bishop was made ex-officio member of the Good Samaritan Committee.

The 1968 Lenten offerings and missionary offering box receipts were designated to the National Church project for the Diocese of Colombia to \$2,600 with the excess over amount to be divided between

Committee Outlines Changes Constitution And Canons

BY HENRY C. BOURNE

Chairman, Committee on
Constitution and Canons

The ten amendments to the Constitution of the General Convention, set out on pages 126-132 inclusive, in the Journal of the 152nd Diocesan Convention 1968, were proposed at the 1967 General Convention at Seatonsville and by appropriate resolutions adopted to be sent to every Diocese. The amendments will be taken up at the 1970 General Convention in Housatonic for final action.

Any recommendations or comments by any member of the Diocese of North Carolina are requested to be in writing to the Committee on Constitution and Canons of this Diocese. Proposed amendments to the Con-

stitution and Canons of the Diocese, to be submitted to the Diocesan Convention, February 4-5, 1969, follow.

Constitutional Amendment, Article III, Section 6

Adopted on First Reading 152nd
Diocesan Convention February 3rd,
1968

The Committee on Constitution and Canons recommends: That the following amendment to the Constitution of the Diocese of North Carolina, as proposed at the 152nd Convention be finally adopted at this the 153rd Convention, to-wit: "That Section 6 of Article III of the Constitution be amended by striking out in line two thereof the following words: "and having not less than twenty adult communicants."

EXISTING SECTION

Sec. 6. Each regularly Organized Mission in union with the Convention, and having not less than twenty adult communicants, shall be entitled to be represented at the sessions of the Convention by one delegate, to be elected by the congregation from among the adult communicants of the mission in good standing in this Church, subject to the conditions and limitations of section 4.

PURPOSE OF AMENDMENT

Canon XXVII, Section 1 defines an Organized Mission to be a congregation with forty or more adult communicants having its own officers and being in union with the Convention.

Canon XXIV, Section 1 requires the Bishop and Standing Committee to triennially make a survey of all Parishes and Missions of the Diocese, and if any Organized Mission does not meet the standards set in Canon XXVII, Section 1, they shall be notified that unless they meet such standards within one year they shall be reduced to the status of an Unorganized Mission.

The reference in Sec. 6 of Article III to an Organized Mission having twenty adult communicants as one of its qualifications for representation in the Convention is inconsistent with the other qualifications of being in union with the Convention. This reference

to twenty adult communicants is confusing and misleading in view of Canon XXIV requiring the Bishop and Standing Committee to reduce any Organized Mission, after one year's notice, to an Unorganized Mission, if such Mission did not maintain the standards required by Section 1, Canon XXVII, one of which is a congregation of forty adult communicants.

Amendment to Canon XXVII by Adding Thereto Section 6

The Committee on Canons recommends: That Canon XXVII be amended by adding thereto Section 6, to read as follows: "Section 6. In order to maintain its status as an Organized or Unorganized Mission as a unit of the Diocese, it must at all times meet the minimum of standard business methods prescribed by Canon XV, and submit to the Department of Finance of the Diocesan Council, on or before July 1st each year, a certified copy of its annual audit for the preceding fiscal year prepared as prescribed by Canon XV(6)."

EXISTING SECTION

None.

PURPOSE OF AMENDMENT

To provide that a Congregation, in order to maintain its status as an Organized or Unorganized Mission, shall comply with minimum business standard methods as to annual audit of its finances by a certified or independent public accountant, or such other accounting agency as may be permitted by the Department of Finance.

This new section is prepared in response to a resolution submitted to the 152nd Annual Convention by the Committee on the Bishop's Address, 1968 Journal, pages 57 and 159.

Amendment to Canon XX, Sec. 3, by adding thereto Sub-Section (h).

The Committee on Canons recommends: That Canon XX, Section 3, be amended by adding thereto Subsection (h), to read as follows:

"(h) It must at all times meet the minimum of standard business methods prescribed by Canon XV, and submit to the Department of Finance of the Diocesan Council, on or before July 1st, each year, a certified copy of its annual audit for the preceding fiscal year prepared as prescribed by Canon XV (6)."

EXISTING SUB-SECTION

None.

continued

acts in the Diocese of Victoria, Canada, in the Province of East Africa, the Diocese of Nandyal in India. The Board of Managers of Thompson's orphanage was authorized to solicit funds in all the churches of the Diocese on Thanksgiving Day in addition to the usual canonical disposition of the Thanksgiving Day offering for orphanage.

November 24, 1968

The increase in hospital insurance was reported to the Council and action made for absorbing a portion of the increase in dependency age. In other business matters, Rev. Sidney S. Holt was elected Treasurer of the Diocese and the Mechanics and Farmers Bank added as a beneficiary for Diocesan Funds.

A new approach to implementing resolution of the 1968 Convention on the Urban Crisis was adopted, providing for using an existing congregation of the Diocese with which to create training and development center through which all problems concerned with the Urban Crisis could be considered, studied and acted upon.

January 7, 1969

Minutes of the meeting of January 1969, will be incorporated in the Journal of the Diocesan Council after the next meeting takes place.)

PURPOSE OF AMENDMENT

To provide that a Congregation in order to maintain its status as a Parish shall comply with minimum business standards methods as to annual audit of its finances by a certified or independent public accountant, or such other accounting agency as may be permitted by the Department of Finance.

This new section is prepared in response to a resolution submitted to the 152nd Annual Convention by the Committee on the Bishop's Address, 1968 Journal, pages 57 and 159.

Amendment to Section 2, Canon XVI

Mr. Robert T. Williams, 1307 Kingston Ridge Drive, Cary, North Carolina, 27511, of St. Paul's Episcopal Church, submits the following amendment: That Section 2 of Canon XVI shall be amended by adding a new sentence after the words "shall be eligible for re-election" in line 4, page 20, to constitute the fourth sentence in said Section 2 as follows: "The mission field shall at all times be represented in both Clerical and Lay Orders."

EXISTING CANON

"Section 2. The Convention shall annually elect three Clergymen and three laymen as members of the Diocesan Council, whose term of office shall be for three years, and who shall not be eligible for re-election until a period of two years shall have elapsed. The Convention shall also annually elect from among those nominated by the Episcopal Churchwomen of the Diocese of North Carolina one lay-woman whose term of office shall be for three years, and also annually elect from among those nominated by the Episcopal Laymen of the Diocese of North Carolina one layman whose term of office shall be for one year. The members elected upon nomination of the Episcopal Churchwomen and the Episcopal Laymen shall be eligible for re-election. The terms of office of new members shall begin on June first following the Convention at which such members are elected; provided, new members elected to fill a vacancy by reason of an unexpired term shall take office upon election."

PURPOSE OF AMENDMENT

The purpose of this amendment is to provide representation of the mission field by at least two persons who are communicants of mission churches.

Progress Noted At Kanuga

By JOHN CLAYTON SMITH
Trustee, Kanuga Conferences

The past year has seen Kanuga's meeting more than the fondest expectations. Our new facilities were completed and occupied during this past year. All conferences and camps were well attended. Plans for next year's camps and conferences have been basi-



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Smith
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cally completed and another successful year is in prospect.

The new Kanuga Lake Inn has caught the tradition of the old Kanuga, yet has the conveniences of modern day living. Guests have fondly referred to this building as the "Kanuga Hilton."

These new facilities are so constructed that Kanuga can now have conferences nine months out of the year. This will enable us to more fully utilize our properties.

At the November Board Meeting, the Rev. L. Bartine Sherman, Diocese of North Carolina, was elected chairman of the Board; the Rt. Rev. John A. Pinkney, Diocese of Upper South Carolina, vice-chairman; and Poinsette Exum, Diocese of Upper South Carolina, treasurer.

The proposed Diocesan Budget for this year shows direct costs of Missions to be \$138,130 of the \$545,741, requested for the Program Fund, or about 25 per cent of the entire program. Of those Priests in the Diocese as of July 1, 1968, holding parochial positions, 67 were in parishes and 31 in missions (counting those with assignments in both fields twice). Thus the mission field represents almost 1/3 of the parochial clergy. Of those

churches sending delegates to 1968 Convention, 41 of 98 were missions, or over 40 per cent. The mission field represents a small percentage of communicants and financial resources but a representation of two persons on a Diocesan Council of 24 is not a large delegation.

Amendment to Canon 18, Section 2 of the Canons of the General Convention

The Rev. Thom Blair, CH Church, Charlotte, North Carolina proposes that Canon 18, Section 2 be amended by changing the period at the end of the second sentence (page 49, line 18) to a comma, adding a further proviso, as follows: "provided further, the Bishop or ecclesiastical Authority, in his discretion may waive the lapse of one year from the date the final decree of divorce was entered."

Amendment to Constitution, Article IX, Section 3

The Committee on Constitution Canons recommends: That Section of Article IX of the Constitution of the Diocese of North Carolina be amended and rewritten 1967, see 1967 Journal, page 97), be, and the same is amended by striking out the words "adult" in line two thereof, and inserting in lieu thereof the words "seventeen (17) years of age or older."

EXISTING SECTION

"Section 3. In all Parochial and Mission elections only those shall be entitled to vote who are *adult* communicants in good standing of this Church and who thereby consent to be governed by the Constitution and Canons of this Church as are or may be adopted by the General Convention and of the Convention of the Diocese pursuant thereto."

PURPOSE OF AMENDMENT

To permit and encourage all members of the Parish or Mission have been confirmed and are communicants in good standing, and are seventeen (17) years of age or older, to take part in the annual election of members of the Parish and Mission Committee and other to vote and participate in such decisions, programs, and policies as properly be presented to meeting of the congregation for discussion and adoption.

Episcopal Chaplaincy At Duke Marks Sixth Year Of Service

THE REV. WILLIAM C. SPONG
Episcopal Chaplain, Duke University
Medical Center

This year marks the completion of the sixth full year of the Episcopal Chaplaincy to the Duke University Medical Center. It is to be noted that in the Diocese of North Carolina when this new work at the Convention in 1962, it created a job description that would cover not just the Duke University Medical Center, but the local Centers at Chapel Hill, the Duke University Hospital, the Duke University Medical Center, the Duke University Hospital in Durham, the Dorothea Dix State Mental Hospital and the John Umstead Hospital in Butner, North Carolina. Time has qualified this work in this past year when it was referred solely to the Duke University Medical Center. This was done because of the intense nature of the medical community and the need to have an intensive ministry in one place and not scatter thinly the efforts of the Diocese in many tributary areas.

Therefore, this year our task in the medical center has been focused and limited in one major teaching institution.

My report as a Hospital Chaplain to the Duke University Medical Center is subdivided into several areas:

Patient Care. A patient load at the Duke University Medical Center in any given year (with respect to Episcopalians) is approximately 1,000 patients. It is, of course, impossible to maintain a strict denominational ministry, however. It would be ridiculous of the Church to assume there is a quality of illness in Episcopalians that is not true for all other persons. Therefore, why the Church defines its ministry to the medical center as being only to the Medical Center and not to Episcopal Patients. The end result of strict denominationalism in medical centers is indeed, as I apply so, a thing of the past. The medical center promotes a number of appropriate expressions to enhance the patient care from within the

hospital. Such illustrations are: A committee in the hospital (of which our chaplain is a member) that concerns itself in a cross-disciplinary manner with total patient care. It attempts to glean the professional competence of many other disciplines as each discipline attempts to focus-in on maximal personal and physical care for the patient. Conferences are provided in the medical center to assure that the medical community does not become a de-humanized, impersonal institution. In spite of the best efforts of everyone, it still risks this at all times.

We are completing this year at the Duke Medical Center a small family chapel which was put into use approximately during November, 1968. All persons are invited to come and see the chapel which, at first sight, will be a unique experience for most. It is devoid of any religious symbolism except for a circular table in the front of a semi-circle arrangement of individual chairs. It has no cross, no Christian symbolism, except that it is a sanctuary for people in need. It is our hope (in addition to providing specific services of traditional nature) to also be able to provide a daily meditation (which will be shared by the members of our department as well as other invited persons) which will be offered three times daily.

(2) Teaching. The Episcopal Chaplain at the Duke University Medical Center is a full member of the Chaplain's Department where he holds the title of chaplain supervisor and assistant chaplain to the Medical Center. In addition, he is an instructor in pastoral psychology at the Duke University Divinity School where he assists in training and teaching theological students. Our training program at Duke offers programs in clinical pastoral education ranging from two-week clinics to a two-year intensive internship and residency program. We have



Spong

a clinical staff of four senior staff chaplains, all of whom share in these teaching responsibilities. During the past year I supervised two groups of students: One group being intern chaplains working on graduate degrees in pastoral psychology and in the clinical education program at the Medical Center; and also, a 12-week summer quarter of intensive clinical training under the auspices of the Association of Clinical Pastoral Education. My current status with the Association of Clinical Pastoral Education is that of Acting Chaplain Supervisor. My full and final credentials will come up for review this coming spring. My colleagues in the medical center are Methodist, though like myself function in the medical center in the spirit of ecumenism. Our current intern training program is made up of two Roman Catholic priests and four Methodist pastors. Our program this past summer was made up of both Methodist and Episcopal students. The teaching that I do at the Duke University Divinity School has to do with a colloquium for the junior theological students and is designed to assist these young men to integrate their theological educations and to provide a climate out of which they can raise the pressing questions that face men in the ministry today. From time to time, I am also invited to assist in special courses of the Divinity School having to do with pastoral sensitivity and pastoral management of patient care situations.

(3) Pastoral Counseling. Within the work of every hospital chaplain comes a certain number of counseling hours. The clientele for these hours, for the most part, are persons located within the Medical Center. Medical education and medical life constitute serious threats to domestic tranquility and often this is the cause for an accelerated number of counseling hours. It is also true that the climate of the Medical Center, itself, creates instabilities that often find their way to the chaplain's office. Approximately seven to nine hours per week of my time is spent in this kind of activity.

(4) Teaching within the hospital. We attempt at the Duke University Medical Center to contribute to a "wholistic" view of human experience. To this extent, it is often our task to deliver lectures to medical students, nurses, hospital administrators, practical nurses, student nurses, radiologic

technologists, and other paramedical-ancillary services. There is also an active group, made up of doctors and clergy who are coming to terms with questions raised in the area of communication between theological and medical resources. The current movement in transplant surgery of all descriptions and the need for a Uniform Anatomical Gift Act brings all of us more closely together in terms of medical movements in our country. It is a good time for us to be able to share in a decision-making way these moments. It is our hope, for example, at this Diocesan Convention to present a resolution that would have our Church go on record as favoring for the State of North Carolina the Uniform Anatomical Gift Act which would make it possible for a person to donate certain of his body parts (previous to his death) to be acted upon after expiration.

The whole movement of clinical pastoral education is sufficiently new that each year more and more groups discover the contributions that trained chaplains can make to the intentions of their own educational programs. Such illustrations as these would be: The North Carolina State Nurses' Association, meetings of local medical societies, as well as the setting up of community or volunteer chaplaincy programs.

(5) The chaplain as a resource to the Diocese of North Carolina. During the past year, it has been my happy pleasure to work closely with the Rev. William H. Hethcock and the Diocesan Department of Program in developing certain opportunities in the Diocese. There is no reason at all why the whole motion and movement of clinical education cannot get outside the hospital and work creatively with church groups and others interested in pursuing theological questions out of a practical frame of reference. In the past year I have assisted with the Lay Schools of Theology, the Clergy Conference of the Diocese, helped to arrange a seminar for the wives of clergymen under the direction of Dr. Goodling of Duke, and helped to promote the Clergy Counseling Seminars under the direction of my colleague, Professor Donald S. Williamson of the Duke University Divinity School.

This is a most exciting life and a most exciting position. I am constantly grateful for the opportunity to work in our Diocese and to work within this great teaching-medical institution. It

Thompson Orphanage Facilities To Be Complete By Fall Of '69

By ROBERT D. NOBLE

Superintendent, Thompson Orphanage

The long awaited construction of the new Thompson Orphanage campus is at last a reality. By the time school starts in 1969 we hope to be moved into our new home. Whether we make this deadline or not will depend in large on the kind of construction weather we experience this winter. It will be a grand day when we



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Noble
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makes you believe with increasing anticipation that the task of the Church is to live within the pathetic dilemma of life and to hope ultimately that God's promises are real and vital. We learn to live within the covenant of suffering, knowing that often it will have its way and that change is a fond and unavailable protagonist. We have come to experience that God or His message is not defeated by premature death, horrendous suffering, or inescapable tragedy. We come to feel that the message of Christ is an ultimate message designed to help us understand that suffering is suffering and death is death and each of us will have our day with them both. It is not as though we can avoid them, circumvent them, redirect them, or cause them not to be. Nor does it mean that we have to wait for them stoically and bitterly with the depraved sense of idleness. We accept them and we believe beyond them. Just as our Lord touched the bier of Lazarus, so even Lazarus had to die. He did not have his death stolen away, nor was his death felicitous or pretentious for him. We look hopefully beyond that and sense that God's promises are as good as they ever were and that miracles, indeed, are things of the spirit, more so than they are things of the body. We are not depressed by this, but rather, we welcome it as a viable doctrine of life and an ultimate expectancy of hope. Perhaps this is what the writer, John of Patmos, meant when he said, "They shall hunger no more, neither thirst anymore, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

move into facilities designed to meet the pressing needs of today's children.

At the same time, however, Episcopal Child Care Services is undergoing an acute financial crisis with respect to its operating budget. Rehabilitative services for children from broken homes is costly. Combine this with the ever-rising cost of living and we discover that it costs approximately 50 percent more each year just to stay even in quantity and quality of services. Yet year after year the income from church program funds and Thanksgiving Offering from the thousands of dioceses of North Carolina has remained the same. In fact, over the past 20 years it has decreased from \$38,000 in 1948 to \$36,400 in 1968.

There are 70 children now under the care of the Episcopal Child Care Services. There are 48 on the Charlotte campus, 12 in the group home at Goldsboro, and 10 in foster homes. Accompanying this report are some of the questions most often asked by interested and concerned Episcopalians. We welcome all of your questions and concerns. Feel free to write to the perintendent, Robert D. Noble.

QUESTIONS AND ANSWERS

Q. Why does Thompson Orphanage have to move?

A. There are three reasons, any of which is reason enough in itself.

a. T. O. is now located in the midst of business Charlotte, an extremely poor environment for rearing children.

b. The building facilities are antiquated and run down.

c. The extension of Third Street scheduled to come thru the middle of our campus as soon as we can.

Q. How much will the new campus cost?

A. More than \$1.1 million. The cost of building child care facilities is

Diocese Favors Grass Roots Ecumenism

by THE REV. J. E. C. HARRIS
Chairman, Ecumenical Commission

The 1967 General Convention asked the diocese of the Episcopal Church to study and respond to *The Principles*

— in fact, building code requirements are stricter for this type of facility than even hospitals or college dormitories. The cost of our facilities compares favorably with other child facilities under construction in the country.

What is included in the projected cost of \$1.1 million?

This cost covers the complete package; four cottages, an activities building, administration building, staffing, all household furnishings, a kitchen for the campus director, a water system, sewage system complete with treatment plant, landscaping, recreation facilities, campus planning and architect's fee.

What will these facilities cost in terms of the number of children?

We estimate that over the 40 life expectancy of the new campus our costs will average \$1.40 per child per day.

How will the campus be financed?

The Board of Managers has a \$700,000 from unrestricted endowment funds and assigned it to this project. The additional funds necessary will be made up from accumulated endowment rentals set aside for this purpose.

How much does the Episcopal Care Services receive from the Charlotte Mall?

\$49,600 annually.

How many children will the new campus accommodate?

There will be four cottages housing a total of 48 children. Plans call for the erection of a fifth cottage when funds are available.

How can we justify spending more than a million dollars for a new campus when we have been forced — lack of funds — to reduce the number of children being cared for on the Charlotte campus from 60 to 48?

The problem facing the Episcopal Care Services is not an either/or proposition. We can neither afford to neglect the care nor abandon plans for the new campus.

of *Church Union*, a document published by the Consultation on Church Union (COCU). Bishop Fraser asked the Ecumenical Commission to initiate this study for the Diocese of North Carolina, and to receive and compile reports from it.

Principles of Church Union is one of the remarkable church documents of our day in showing how representatives from nine denominations (African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Disciples of Christ, Christian Methodist Episcopal Church, Episcopal Church, United Methodist Church, Presbyterian Church in the U.S., United Church of Christ, and the United Presbyterian Church in the U.S.A.) have discussed the relation of Scripture to Tradition, the sacraments, and the ministry and have found many areas of common understanding. After this document has been studied and responded to by the participating churches, these *Principles* will be revised and made into a plan by which these churches may unite, if approved by the governing body of that church (in our case, General Convention). These churches in a few years will be called to make decisions that will substantially affect the history of Christendom.



Harris

The congregations of this Diocese were asked to study *The Principles of Church Union* during 1967-68. The response was disappointing. Of the 96 churches from whom we could have logically expected a report, 23 responded — less than one out of four. Most of these congregations reported a small percentage of their membership involved in the study. The apathy of this Diocese towards *The Principles* is obvious. The reports of the 23 congregations showed little enthusiasm for *The Principles*. Generally it seemed to be felt that, while greater church unity is a good thing, *The Principles* are not altogether satisfactory as a way of bringing about this unity. *The Principles* were criticized especially for their vagueness, and for their apparent lack of understanding of the parts

of the catholic tradition of the faith to which we are committed by the Chicago-Lambeth Quadrilateral. Nearly all the congregations questioned uniting before there is greater interest and support locally.

In contrast to the apathy and uneasiness we found towards *The Principles of Church Union*, we found considerable enthusiasm around the Diocese for a grass-roots kind of ecumenism that has grown out of congregations of different denominations doing things together, such as local social action. This part of the ecumenical movement seems far more alive to us than anything in *The Principles*. In some cases, these Christian people, working together, are raising the question of why they cannot also worship together. As the Ecumenical Commission studies this situation, we feel that it suggests a better direction for the Consultation on Church Union to follow. It would involve three steps: (1) that the churches work together (as is already beginning to happen), (2) that the churches become able to worship together (now very difficult to do), and (3) that any other kinds of union be allowed to grow out of the experience of working and worshipping together, rather than being imposed from above. While we feel that *The Principles of Church Union* is very helpful in the movement towards unity, we suggest that, before pursuing any further a plan of union, the Consultation work towards this interim step of making it possible for at least the participating churches to worship together, and then be alert to whatever forms of greater unity the Spirit shows us.

The congregations of this Diocese have expressed themselves clearly about their lack of enthusiasm for *The Principles of Church Union*. The Ecumenical Commission believes that this feeling should be made known officially to our delegates to the Consultation on Church Union. Therefore we are sending the following statement to our delegates and to the Episcopal Church's Joint Commission on Ecumenical Relations:

1. We rejoice in the unity reflected in POCU and urge our Church's continued participation in the Consultation.
2. We find little evidence in

GI Packets Offered In Diocese

By **TUCKER BURRUSS**
Chairman, Armed Services Commission

During 1968 the Commission has continued to mail Armed Forces Packets to all churches requesting them. These packets are again being offered on a "free for the asking" basis, and we urge all churches to take advantage of this opportunity to express our interest and concern to our young men and women in military service.

We would like to repeat our suggestion that some interested person be appointed in each church to see that every serviceman in the church is presented one of these packets, and to serve as correspondent to them. This correspondent could see to it that parish bulletins, newsletters and other items of interest are mailed on a regular basis. Why not ascertain the birthdays of our service people and remember them in some way at Christmas and on their birthday? Such a remembrance will be greatly appreciated — even if it consists of nothing more than a real newsy letter from some individual or group in the home parish.

We must remember that these young people are living under unusual and often very trying circumstances, and when one is lonely and homesick even the most insignificant remembrance is greatly appreciated. We certainly want these young people to return following their tour of duty and take their place as interested and productive members of our churches, and it seems that it would help to assure this if we now remember them and make them know they are missed while away.

the Diocese of North Carolina of interest in or enthusiasm for organic union.

3. We find a wide disparity between the extent of progress



Burruss

Chairman Smyth Gives Account Of Synod Meeting During June

By **THE REV. T. J. C. SMYTH**
Chairman, Synod Deputation

The Synod met on the campus of the University of the South on June 11-13, 1968. Representing the Diocese of North Carolina were The Rt. Rev. W. Moultrie Moore, Jr., The Rev. Carl F. Herman, Henry C. Bourne, Mrs. W. J. Long, Mrs. N. E. Mott-singer, Mrs. John Clayton Smith, Kenneth T. Knight, and The Rev. Thomas J. C. Smyth. The Rev. Joseph W. O'Brien, and Mrs. Kenneth Knight, were visitors.

Sessions of the Synod were led by the president of the Province, The Rt. Rev. Albert R. Stuart, bishop of Georgia. Prime Osborn spoke concerning of the Executive Council and of the Review Committee of the General Convention in dealing with the allocations for the Urban Crisis.

The report of the Committee on Ordinances was accepted which changed the structure of the Synod. The Synod shall be divided into two Houses: a House of Bishops, and a House of Delegates. Any bishop who now has jurisdiction or has had jurisdiction in the Province is eligible for seat and vote in the House of Bishops.

made by the Consultation and the knowledge of and enthusiasm for COCU at the local level.

4. We find many congregations working with congregations of other denominations, particularly in service to the poor.

5. There is slight evidence that working together makes these congregations aware of the awkwardness of not being able to share each other's sacramental life.

6. This may suggest a better means of Church unity than the one Proposed by COCU:

(a) That Churches combine work whenever possible, locally and nationally.

(b) That Churches be able to worship together through a reconciliation of their ministries and a mutual recognition of their sacraments, and that further expressions of unity be encouraged to grow from this reconciliation and recognition, as well as from the Consultation.

Each diocese within the Province shall be represented in the House of Deputies by three clergymen, laymen, and three laywomen, selected as each diocese determines, providing in so far as practicable, the provincial clerical and lay deputies shall include a representative number of deputies of the General Convention and the Triennial Meeting of church women.

The Synod shall meet annually will no longer have departments will carry on the program of the Province as related to the member Dioceses and the national church through committees and commissions approved and appointed by the Provincial Council.

Group sessions were held on the following subjects: Jobs, training, unskilled, housing, civil rights, power, conflicts within the Church: Ecumenical, conflicts within the Church: Money, conflicts within the Church: Liturgical, family life and youth.

The delegation felt this to be a worthwhile meeting and endorses continued support of the restructuring Synod and the work of the Province.

Coeds Due At Sewanee During '69

By **THE REV. THOMAS J. C. SMYTH**
Trustee, University of the South

Sewanee will become a coed university in 1969. The action allowing the admission of women students was initiated by the Board of Trustees at their meeting of the campus in 1968. Initially, women will be admitted and housed in a dormitory



Smyth

known as Morgan Steep. Qualified women students will be admitted freshmen or upperclassmen. Inquiry from interested students should be

Church Pension Fund Grants Total \$65,732 In November

By **GEORGE F. BASON**

Chairman, Church Pension Fund

The Church Pension Fund Committee wishes again to remind all those responsible for the payment of pension and assessments that the regulations of the Church Pension Fund provide that lump sum benefits payable immediately on death to the widows or survivors of clergymen cannot be paid after the end of each year until every parish in union with the convention of that Diocese has had its proper pension assessments at least six months of the previous

year. It is, therefore, essential that pension fund assessments be paid promptly.

As of November 15, 1968, the Church Pension Fund reported grants in force for the Diocese of North Carolina as follows: Clergymen (11) — \$31,266.48; widows (20) — \$32,965.80; orphans (2) — \$1,500.00; total — \$65,732.28.

For the church as a whole, the benefits payable were as follows: Retired clergymen (1102) — \$3,068,323; disabled clergymen (227) — \$624,951; widows (1610) — \$2,520,005; orphans (292) — \$191,473; total — \$6,404,752.

Three changes in the operation of the Church Pension Fund will become effective January 1, 1969:

1. An increase in the housing allowance from $\frac{1}{2}$ to $\frac{1}{4}$ of the clergyman's salary, plus utilities, in computing total compensation.

2. Quarterly billing procedures using new computers.

3. Options at retirement which allow a retiring clergyman to increase the benefits to his widow or to his dependents by decreasing his own retirement benefit.

The activities of the contributing affiliate companies of the Pension Fund continue to grow, these being the Church Life Insurance Corporation and the Church Hymnal Corporation.

The Church Pension Fund continues to emphasize the importance of good communications and clear understandings regarding the operation of the fund and encourages clergy, parish treasurers and others concerned with these matters to ask any questions and offer any constructive criticism that may seem proper.

The activities of the contributing affiliate companies of the Pension Fund continue to grow, these being the Church Life Insurance Corporation and the Church Hymnal Corporation.

Historian Reports On Year's Work

By **LAWRENCE F. LONDON**
Diocesan Historiographer

In addition to editorial work on the projected history of the Church in North Carolina, my work has consisted

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London

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chiefly in answering inquiries about various phases of the Church's history in North Carolina.

These inquiries have come from persons in and outside the Diocese and State.

Particular assistance has been given a researcher in Tennessee who is working on the history of the Church in that state.

Beyond the boundaries of our sky
Defend them with thy saving grace
As they traverse the outer space."

For Aging— From the newsletter of Church of the Holy Innocents, Henderson, comes a copy of this Prayer for the Aging. It was composed by *W. L. Sperry*, former dean of Harvard Divinity School:

"We commit to thy card, O Lord, those who are old and full of years, and can no longer bear the burden and heat of the day. Grant them to have so trusted and learned of thee in the years which are gone, that in the loss of their daily work and the world they have long known, they shall not have lost Thee. Vouchsafe to them light at evening time, and the assurance that by serene example, they may also serve who only stand and wait; through Jesus Christ our Lord."

To College — *The Rev. Grafton Cockrell*, vicar of St. Mark's, Raleigh, recently attended a workshop on Communications at the College of Preach-

DioSCENE

(Continued from page 7)

to Hymn 513 written by the *Rev. McAlister C. Marshall*, rector of Trinity Church, Manassas, Va., in recognition of the lunar flight of the astronauts.

"O God, who made both day and night,

Who in the void created light,
Be with the pioneers who fly

ers in the National Cathedral Washington in January.

Council—Noted from St. Peter's *Epistle*, Charlotte, a paragraph on the function of the Charlotte Council of Episcopal Churches. "This Council, representing all Episcopal congregations in Charlotte, serves to initiate, conduct and coordinate a number of local projects undertaken cooperatively by the Episcopal Churches in the Charlotte area." Delegates to the council were to meet on January 9 to elect new officers. The Rev. *Hunt Williams*, rector of St. Peter's, is outgoing president.

Hospital Chapel — *Chaplain William C. Spong* of Duke Medical Center celebrates The Holy Communion twice weekly in the new hospital chapel on the first floor of the Medical Center, on Mondays at 7:30 a.m. and Fridays at 4:30 p.m. Everyone is welcome.

Radio Series — A reminder of the Episcopal Series of the Protestant Hour which is currently being carried on many local radio stations. The Rev. *Dr. Charles P. Price*, preacher to the University, Harvard, is the preacher. The series will continue through Sunday, March 16.

Merger—The congregations of All Saints', Concord, and Saint James, Kannapolis, have voted to merge into one congregation, keeping the name of All Saints' and its present location. St. James congregation in Kannapolis was founded nearly thirty years ago. On the planning committees from the two merging churches were, from All Saints', *John K. P. Odeall*, *Frank Brown Aberle*, and *Dr. George W. Liles*; from St. James, *Joseph E. Orland, Jr.*, *Dr. M. Hill Grimmer*, and *F. B. Hilbish*. The Rev. *Parker Marks* is rector.

Chancellor Reports

(Continued from page 6)

this matter can be closed in accordance with the wishes of Mrs. Moncure within the next few months.

(11) Advised the Bishop in refer-

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Sewanee To Take 50 Women

SEWANEE, Tenn. — The University of the South will seek 50 qualified women as a beginning number for 1969, the university's regents decided in their first meeting since the trustees made their policy decision last June to start admitting women to the male college.

Dr. Edward McCrady, vice-chancellor and president, announced the regents' action. He said that an increase of 50 men students would also be permitted, bringing the proposed total enrollment in the college for next year to 900. Dr. McCrady also reported that 1,170 applications had

come to the election of deputies who will represent the Diocese at the Special Convention to be held in August-September, 1969, at Notre-Dame.

(12) Had considerable correspondence with attorney for Kanuga Conferences, Inc., as well as correspondence and conference with the Standing Committee of the Diocese and the Bishop, in reference to the conveyance of the Kanuga property, which was owned by five Dioceses, to Kanuga Conferences, Inc., to hold title in trust for the five owning Dioceses. Prepared deed to be executed by the trustees of the Diocese of North Carolina for Kanuga Conferences.

(13) I have also counseled with and advised the Bishop and other officials of the Diocese when requested.



FIBERGLASS SPIRES

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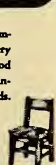


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been sent out for next year by the office of admissions. The figure included 170 women. This was twice as many as last year's total at this time. Now the applications are returned the students will be selected from among them. Many more inquiries, of course, are expected to be processed.

The first women students will be housed in the sandstone dormitory Morgan's Steep which was originally planned for nurses at Emory Hodgson Hospital and is not needed for that purpose. This beautiful building in good condition, Dr. McCrady said, with a fine location and matron's quarters and laundry facilities.

The dormitory has accommodations for 24 girls, and funds will be sought to build a wing for 25 more. The university also plans to seek endowment for a full women's campus in Morgan's Steep area.

Meanwhile, Dr. McCrady said, contract was let for a men's dormitory already planned and approved. This will be on Lake Finney across Malon Courts dormitory on the southeast campus site. This is the site designated for a second men's college.

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Bishop Mize Assistant In Matabeleland

NEW YORK, N. Y. — The Rt. Rev. Robert H. Mize, Jr., evicted last summer from South West Africa by the Government of South Africa, has been appointed assistant bishop of Matabeleland with special ecclesiastical responsibility for the Republic of Botswana. He began his new duties in November.

The Diocese of Matabeleland, which includes the western half of Rhodesia as well as all of Botswana, is headed by the Rt. Rev. Kenneth Skelton. Botswana is a newly-independent nation located between Rhodesia and South Africa. It is the former British Protectorate of Bechuanaland.

Bishop Mize, an American citizen, was consecrated as Bishop of Damara in November, 1960. He is well known in the Episcopal Church as the leader of the St. Francis Boys' Home in Hays, Kan.

He was notified in January by the Botswana African government that he would not be allowed to remain in his

Diocese after July 26. No reason was given for the expulsion.

After Bishop Mize's return to the United States, the government of South Africa informed him that he would be able to return to his Diocese, but only on terms which the Bishop felt he could not accept.

The Government would have required him to state in public that some of his actions "might have been assumed or might have created the impression that he had concerned himself with political matters beyond the scope of his ecclesiastical duties and that he will in future refrain from such acts. . . ."

The Bishop, in rejecting the conditions, said he felt they were phrased in such a vague way as to subject him to the constant possibility of expulsion.

Booklets Set Forth Stand On Issues

What is the Church's official stand on social issues? On war and peace? On the urban crisis? On alcoholism? On marriage? General Convention and Executive Council have wrestled with these and many other issues which affect our daily lives and have issued thoughtful statements on them.

These statements and resolutions on Christian social relations are published in the series "The Church Speaks," booklets issued following the General Conventions of 1955, 1958, 1961, 1964, and 1967. The 1955 and 1958 booklets, (32 pages each) are priced at \$.15 each; the 1961 booklet (48 pages) at \$.25; the 1964 booklet (48 pages) at \$.50; and the 1968 publication, a full-length paperback titled *Church and Society in Crisis*, at \$1.95.

The entire series, published by the Executive Council, is available through

New Liturgy

(Continued from page 13)

results of these questionnaires. Most of the clergy feel that the new liturgy is "on the right track." The laity show more division, with those feeling the new liturgy is "on the right track" predominating 7 to 6. However, the ques-



Whitaker

tionnaires are not ballots. They are primarily channels through which suggestions can be made to assist in the development of the best possible liturgy. The predominating suggestions have been forwarded to the national Drafting Com-

mittee on the Eucharist. We can see by their preliminary report that many of our suggestions have not only been "heard," but also incorporated in revisions that will be suggested to the Standing Liturgical Commission and, if accepted by them, to the special session of the General Convention which convenes next fall.

In the meantime, diocesan guidelines have been developed as a result of our first experience. Congregations, after a return to the 1928 liturgy, are urged to make another trial effort following these guidelines which have been sent to all clergy. Further feedback will enable us to know how adequate the suggestions incorporated in these guidelines really are.

The Liturgical Commission calls to your attention the Junior Choir Conference which we sponsor each June at Vade Mecum and urges the participation of boys and girls in school grades 4-6, both regular chorists and non-chorists. These conferences are exceptionally well run under professional leadership and are well attended. However, the children come from a relatively few congregations. We would like to have a wider representation.

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Here's Report On Standing Committee

By **JOSEPH B. CHESHIRE, JR.**
Secretary, Standing Committee

The following is a summary of action by the Standing Committee at 12 meetings in 1968 (through its October 10, 1968 meeting):

1. Considered, consented, and advised the Bishop to give his written consent to:

(a) Borrowings by or for two parishes and one mission totalling \$118,330.99 secured by deeds of trust on realty;

(b) Borrowing of \$300,000 by Episcopal Home For the Ageing, secured by deed of trust on realty;

(c) Purchases for two missions of realty totalling \$35,600 with purchase money deeds of trust thereon;

(d) Sales by four parishes and one mission of realty totalling \$405,364.00;

(e) Christ Church, Raleigh, moving and leasing its old Rectory;

(f) Granting of sewer easement to Town of Walnut Cove;

(g) Conveyance of the Diocese's $\frac{1}{2}$ interest in Kanuga to a corporation known as Kanuga Conferences, Inc. which will hold title for the five owning dioceses;

(h) Conveyance of property of Holy Cross Mission, Statesville, to Trinity Church, Statesville, a parish, the two congregations having merged; and,

(i) Swapping of land to straighten out a line at St. Matthew's Mission, Rowan County.

2. Consented to election of five bishops, and to the consecration of seven bishops.

3. Recommended three postulants to be candidates for holy orders, three candidates to be ordered deacons, and one deacon to be ordered priest.

4. Advised the Bishop to reduce the Church of the Savior, Jackson, a parish, to an Organized Mission, and Holy Cross Mission, Statesville, to an Un-organized Mission.

5. Acting as a council of advice to the Bishop;

(a) Interviewed two applicants to be admitted postulants;

(b) Made recommendation as to psychiatric examinations of applicants to be ordained to the diaconate; and

(c) Made recommendation as to

placement of graduating seminarians prior to their ordination to the diaconate.

6. Met once with examining chap-



Cheshire

lains to be introduced to postulants and candidates.

7. Amended previously adopted

check-list for parishes and mission follow in connection with purchases, or encumbrancing of real es-

8. Agreed to act as the ecclesiastical authority of the Diocese while the Bishop was at the Lambeth Conference July 16 to August 28, 1968.

9. Agreed to have regular meetings.

10. Provided for equitable allocation of the \$500 appropriation in diocesan budget for the committee's expenses.

11. Adopted resolution of sympathy upon the death of the former diocesan bishop, Arthur Lichtenberg.

12. Heard a report of a special committee studying the possibility of the so-called non-stipendiary ministry in the Diocese.

Penick Home Projects Plans For Doubling Capacity In '69

By **LUTHER LASHMIT**
President, Penick Home Board

The past year is marked by the full occupancy of the Home, a backlog of applicants, the good spirit which pervades the Home under the administration of Father McKewin, and the support which we have received. Our operational balances after four and one-half years in business are nearly at a break-even point.

In view of our continuing full cen-

over \$30,000 of which more than \$20,000 was for those who cannot afford to pay. Bequests of \$200,000, Mrs. Bonner Harden and \$500,000, Mrs. Audrey Kennedy have made it possible to pay off our capital debt and to initiate a study of our long-range obligations to the Diocese. Our next door neighbors, Mr. and Mrs. Peter Katow, gave us nine and one-half acres of land adjacent to our present site, increasing our campus to 20 acres, providing us with growing room for long-range plans materialize.

We have a board of 30 directors elected in classes of 10 at the annual Diocesan Convention to serve for three years. Present officers are Bishop Thomas A. Fraser, chairman of the Board; Luther Lashmit, president of the Board; the Rev. Robert N. Ivers, vice-president; Mrs. Paul Dana, secretary; Edward E. Yaggy, Jr., treasurer; Norris L. Hodgkins, assis-

Committee chairmen are: the Rev. Robert N. Davis, Admissions; Edward E. Yaggy, Jr., Finance; John W. Den, Public Relations; The Rev. Martin Caldwell, Special Gifts; Thomas Darst, Jr. Medical; Dr. Robert M. Building and Long-Range Planning; Francis O. Clarkson, By-Laws Re-



Lashmit

sus of 40 residents, an active waiting list of 20, and the potential of the basic staff needed to operate the Home we have decided to double our capacity. Ground will be broken in early 1969 for the construction of an addition to take care of up to 40 more residents in 16 large rooms and four sitting room-bedroom suites.

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NORTH CAROLINA

Churchman

March 1969

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Diocese of North Carolina

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Editorial Board

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'Begin With Me'

Editor's Note: Following is the address by Bishop Thomas A. Fraser at the opening session of the recent 153rd annual convention of the Diocese at the Carolina Hotel, Pinehurst.

This past October 60 vestries responded to our invitation to send representatives to meet with the bishops and diocesan staff in Raleigh. At each of meetings two questions were prominent in the discussions. What is happening to the Church? And what is the diocese doing?

We might best understand what is happening to the Church by recalling incident at our office. We found four little boys playing inside an enclosed garden and invited them into the building. They were fine little fellows, two white and one black. They all said they lived in the apartments behind Diocesan House. They thought that a man who wore a round collar was either a teacher or a policeman. We introduced them to all the secretaries and then down to the Chapel where they saw the large, life-size figure of Christ. Only the little black boy seemed to recognize the figure and said rather enthusiastically, "It's a queen!"

They all went to school but not Sunday School and not one of them had heard of the Bible. When I asked, "Have you ever heard about Jesus?" again responded negatively, until the little redheaded fellow dramatically said, "Jesus, Jesus!" We knew where he had learned that. One of the staff members then whispered to me, "Ask them if they know what an Astronaut is." And this question they all responded affirmatively.

Doing it to Ourselves

This simple incident, I believe, tells us what is happening to the Church. Whatever is wrong with the Church, we are doing it to ourselves and almost design. How often have you heard people say, "What right has the Church tell me about marriage and the family and whom I can marry and how many times I can marry?" How often have you heard people scorn from one side or the other the Church's position on alcoholism, stewardship, and the moral complaints that goes up when the Church proposes a study course for young people on sex? While we condemn what is happening to our nation in the areas of family, alcohol, narcotics, and sex at the same time we criticize and fail to support any genuine effort on the part of the Church to meet these problems.

What is happening to the Church is happening almost by design.

Now, what can we do about it? It is very easy to prescribe remedies sometimes they sound corny, but I am afraid they must stand until someone comes up with something better.

No More Scapegoats

First, we must stop looking for scapegoats, such as the clergy, the National Council of Churches, and the world in which we live. If there is anything wrong with these, it is because something is wrong with us.

Secondly, if things are to change, we must begin with ourselves. It is the prayer of, "O Lord, revive Thy Church beginning with me." If anything is wrong with the Church, it is the way I live, the way I witness, my church attendance, my stewardship, my Bible reading, my life of prayer, the way in which I love my neighbor and serve my God. A very well-known educator put it very succinctly when he said, "The world is suffering from a loss of faith." This is only the illness of our times, but is the illness of the Christian Church. Perhaps we are certain of what they are against, whom they are against and take refuge in what they do not know, but this is not the Christian way of life. A Christian affirms what he believes, affirms in whom he believes for Christianity is an affirmative way of life. A man at a crossroad will die there if he can only what he does not know and has no direction in which he believes or from whom he can take directions. His only hope is that someone will take him by the hand and lead him like a child, and this is an authoritative guardianship. So we must cease looking for excuses and begin with ourselves. This does not mean that things will be better if everyone just tries a

(Continued on page 8)



COMMUNION SERVICE
... First in Ballroom of Pinehurst Hotel

Gale Is Blowing: Episcopalians Challenged To Change With Theme Of Pinehurst Convention

BY MARGARET S. KNIGHT
Churchman Editorial Board

A challenge was issued to each individual in the Diocese of North Carolina at its 153rd convention — a challenge to change.

The challenge came first from Bishop Fraser—"If things are to change," he said, "we must begin with ourselves."

Then the challenge from Bishop Moore—"the winds of change are blowing a gale and we refuse to admit that we must make some drastic changes."

From Director of Program, Bill Hetchcock—a challenge to "be open to new and unique means of assisting the church in this diocese to accomplish her Christian ministry."

From the young people of the Diocese—a strong challenge to "please understand and accept us for what we are."

And as a climax, the challenge from Leon Modeste of Urban Crisis Committee of the national Church—"We must have action, not just exploration. Though you might not believe it is so, people are hurting out there. We must by deeds let the poor know we hear them."

The Diocesan Convention met on January 3 and 4 in the Carolina Ballroom at Pinehurst. Emmanuel Church, the Rev. Martin Caldwell as rec- was host. This meeting in the Pinehurst Hills Convocation was the first for the Diocese in a non-church set-

Bishop Fraser opened the conven- with an address designed to deal with two questions: "What is hap- ing to the Church?" and "What is the Diocese doing?" (Full text of his address will be found beginning on page 2.)

Whatever is wrong with the church, we are doing it to ourselves and almost always by design," he said. "While we con- sider what is happening to our na- tion," he continued, "... we criticize and fail to support any genuine effort

on the part of the church to meet these problems."

"Now what can we do about it?" He warned the delegates to "stop looking for scape-goats, such as the clergy, the National Council of Churches, and the world in which we live. If there is anything wrong with these," he went on, "it is because something is wrong with us."

"Secondly," he challenged, "if things are to change, we must begin with ourselves." "This does not mean," he continued "that things will be better if everyone tries a little harder. It does mean that we must change indi- vidualy and collectively."

Approaching the question of what the Diocese is doing, he defined its function as "providing for the congregations of the diocese that which they

cannot provide for themselves." He included support for the clergy; being a resource for the mission of the whole Church; and carrying out the desires of the diocesan convention.

He urged support for the Urban Crisis program initiated by the 1967 convention. This is being implemented, he said, through a program to be conducted at St. Titus' Church under the direction of the Rev. Nathaniel Porter. "In essence, Father Porter will attempt to establish a model training center for clergy and laity that will develop a parish and diocesan program to meet the needs of the urban poor, especially the black poor."

He spoke next of the efforts of the Diocese to be "sound in stewardship." In connection with this he suggested removing institutions from the budget

as a means of encouraging greater support from local congregations.

"What we need," he concluded, "is not scapegoats or excuses but wholehearted, imaginative, and courageous support from you not only for the local congregations and the Diocese of North Carolina, but for the whole Christian Church."

Bishop Moore, in his address dealt with the problems of the small churches. "We in the Diocese of North Carolina," he urged, "must accept the fact that we cannot operate as we have done for the past 100 years." He spoke of the reduction in numbers of available clergy, the necessity for mergers, and the use of non-parochial clergy. (See full text on page 7.)

"How is the Diocese to meet the needs of the ministry to the small church," he asked. He then suggested and explained the proposed use of non-stipendiary clergy, wherein "a suitable man (may be) ordained priest while continuing his lay occupation."

Opinion Asked

"It would help me tremendously," he went on, after explaining the proposal in more detail, "to have some expression of your opinion on this subject."

The Director of Program, the Rev. William Hethcock, spoke to the convention on the operation of the Diocesan House and its staff, with particular emphasis on reorganization. (Full text to be found on page 13.)

"One of the things in which our office has been involved during 1968," he pointed out, "is a restructuring of the Diocesan Council." Describing this restructuring of the "body which guides the Diocese between conventions," he challenged the vestries and churchwomen and young people to view this as a model to "restructure themselves in order to do their work better."

The presence of a delegation of Episcopal Young Churchmen and their participation provided a highlight of the convention. They were there by special invitation to present their views on the state of the Church. Richard Parker of Burlington, their president, presented a summary of answers to a questionnaire submitted to the young people of the Diocese. (See full text on page 10.)

"The young people want to be heard," he began; "they want to register their opinions." Among the questions discussed were what adults might

Election Results

Following are the results of elections held during the 153rd convention the Diocese at Pinehurst:

Diocesan Council: The Rev. Charles I. Penick, Rocky Mount; the Rev. Downs C. Spitler, Jr., Winston-Salem; the Rev. Clay H. Turner, Rocky Mount; Tom A. Fanjoy, Statesville; Robert E. Merritt, Mount Airy; and Ma Thomas, Jr., Chapel Hill.

Standing Committee: The Rev. John A. Gray, Wilson; the Rev. Hunting Williams, Jr., Charlotte; and Henry W. Lewis, Chapel Hill.

Deputies to General Convention: The Rev. John A. Gray, Wilson; the Rev. Carl F. Herman, Greensboro; the Rev. L. Bartine Sherman, Charlotte; Rev. Thomas J. C. Smyth, Greensboro; Henry C. Bourne, Tarboro; Henry Lewis, Chapel Hill; Dr. George D. Penick, Chapel Hill; and Julian Roberts Salisbury.

Trustee of Kanuga: The Rev. L. Bartine Sherman, Charlotte.

Directors of Home For the Aging: Howard Broughton, Southern Pines; Rev. Martin Caldwell, Southern Pines; Mrs. J. Wilson Cuningham, Winston-Salem; Thomas Darst, Southern Pines; the Rev. Howard Hickey, Greensboro; George London, Raleigh; Charles M. Shaffer, Chapel Hill; Dr. E. W. Staub, Southern Pines; Dr. Robert VanderVoort, Southern Pines; and Edw. Yaggy, Jr., Chapel Hill.

want to say to young people, and vice-versa; their thoughts on the difference between the Church and religion; and whether or not the Church makes any important decisions.

Response to the young people's report was made later by a committee headed by Sherwood Smith of Christ Church, Raleigh, the Rev. Bruce Shepherd, chaplain at Duke University, and Dr. Robert Hanes of St. Mattin's, Charlotte.

The committee felt, it noted, a tremendous amount of validity in the questions; that this illustrated more than anything else the communications gap that exists. Among their recommendations were inclusion of young people in decision-making activities on both a parish and diocesan level.

Climax of the opening day came with the Bishop's dinner, and the hard-hitting speech by Leon Modeste, national director of the Episcopal Church's urban crisis program. "By deeds is the way to work with the poor," he began his explanation of the concepts on which the program is based. The black people feel that they are victims instead of recipients of most programs, he explained, which

brings about a deep alienation. In speaking of the urban program in North Carolina, he warned that well it works will depend on how quickly the exploratory program moves to action. "It is only through action that people know where you are at."

He then offered some illustrative statistics which he said formed a basis for the program concepts. Residing in housing patterns, he noted, had changed little or none in the past 20 years. The difference in white non-white income has increased steadily since 1939, he stated, when average was \$1,000 for white and \$460 non-white; to 1962, \$5,200 white, and \$3,200 non-white. "Education," he said, "is not the road to income equality." He cited the fact that college educated whites have full income benefits, while non-college graduates often average less than white high school graduates.

Then touching on the great difference in view-points he emphasized that "We are two communities, black and white; we are not becoming communities." As example, he pointed out that from opinions gathered by the North Carolina Fund recently, 60



BISHOP'S AWARDS

... For Service to the Church

... of whites feel that the races have equal opportunity, while only 6 per cent of the Negroes agreed; that two-thirds of the whites interviewed feel that Negroes are not to be trusted; that 60 per cent of the whites feel that poor whites treat Negroes equally, while 80 per cent of the Negroes felt this was untrue.

The program of the national Church, said, the real program, the prime is to try to respond to people; not to the money. He described four goals of the program.

Goal

The first and key goal of the program, he said, is self-determination. Our job is to provide necessary funds and resources so groups can pull off the program, and go on; "the participants become decision makers."

What can the individual church do?" he asked. Many Episcopalians, he noted, are in key positions in business and society, and can assist the powerless to gain power, to open doors to equal opportunities.

The church as a corporate structure can assist the powerless, he said, by means as establishing ghetto improvement committees, putting money in the banks so it can be used for day-care and other such needs.

And fourth, he dealt with the area of personnel practices. We react unconsciously to racist patterns, he said, and this is constantly brought to light. There are walls up, he went on, physical, some psychological, so we never get to know each other. We must be with a conscious effort, he concluded, that we begin to move toward.

The sands of time are running out, he said. "This is why in North Carolina you must have action, not

just exploration. Though you might not believe it is so, some people are hurting out there. We must by deeds let the poor know we hear them. Justice, dignity, equality and freedom; the poor are asking this."

"We must reject gradualism," he continued. First it means "never," he said, and secondly, "freedom is not a gift to be parcelled out in bits and pieces. It is a birthright of every citizen; not tomorrow or next week or next year, but now."

The program of the General Convention is the Episcopal Church's program, not Bishop Hines'; not Modeste's. It is the Episcopal Church's program, voted on by the General

Crisis Committee

The advisory committee for the diocesan Urban Crisis program was appointed by Bishop Fraser at the convention. The Rev. Nathaniel Porter, St. Titus Church, Durham will be director of the program, and the following advisory committee will, in the words of the Bishop, "aid in the formation of policy and in the evaluation of the program":

Mason P. Thomas, Church of the Holy Family, Chapel Hill; R. Mayne Albright, St. Michael's, Raleigh; Edwin Holt, Holy Trinity, Greensboro;

Dr. Charles Johnson; A. J. H. Clement, III; Dr. Leroy Swift, Dr. Cecil Patterson, Mrs. Lauretta West and Mrs. George Cox, all of St. Titus, Durham; Harold Webb, St. Ambrose, Raleigh; William Thorpe, Good Shepherd, Rocky Mount; and L. E. Davis, senior warden of St. Titus, Durham, ex officio.

Convention. It cannot be done alone — we must all participate."

"America is in serious trouble," he concluded. "It is later than ever before. Let's get together and make America a living democracy rather than let America perish as a decadent mockery before all the world."

The business matters of the convention, taking up the greater part of the second day, included elections, the passage of constitutional and canonical changes; the passage of resolutions, and the adoption of the 1969 budget.

Elected were new members of the Diocesan Council and Standing Committee, delegates to the General Convention, members of various boards and committees. Results of these elections will be found on P. 11.

Changes in constitutions and canons included one enabling 17-year-old communicants to vote in elections and participate in other congregational decisions. Another action memorialized the General Convention to adopt a canonical change giving bishops the right to waive the now required one year lapse after a divorce before remarriage.

Budget Adopted

A budget totalling \$701,591 was adopted by the convention. Of this amount \$152,490 represented the Episcopal Maintenance Fund and \$549,101 the Church's Program Fund. In its pre-convention budget proposal (set out on pages 4, 5 and 6 of the February CHURCHMAN) the Finance Committee had been forced to make a cut of 25 per cent, or \$13,000, to Special Ministries and Grants. This was necessitated by a lack of acceptance of quotas in that amount. At the convention, however, the committee reported that 60 per cent of this cut had been restored because of additional quota payments. This restoration was made to items 1 through 6 and 9 through 12 of Special ministries and items 1 through 5 of Grants as given in the proposed budget.

A visit to Penick Home at Southern Pines for groundbreaking ceremonies for a new wing, the appointment of various committees, and the presentation of the Bishop's Awards were other items on the agenda.

The 154th convention will be held in Salisbury on January 30 and 31, 1970, with St. Luke's as host church. Convention sessions will be held at Catawba College Community Center and chapel in Salisbury.

Odds 'n Ends:

Sidelights And Incidents Add Color To Convention

By MARGARET S. KNIGHT
Churchman Editorial Board

More than Brothers—Bishop Fraser had to catch himself to make a change in the printed copy of his convention address. He had begun it "Brothers in Christ," but noted that since women delegates were present this year for the first time he'd best change his greeting to "Members of the 153rd Diocesan Convention."

Like Wall Street — Introducing the N. C. Episcopal Church Foundation, represented by Julian Robertson of Salisbury, the Bishop noted that this body had through the years been "almost as successful as A. T. & T."

Radio Spots—For his Stewardship and Communications Committee Report, the Rev. Frank Fagan of Statesville filed, as usual, by title, but was awarded five minutes to present a series of delightful, catchy and "mod" radio spots which completely captivated the convention audience. They are available for use on radio stations throughout the Diocese, and may be engaged by writing Mr. Fagan at Trinity Church, Statesville. Sad news that went along with this announcement was that the Diocese will soon lose Mr. Fagan to his old home Diocese of Eastern North Carolina and St. Stephen's Church, Goldsboro.

Pros and Cons — Comment heard around the Carolina Hotel on the subject of the convention in a non-church setting seemed mostly to be "pro." Especially noted were the efficiency and ease of the arrangements and procedures; the advantage of having everything under one roof; the physical comfort of the meeting room; the fact that delegates could smoke and drink (soft, naturally) in the meeting room led to more consistent attendance at sessions. (Not to mention the excellent food and service and the comfort and beauty of the surroundings.) The Rev. John Gray, chairman of the committee on the dispatch of business for the convention, announced that he



GROUND BREAKING
... For Penick Home Addition

will shortly submit to delegates a questionnaire evaluating the non-church setting.

Unusually Blessed — The Communion Service for the convention was held in the ballroom-meeting room of the hotel, and offered a number of contrasts to the usual church service. The Bishops and the servers were on the stage, and the communicants stood at its foot to receive the sacrament. Most of the congregation did some very "Baptist" kneeling over the hard parquet floor, at the Bishop's suggestion. The hotel manager noted that much wine had been served in that room,

but that this marked the first time had been blessed by a bishop.

Ecumenicity — Special guests at Bishop's dinner Tuesday evening were The Rt. Rev. Vincent S. Waters, bishop of the Raleigh Diocese of Roman Catholic Church; and Dr. Harold Dudley, executive officer of Presbyterian Synod of North Caroli

Fertile or Cut? — Presenting reports president of the diocesan Laymen, Ken Knight of St. Michael's, Raleigh, entitled it "Where Do We Come From Here?" He told of meeting with Bishop Moore regarding the future of the Laymen's organization, and having the Bishop quote the following parable from St. Luke: "A man had a fig tree planted in his vineyard; and came seeking fruit on it and found none. And he said to the vinedresser, 'Lo, these three years I have come seeking fruit on this fig tree, and find none. Cut it down; why should it use up the ground?' And he answered him, 'Let it alone, sir, this year and the next, and I will dig about it and put on manure. And if it bears fruit next year, well and good; but if not, you can cut it down.'" And, concluded Mr. Knight, "I think the Bishop meant what he said. By the way, the Laymen will meet at St. Michael's, Raleigh, on Sunday, March 9, for their annual convention."

Queen's Ride — The trip from the hotel to the Penick Home in Southern Pines, and back, was made in first style and comfort in seven beautiful new buses furnished free of charge through the courtesy of Queen City Trailways. Mr. Hal Love of Charlotte is president of the company. Judge Francis O. Clarkson also of Charlotte, a director of the Bishop Penick Memorial Home, advised us of this courtesy.

Tell It Like It Is — The very last item of business was not on the agenda but was a very special order of business. Again, it seemed, the young people wanted to be heard; this time the person of Kent Thompson of Southern Pines. He carried a small sign which he later placed in front of Bishop Fraser, reading "Tell It Like It Is/ What he had to tell was his reaction of his group to the response by Sherwood Smith's committee on the

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Photos In This Issue

The front cover photograph . . . plus the picture on Pages 3 and 13 (top) . . . were made for "The Churchman" by Geoffrey Allan Hall, Pinehurst photographer and a member of Emmanuel Church.

All other convention photos in this issue were made by Mrs. Margaret Darst Smith of Raleigh, a member of "The Churchman" Editorial Board.

Non-Pay Ministry Seen As Solution To Small Church Needs

Editor's Note: Here is the address of the Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop of the Diocese, as presented at the Pinchurst Convention.

My Brothers in Christ:
One of Simon and Garfunkel's songs says:

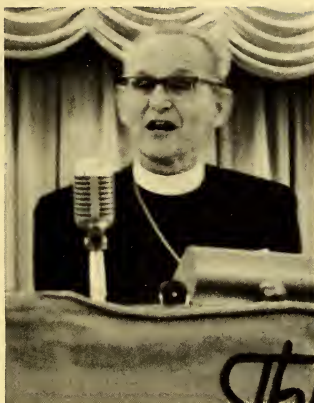
Cloudy, the sky is grey and white
and cloudy.
Sometimes I think it's hanging
down on me . . ."

and ends:
Hey sunshine, I haven't seen
you in a long time,
Why don't you show your face
and bend my mind?

These clouds stick to the sky like
a flowing question: Why?
And they linger there to die . . .
They don't know where they're
going and, my friend, neither
do I.
Cloudy, cloudy, cloudy . . ."

This song seems to reflect a prevailing mood. It is the mood not only of the Church but in every segment of our society. In the fields of education, science, industry, politics, and economics, the picture is cloudy, cloudy, cloudy. People feel a sense of helplessness. They seem caught in the grips of forces that are too big to be too impersonal to attack. A recent article in the *New Yorker* suggests that the policies and institutions we have evolved are no longer appropriate to the demands of our society. Our institutions are facing details they were never shaped to do. To ask many of today's institutions to respond to new needs is like asking a man on a windowsill and asking him to fly. Not only was he built for flight, but if you keep asking, he is likely to turn around and punch you in the nose. When institutions and leaders are faced with demands they barely understand, their reaction is often to become rigid and defensive, and even angry."

Perhaps this is why the picture in the Church is cloudy, cloudy, cloudy.



BISHOP MOORE
... Began With St. Paul

Could it be that the Church as we know it today is not appropriate to the needs of our society? Because we don't understand the demands of today's world, have we in the Church become defensive and angry?

The winds of change are blowing a gale and we refuse to admit that we must make some drastic changes. The old rigid structures under which we have operated for so long are no

longer viable. Ox cart methods will not work in the space age.

We in the Diocese of North Carolina must accept the fact that we cannot operate as we have done for the past 100 years. New times and circumstances have forced us to make some changes in our operations. Let me tell you a few changes that have taken place in our Diocese in the last year.

In 1967 we had 23 priests serving full-time the missions of this Diocese. We now have 15 priests serving our

missions full-time.

The reasons for this are simple. Fewer men are now offering themselves for the ministry. This is true in all denominations. Seminary enrollments are down. The Church no longer attracts many young men to offer themselves for sacred ministry. Of those in the Seminary, 60 per cent do not want to go into parish work. Our Diocese along with others is not placing newly ordained men in mission churches. They are ill-prepared for this and soon become frustrated. Some have left the ministry because of their experiences. Most of the young clergy move out of missions as soon as they can. The problem then arises, how are we to minister to small churches? In our Diocese we are seeking to meet this problem in two ways:

I. Merge the Congregation with a Nearby Church.

Examples this past year:

1. When a new building for Trinity Church, Statesville, was completed last fall, that parish invited Holy Cross Mission to give up their status as an organized mission and to become members of Trinity Parish. The members of Holy Cross graciously accepted the invitation bringing with them alms and oblations to offer them with the members of Trinity Parish in the worship and service of God in that community. For a black congregation to merge with a white one is a great step forward in breaking down some of the barriers that separate brethren one from another in the body of Christ.

2. Another significant event last

"They could bear witness and build pastoral relationship without dependence on traditional clerical titles and prerogatives. They could conduct services and administer sacraments with dignity and reverence. . . ."

year was the decision on the part of All Saints', Concord, and St. James', Kannapolis, to merge into one congregation. In December all the members of St. James' were formally transferred to All Saints'. Ten acres of land in a very strategic location have been purchased as the site for a new church. With the added strength that will come from the merger of these two congregations, we are confident that a strong, active and vigorous parish will emerge to make a much

more effective witness to the Gospel in Cabarrus County.

II. Use Non-Parochial Clergy to Minister to our Mission Churches.

2. We are fortunate in having a number of clergy in our Diocese who are working on advanced degrees at our colleges and universities and others who are involved in secular work. Twelve organized and unorganized missions are now being served by such clergy without expense to the Diocese.

Through mergers and use of non-parochial clergy we have effected a saving to the Diocese of \$22,645. Further savings to the Diocese are as follows:

1. Missions reducing their aid by assuming greater self-support: \$7,225

2. Assigning one priest to serve two or more missions: \$11,310

This strategy may not be the best answer to our problem of ministering to small churches, but it is the best that we can do under the circumstances.

We now have only 15 clergy who are giving full time to serving mission churches in our Diocese. To replace any of our full-time mission clergy is a most difficult task.

How?

How is the Diocese to meet the needs of ministering to the small church? The best answer seems to be one suggested by Bishop Fraser a few years ago, non-stipendiary clergy. There is nothing new in this. It is as old as the Church itself. St. Paul was a non-stipendiary clergyman, and the general consensus of opinion is that he was fairly effective. He had a secular occupation as tent maker for which he earned his living, and his ministry never cost the Zion Church a penny. As a bishop in the early Church he would find an outstanding lay leader in each city where a church was established. After a brief course of training for a year or a year and a half, he would ordain him and he would then become the deacon or presbyter in charge of the local congregation.

The Lambeth Conference of 1958 had this to say about the non-stipendiary ministry. "The Conference considers that, while the fully-trained and full-time priesthood is essential to the continuing life of the Church, there is no theological principle which

forbids a suitable man from being ordained priest while continuing in his lay occupation. While calling attention

to Resolution 65 of the Lambeth Conference of 1930, the Conference wishes to go further and to encourage

'Begin With Me'

(Continued from page 2)

harder. It does mean that we must change, individually and collectively, must begin doing the things we said we were doing but that we haven't doing. We have to stop talking church and put our time and effort into making the Gospel real for ourselves, for the world, and for the Church.

Now, to the second question, what is the Diocese doing? The bishops of the diocese staff conceive of their functions as providing for the congregation the diocese that which they cannot provide for themselves. In relation to present crisis, we must assist the diocese to face the crisis and to come through it with dignity and honor. And at this point I speak for myself, although I know that I speak for a great many others, when I say that I believe in the institution of the church. As long as we are in time and space, we will be structured, and means that there will be some kind of an institution. It may not be the structure we have today, but it will, by the power of God, develop and grow out of the present institutional church: The Church reborn and renewed will continue to serve God and man.

First Priority

In view of this, in the Diocesan House we believe that our number one priority is to support the clergy of the Diocese, and we are trying to do this by approving the clergy of the availability of courses of continuing education which are conducted either by the Church's seminaries, the Church and Industry Institute leadership training courses, the diocesan counseling service for clergy, and lay school of theology. Especially, we strive to support the clergy by encouraging parishes and missions to pay better salaries.

We are trying to do well the ministries that cannot be carried out by the parishes, congregations, such as special ministries to hospitals, colleges, industry, and urban problems. And to that end we are trying to build into each program a system of evaluation so we don't mislead ourselves into thinking we are doing good job when we are not doing a good job. The diocese is trying to stay alert to a resource for the whole mission of the Church in this diocese.

We are trying to fulfill the desires of this Convention as we plan from year to year. For example, the Diocesan Convention in 1968 passed a resolution authorizing the Bishop and the Diocesan Council to become involved in the urban crisis. Immediately after the Convention, an advisory and employment committee were appointed. They met, along with the Diocesan Council, with the Executive Council consultant on the urban crisis and learned that we had an impossible job description, needed more resources than were at our disposal, were leaving ourselves open to be "hustled" for our money, and making promises we could not fulfill.

Urban Crisis Program

With the consent of the Diocesan Council, another course of action was pursued which we feel is a legitimate answer to the 1968 Convention resolution. The Diocesan Council at its meeting in Southern Pines adopted a program which it feels is a promise that can be fulfilled. This program is best defined as an exploratory program to learn what the Church can do in the solution of the urban crisis. The program will be conducted at Saint Titus' Church in Durham under the direction of the Rev. Nathaniel Porter.

In essence, Father Porter will attempt to establish a model training center for clergy and laity that will develop a parish and diocesan program to meet the needs of the urban poor, especially the black poor. The center will serve as a resource for the diocese and parishes as they struggle to develop programs to solve the peculiar manifestation of the urban crisis in their areas. The program will also include, but not necessarily be limited to, conduct of seminars for blacks and whites, discussion periods for youth and adults, and other such activities designed to determine the dimensions of the problem and to devise and explore some possible solutions.

The Rev. Nathaniel Porter will be the director of the program and will be assisted by an advisory committee to aid in the formation of policy and in

vinces to make provisions on these es in cases where conditions make desirable. Such provision is not to be regarded as a substitute for the full-time ministry of the Church but as an addition to it."

valuation of the project.

Since the last Diocesan Convention did not set any budget for this program, e has been drawn up by the Diocesan Council and is included in the budget 1969, which will be presented to this Convention tomorrow morning. Although acceptances for the 1969 Church's Program are \$13,678.00 short, the Diocesan Council at its meeting on Tuesday, January 7th, voted not to touch money budgeted for this program and to go to the Convention with their support for it. If the Church's Program budget as it is presented is passed this Convention, those who have been asked to serve on the advisory committee will meet as quickly as possible with Father Porter, and we hope that this exploratory program will be under way.

Next, the diocese is trying to be sound in its stewardship, that is, to use as expected and with wisdom the money committed to us by the parishes and missions of this diocese. In reference to this, I would like to make a suggestion for your consideration. I see no reason to increase constantly the Church's program budget just to challenge the congregations of the diocese in their giving. In short, there is no reason to ask for all that the traffic can bear. There are a number of items — our support of the National Church, Diocesan Program, Alleged Chaplains, Hospital Chaplains, Mission Clergy—that deserve the best support that we can give them. If the assigned quota to a congregation from this kind of a budget does not challenge them, then it would be my hope that the congregations of the diocese would develop their own motivation and use their own creative imagination in supporting those causes of the Church which they believe are worthy and valid, and this would give each congregation an opportunity to make freely some individual choices.

Take Institutions Out

In keeping with this, it would be my suggestion that we take out of the Church's Program budget such things as institutions. The amount of money which we contribute to these institutions is infinitesimal in relationship to their needs. It might well be better to place the challenge of church institutions on each congregation of the diocese and have them meet that challenge to the extent of their enthusiasm and their desire to support each of these institutions. At the present time, the inclusion of church institutions in the program budget does nothing more than to give each congregation the idea that when they have contributed to the diocesan program budget, they have done all that is needed and desired of them in relationship to church institutions. This method of budgeting gives us an opportunity to relax with the minimum rather than pushing for the maximum. I sincerely believe that if the challenge were put to the congregations, these institutions would receive more money. I also believe that if the diocese were prepared to submit causes, institutions, and/or guidance for individual vestries in making these extra contributions, we might give better support to many worthy Christian enterprises. No congregation should feel that it has done its Christian duty because it has paid its Church's Program Quota. The reason for supporting the Program Quota is to underwrite the programs which the diocese can conduct which the individual parish does not conduct. The function of the diocese, administratively, is to do for the congregations that which they cannot do for themselves.

With Dignity, Honor, Justice

And lastly, the diocese is trying to meet the needs, spiritual and physical, of the people for which we are responsible—rural, urban, rich, poor, young, old, black, and white—to the best of our ability and the extent of our wisdom, resources and leadership. These include, of course, any institution or agency of the State which calls on us for assistance.

In brief, the Bishop's address to this Convention is one of conviction that there is a way for the institutional church through the present crisis with dignity and honor and justice. We are stronger than we realize and our potential for growth and for growth is greater than we can measure. What we need is not excuses or excuses but wholehearted, imaginative, and courageous support from you not only for the local congregation and the Diocese of North Carolina but for the whole Christian Church.

It is my belief that we have dedicated and faithful men in almost every small town in our Diocese who could be trained and prepared for this ministry, and we have the resources and the personnel to train them.

Consider the advantages. Most of a small congregation's budget must now be used to pay a clergyman's salary and with inflation, this salary must be raised each year. Moreover, with increasing costs in local expenses and with no appreciable increase in giving, the Diocese must give additional financial assistance if the small church is to stay open. All of this creates a situation of dependency. The small congregation seldom develops any real sense of stewardship and it looks to the Diocese to supply its needs. The Diocese on the other hand experiences a continuous drain on its finances to keep a number of small churches in business. It is unable to experiment with new ways of ministry or to develop new work in areas where churches are badly needed. Moreover, under the present system a small church seldom grows. It knows the clergyman will only be there a short time so it is unwilling to set long-range goals and work to achieve them. It is interested chiefly in maintaining the status quo. It becomes ingrown, spends most of the money on itself, and becomes more and more impotent. Church members become more and more discouraged, the work deteriorates, and we have a dying church which is a hindrance rather than a help in getting the Lord's work and will done in the world.

New Dimension

With non-stipendiary clergy we would add a new dimension to the ministry of the Church. Men with a variety of backgrounds, talents, and abilities would be added to the Church's ministry. They could bear witness and build pastoral relationship without dependence on traditional clerical titles and prerogatives. They could conduct services and administer sacraments with dignity and reverence throughout the Diocese. They would preach the Gospel in simple terms out of their own experience. Since most of them would be men of experience with proven leadership in their communities, we would see many of our smaller churches taking on new life. They would develop self-respect and

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Diocese Tunes In On Today's Youth

Editor's Note: Here is the convention address of Richard Parker, speaking on behalf of the Diocese's Youth Commission.

Good Afternoon.

This is a very special occasion for me and all of the young people of our Diocese. Today we have been asked to address this convention. Last year in April the young people of our Diocese had their annual convention at which Bishop Fraser invited us to be here. The Youth Commission met several times and finally came up with this report. To make this report as representative as possible, we distributed a questionnaire to as many young people as we could. The response was very good. Some people didn't take the questionnaire very seriously, but most did. We canvassed your young people, and some of these remarks may have come from young people you know. In this report I'm going to try to relate to you the general trend of the young people answering our questionnaire and also notable exceptions to the general trend.

We are all aware that the youth of today are speaking out on issues. Today, more than at any other time in our history, the young people want to be heard. Their opinions on these issues want to be registered. We are tired of thinking and speaking to brick

walls. We want real people to hear the real things which we are saying. In times past, the church was run by clergy and adults. This was completely normal and acceptable. A generation ago the young who were disillusioned with the church simply dropped out. For them religion was identified with the Ecclesiastical Establishment. Not so today. Today young Christians are more heard to proclaim: "We are the Church." But the problem is that the clergy and adults aren't listening.

One of the questions on our questionnaire was: "What do you think adults want most to say to young people?" Some of the answers from the Central Convocation were: "Be quiet." "Think what we think." And "Spend more time on useful things." Answers from the Northwest Convocation were: "Follow orders blindly." "Get down to earth and accept responsibility instead of protesting everything." Other significant answers from the Sandhills Convocation were: "You are too young to understand the problems of today." And "Finish what we have begun."

The youth of today ironically do understand problems of the present, and many wouldn't consider finishing what their parents have begun. All eighteen year old boys are certainly aware of the draft, the war, and the bomb. Newspapers, magazines, and

news reports are more abundant to than ever before. Oh yes, we are aware of the problems in the world and they seem pretty dirty. The protesters around our country are simply people saying that they will not fight what their parents and others have begun because who wants to fight dirty jobs.

We asked the young people what they most wanted to say to adults. From the Central Convocation we have answers like: "Please understand and accept us for what we are. We need someone to understand us." "Please don't belittle our ideas." "I am me by myself. Let me run my own life." And "Don't treat us like yesterday's teen-agers." One guy from the same convocation said, "Most young people don't know how to talk to adults. I would cause the majority of adults do not know how to listen." Someone from the Northwest Convocation said, "Try to regard us as people who are great not just people with great potential." This says a lot to me. I wonder how many adults actually do treat young people as people who are great not just people with great potential. This next answer is also from the Northwest Convocation. It is rather long, but it seems to express what most young people are trying to say to adults. "We of the younger generation don't just want to accept unproven facts; we want to ask questions and find answers — true answers. We want to be free in our daily lives; say what we want to say and do the things we want to do; not because it follows tradition or is orthodox, but rather because we want to say it and do it to express our ideas. We are spoiled; it is just that we want to find the answers that adults haven't da to find. We are not conservative antique; rather we are liberal and or try to see all sides." One final mark on this question which I would like to bring out is that several young people from all over the Diocese wanted to ask adults, "What is truth? Clergy and adults of our modern time may find it hard to answer that question. In a country as confused and divided as ours, who can answer that question? We want to know what "truth" is, but no one can tell us.

The Youth Commission this year is considering for its annual convention

What Are Young People Saying?

'Please Understand Me'

'Accept Us As We Are'

'Don't Belittle Our Ideas'

'Let Me Be Myself'

'Let Me Run My Life'

'Regard Us As Great Now'



PARKER
... Speaks for Youth

opic about the difference between church and religion. It has come to attention that the present crop of young people may be the most reclusive in our history, but the clergy in churches don't believe so. The problem is that most of the clergy have an idea of religion, and the young people have another. The saints of the present are no longer ecclesiastics, preachers, or even, necessarily, believers in God. Some consider them "cultural saints." They have left the secular church and are now free to participate in their own "religion." On a questionnaire we asked the youth to respond to their ideas on the difference between church and religion. From the Northeast Convocation the young people said: "The church is to have money to survive, and religion does not." And "Churches are not needed by religious people." From out of the Northwest Convocation came these: "A person can have his own religious beliefs without the things of the church." And "You go to church without really taking in religion." From Central Convocation someone said, "Religion is ideas and beliefs which one holds to be important and therefore lives by." The church may or may not fit into these ideas depending on the person. In other words, the church is not always one's religion." And someone from the same convocation said, "Religion is the way you feel."

Trying to sum up all of these re-

marks into a sort of general trend or general thought turns out something like this: "The Church is a group of people who meet in a warm building on Sunday mornings who think they're saving the world by repeating worn out prayers. Religion is my life with God and the way I feel about Him and the way I react to Him." This last remark from the Northwest Convocation and all of the other remarks will let you know what most of your young people really feel about Churches and religion. You see, the youth of today sometimes feels that singing sentimental hymns in a draggy musical style or sitting listening to a sermon that they don't agree with is pleasing to their parents. But they are not pleasing themselves, and they don't think that they are pleasing God. Speakers like Father Malcolm Boyd are able to attract huge audiences on college campuses from coast to coast because the youth feel that such people are not selling "pie in the sky" but a faith related to such realities as the draft, the war, and problems of poverty. You know — real stuff. Tangible things that determine realistic life and death. Phrases like the "Fatherhood of God" and the "Brotherhood of Man" are no longer enough. We need more religious leaders to speak to us on a real tangible level.

Back to the questionnaire — Our last question dealt with decisions. We asked the young people if they thought that the church made any important

decisions. Many of your young people didn't think so. From the Southwest Convocation someone said, "If I don't hear of any important decisions, they must not be too earth shaking. The youth as a whole thought that no one is informed enough. Many said they had never heard of any earth shaking decisions. Local churches do make local decisions on paving parking lots or adding new buildings, but the young people want to hear real big things. Has the Christian Church ever come out with a big earth shaking decision which affected the world? If it has, the young people haven't seen it. Someone from the Northwest Convocation said that in his church he felt like an actor, and he said, "Actors can't make decisions." Young people do not feel that their part in the Church is very important to them. There were a few exceptions to this, however. The things that many young people do in your churches are nothing more than "functional" things, and many don't feel that this is very important.

A large number of your young people are tired of doctrines being drilled into them, but they would really be turned on if persons "in the world" would come in to express secular ideas.

It seems that doors are not open to young people to do more than functional things in the church. It would be very unfair for me to leave you at this point because I feel obligated to give you some suggestions. I hope that you haven't been put out with the remarks that I have presented so far. In the young person's mind adults aren't all

Involve As Decision Makers:

'Communications Gap' At Base of Youth 'Hang Up' With Church

(Editor's Note: An important item on the agenda of the Pinehurst convention was the response to the address of Richard Parker of the Diocese of the South Commission. Named to draft the report was a committee composed of Chairman Sherwood H. Smith of Raleigh, The Rev. Bruce H. Shephard of Durham and Dr. Robert C. Hanes of Charlotte. Chairman Smith, a member of the legal staff at Carolina Power and Light Company, is a former EYC adviser and Sunday school teacher. Mr. Shephard is Episcopal chaplain at Duke while Dr. Hanes is director of the junior and senior high school programs in the Charlotte-Mecklenburg schools. Excerpts from their report follow.)

The report of the Youth Commission illustrates perhaps more than anything the basic problem of communication in the Church, or "the communication gap." This situation is not unique or confined to the Church. Communications, the lack of adequate communications, within any large organization seems to be the greatest single problem whether the organization be one of

(Continued on page 14)



SMITH

... Responds to Youth

wrong. After all they are older, and they do have more education. Since Bishop Fraser asked us to make some suggestions, I think I can give you some things which would be helpful to young people. The Youth Commission feels that more time should be spent listening and hearing between young people and adults. We also feel that if the young aren't reached now, the church may die. We are the leaders of tomorrow; and if we don't get turned on by the church now, we may not want to lead it in the future.

The simple fact that I'm standing here now is an indication that dialogue is being exchanged between young people and adults. At the next Youth Commission meeting there will be more dialogue exchanged between clergy and young people. The Bishop has asked us to make a study on the possibility of getting youth representation on the Diocesan Council. In some churches, young people are attending vestry meetings to learn about the other side of the church — the side you don't see on Sunday. Experimentation with folk masses is not universally positive in our Diocese, but it has helped very much in some areas of communication between youth and adults.

In conclusion, I hope that this report has shed some light on what your young people are thinking and what you can do to promote more communication and understanding. Bob Dylan in one of his more popular songs, "Times They are A'Changin'," says, "You better start swimmin' or you'll sink like a stone, for times they are a'changin'." I think that this Diocese is swimmin', and I don't foresee any sinking, but that quote may be helpful to keep in mind for the future. I hope we all will keep swimming because once we stop — well, it could be disaster.

To the over four hundred young people who responded to the questionnaire, I wish to thank you. To the Bishop and his generous invitation, I want to give my most humble thanks. And the real workers were the Youth Commission and my constant companion Bill Hethcock. These people deserve much credit, and I want to thank them all. I hope this report has been helpful in some little way to each of you. Thank you for listening, and peace be with you.

Convention Resolutions

Following are the texts of resolutions adopted during the diocesan convention at Pinehurst, the Resolutions Committee being headed by Richard H. Hicks of Greensboro as chairman:

"WHEREAS, the North Carolina General Statutes at Chapter 24, Section 8, entitled "Loans of \$30,000 or More to Corporations" contains a provision that any foreign or domestic corporation organized for pecuniary gain may agree to pay, and any lender may charge and collect from such corporation, interest at any rate agreed upon not in excess of 8 percent per annum where the original principal amount of the loan shall equal or exceed the sum of \$30,000, without such transaction being subject to any penalty of forfeiture of interest;

"AND WHEREAS, it is imperative to churches and other corporations not organized for profit that they be able to obtain needed loans, for which they are willing to pay an interest rate which is competitive in the marketplace;

"NOW, THEREFORE, the Diocese of North Carolina hereby resolves that the North Carolina General Assembly be petitioned to amend Chapter 24, Section, 8, to extend its provisions to churches and church related corporations not organized for pecuniary gain, in order that such institutions may be enabled to obtain loans as needed by payment of a competitive interest rate not limited to a maximum of 6 percent—and that a certified copy of this resolution be processed through proper channels to representatives to our state legislature for action."

"WHEREAS, the Chairman of the National Episcopal Students Committee spoke to the 1967 General Convention in Seattle asking, on behalf of the students, for a part in the decision-making process of the National Church,

"AND WHEREAS, the Executive Council has granted a seat and voice to college students in their sessions,

"NOW THEREFORE BE IT RESOLVED, that the 153rd Annual Convention of the Diocese of North Carolina memorialize the special General Convention of 1969 to make provision at the 1970 General Convention for seat and voice to be given to appointed members of the National Student Committee designated by said committee."

"WHEREAS, our Bishops have reminded us of the many changes of our times;

"WHEREAS, our Convention format has remained relatively unchanged for over a century;

"WHEREAS, our women and young people have discovered more educational and inspirational conference formats, and

"WHEREAS, the area of the diocese contains many persons skilled in conference design and use of communications media;

"THEREFORE BE IT RESOLVED, that the Committee on Dispatch of business be requested to consult widely with women, youth, and appropriate professional persons in preparation for the 154th Convention, with a view to providing a revised convention format more in tune with our changing times and forms of communication, more inspirational and educational in character, yet effective in accomplishing our necessary business."

"WHEREAS, the cost of living is steadily rising,

"WHEREAS, adequate Clergy salaries must be a primary concern of the Convention of the Diocese,

"WHEREAS, no recent action has been taken on adjustment of minimum Diocesan salary requirements,

"THEREFORE, BE IT RESOLVED, A. That the Convention direct the Diocesan Council to give immediate consideration to increasing the minimum salary of Mission Clergy to reflect the increased cost of living, and B. The Bishop appoint a Committee to consider the general salary requirement of all Clergy within the Diocese, and report and make recommendations to the Diocesan Council for their implementations."



DELEGATES IN SESSION
... Convention Facilities Adequate and Comfortable

Diocesan House Operation Explained

Editor's Note: Following is the convention address of the Rev. William H. Hethcock, director of program for the Diocese

Perhaps not everyone is thoroughly familiar with the Diocesan House and staff. There are four separate offices in the Diocesan House. Bishop Fraser and Bishop Moore each operate offices to take care of their assigned tasks. The Rev. Sidney Holt, new business manager, heads an office which handles the diocesan business and finance concerns.

The Program Office is the fourth office in the Diocesan House. As Director of Program, I have a responsibility for most all programs of the Diocese, including those in Diocesan missions, social work, and the urban crisis. Our primary aim is to work in the area of program to accomplish our purpose at the Diocesan House, as Bishop Fraser said it earlier today, to assist parishes and congregations to do those things which they cannot do for themselves.

There are four annual conventions of the Diocese of North Carolina. Our office is related to three of these indirectly, and we assist as we can with program and arrangements. These are the Diocesan Convention, the Women's Convention, and the Annual Meeting of the Episcopal Church-

women. The Program Office is directly responsible for the Diocesan Youth Convention, and as adviser to the Youth Commission, I consult with these young people as they plan and coordinate their own program. In 1968 the Convention was at Saint Paul's in Winston-Salem.

Bishop Fraser has invited our office to assist with his annual meeting of diocesan clergy at Vade Mecum in September. The Rev. William C. Spong and I were helpful in organizing and coordinating the Clergy Conference.

Bishop Moore invited our office to assist in the coordination and program

of a conference for diocesan clergy serving missions. This was a three day conference in the fall at The Terraces.

There are other events that could be listed here, but perhaps these are enough to indicate to you how we attempt to accomplish our purpose. We work to serve the Diocese either by arranging the specific conferences or training events that we feel will be helpful or by consulting with those who are on boards or steering committees. We feel that a part of our responsibility is to be open to new and unique means of assisting the Church in this Diocese to accomplish her Christian ministry.

One of the things in which our office has been involved during 1968 is a restructuring of the Diocesan Council. The Council, as you know, is the body of elected persons presided over by the Diocesan Bishop, with the responsibility of operating the Diocese between conventions. Not only do they make decisions about budget and finance, but they also set policy which has implication for us in the Office of Program. It has been felt in the Council for quite a time that some kind of restructuring needed to be effected.

Consideration of this problem and efforts in the direction of accomplishing a restructuring were begun a few years ago by the Department of Long Range Planning under the leadership



MR. HETHCOCK
... Assists Congregations

of its Chairman, the Rev. Jack Gray. The considerations and suggestions of this Department brought about at the two-day meeting of the Diocesan Council at The Terraces in November, 1963, a session in which the Council heard individual reports from all eight department chairmen. The surprising thing the Council learned at this meeting is that no department chairman was completely sure what his department was for, and as a result of this, only one or two of the eight departments had any program of general consequence.

It was from this meeting of the Council in which this information was received that the Office of Program at the request of Bishop Fraser proposed a possible restructuring of the Council. We proposed that beginning with the newly elected Council in the spring of 1968, we do away with our idea of departments as the only meaningful sub-unit of the Council. We decided to replace this system with the possibility of three different kinds of sub-units.

One of these sub-units continues to be departments, or permanently structured groups with specifically assigned roles and tasks and with chairmen appointed by the Bishop. There are two departments only under the present system, a Department of Finance to deal with the budget, and a Department of Stewardship and Communication, which annually assists at the time of the Every Member Canvass. These are permanent, on-going sub-units.

The second kind of sub-unit is study committees. Study committees are appointed by the Bishop when

there is a subject about which the Council needs to be better informed. These subjects can involve any issue within the general range of the Council's concern. A study committee can include members of the Council or anyone else in the Diocese, and the advantage here is that the membership can include persons with specialized professional skills and talents which are needed to speak to an issue in order for the Council to be better informed. Two study committees which have functioned since the restructuring of the Council are the Study Committee

on College Chaplaincies and the St. Committee on Hospital Chaplaincy. There are also study committees presently working on youth representation on the Council and on Diocesan Missions.

The third sub-unit of the Council task force committees. These are committees appointed by the Bishop called into being when a specific needs to be done. The job to be done may be discovered by a study committee, which makes a recommendation on action to the Council. Task Force on World Mission looks

Youth 'Hang Up'

(Continued from page 11)

business, government or religion, and our response must first recognize existence of this problem. The use of the words "communication gap" is simple, shorthand phrase. Yet it is error to think that this is a simple problem which may be easily met. Communication is a two-way street, demanding interest, and most importantly, the willingness to "listen" by both parties. So we would first say in response to the Youth Commission, the obvious that we are here—listening to you—now! . . .

. . . Organizations on the parish level, especially vestries, should take initiative to invite young people to attend some of their meetings, and to participate where appropriate in the actual making of decisions — by this mean not just decisions on what the activities of the young people are, should be, but on various matters involving the entire parish. It is suggested that such participation also be encouraged in organizations on the diocesan level and I believe that the Rev. William Hethcock, program director for the Diocese with Bishop Fraser, have already taken steps in that direction. To implement this . . . suggestion, the various organizations and programs of the parish and the Diocese should be structured so that young people are afforded the opportunity to participate in the initial planning of religious activities — just as are the elderly, the women, and other particular groups — as well in carrying out these activities. In regard to this joint participation we would suggest that adults and young people should work together on specific projective tasks and problems, and that they not simply meet together on occasion to discuss such general topics as "the difficulty of communication between young people and adults," etc. This matter of active participation in church life certainly is related to voting. Earlier today this convention voted its approval on first reading of a proposed amendment to the constitution of the Diocese to reduce the voting age in parishes to 17. . . . The majority of the committee viewed this proposed change favorably. We would point out, however, that the right to vote carries with it the responsibilities of world participation and stewardship, which must also be shared by young people.

. . . It is suggested that meetings, retreats, and conventions of young people on the parish, convocation and diocesan levels be encouraged and supported financially, as well as otherwise in order to afford young people opportunity to meet together often for religious purposes, to learn to work with themselves and with adults, and to become more involved in the life of the Church.

. . . If there is success in the effort, more effectively to hear, to listen, to communicate so that young people may to a greater extent participate in the Church's planning and decision making process, then the rest and the more difficult task in achieving a meaningful religious life and a vibrant Church in today's world is up to you—the young people. You as any member of the Church will benefit, or "get out of your church," only in direct proportion to what you put into the Church; and in the not too distant future our Church will then be exactly what you—first as young people and later as adults—determine to make of it, no more but certainly no less.



REV. SID HOLT
... Diocese Business Manager



YOUTH DELEGATES
... Sat Near Front Throughout Convention

a possible Companion Diocese program is presently at work.

The advantage of this new structure is the old is that the principal shortcoming of a department has been overcome. Departments were structured in various areas, such as Christian Education, assuming that a Diocesan program is necessary in this area. Line budget items were then provided. We discovered that very often, as in the case of Christian Education, what is to be done is not obvious. The department was frustrated by not knowing its purpose and not having specific things to do, and it may be that in some instances, dollars were wasted. Under the new system a group of people are called together and given a task to do when the job is seen to be completed. As soon as the job is completed to the satisfaction of the Council, the ad hoc committee is dissolved. The two departments that we do have are such obvious and ongoing functions that we decided they should be continued.

One additional factor in our restructuring is important to be explained. It is that the Council assumed at the beginning of the use of this new structure that a period of evaluation would be provided at the end of one calendar year. Their feeling is that no restructuring should be accomplished unless not reviewed, and no plan should be undertaken that is not flexible enough to be changed as inadequacies are demanded.

There is a sense, to be sure, in which the new structure may not concern any of you. If the Council does its

work, how it does it is not really important to this Convention. But in another sense, the restructuring of the Council is very important to the Office of Program because this restructuring actualizes the kinds of concerns that we have about breaking down old structures of a make-work nature to provide for active and vigorous formats of organizations in which people can respond creatively to needs that exist. The hope of our office is that the Council's structure can become a model by which vestries and boards of directors of churchwomen and groups of young people can restructure themselves in order to do their work better.

This new council structure actualizes the new theory of organization and program which is presently being developed in the Episcopal Church from the top down. Essentially, we are no longer engaged in development of fixed programs that are handed down to you from New York or Raleigh. Instead we are eager to develop new and creative programs on the local level that respond to specific needs there as they can be identified and analyzed.

Our purpose in the Diocesan House is to help you to do this. We have no program to give you that you may simply "brown and serve." But we are prepared to assist you in whatever way we can to develop locally such programs as may be the most helpful and effective to meet your local needs and problems and concerns.

We are eager in our office to let you know of the program resources available to you, and we are eager for

you to call us when you feel that we may be of help.

Small Church (Continued from page 9)

freed from the financial burden for the support of a minister, they could engage in many worthwhile community and diocesan projects.

We know, of course, there is no simple answer which can guarantee that some small churches will experience a renewal of life, but one answer that can help this Diocese to take a giant step forward is the non-stipendiary ministry.

Your Suffragan Bishop along with 15 or 20 other Bishops of the Church will soon meet in Columbus, Ohio, to study the whole matter of the non-stipendiary ministry and its suitability for our respective Dioceses. It would help me tremendously to have some expression of your opinion on this subject which is becoming a matter of great concern to the whole Church.

I hope this Convention will go on record as favoring this type of ministry and will ask the Bishop to appoint a committee to take whatever steps are necessary for the Diocese to inaugurate such a ministry as soon as is practicable.

If you should do this, it would give us a needed sense of direction. Then, perhaps it would not be so cloudy, cloudy, cloudy, in the Diocese of North Carolina. We will begin to know where we are going and we can say, "Here sunshine. Thanks for showing your face and bending our minds."



NEW CLERGY OF DIOCESE
... Being Introduced to Convention

Chairmen, Presidents Listed:

Date Schedule Is Announced For '69 Spring Planning Days

By BEULAH COLLINS
Churchwoman Information Chairman

Episcopal Churchwomen of the Diocese will hold their Spring Planning Days in the five convocations during March. Mrs. Robert E. Merritt, chairman of Christian Education, has announced.

The Northeast Convocation will meet at St. Timothy's in Wilson on March 11. Mrs. E. Scott Bowers, Jr. is convocation chairman, and Mrs. William T. Wray, Jr. is president of the Churchwomen at St. Timothy's.

The Central Convocation will meet at St. Stephen's, Durham, on March 12, with Mrs. S. E. Jennette as convocation chairman, and Mrs. Carl H. Herndon as president of the local Churchwomen.

Sandhills Convocation will hold its Spring Planning Day at St. Thomas' Church in Sanford on March 13. Mrs. W. H. Wheeler, Jr., is chairman of the convocation, and Mrs. John W. Lux is president of the Churchwomen at St. Thomas'.

St. Mary's at High Point will be host church to the Northwest Convocation on March 18. Mrs. Roger Gant, Jr., is convocation chairman. Mrs. J. A. Marsh is president of the Churchwomen at St. Mary's.

And Churchwomen in the Southwest Convocation will hold their Spring Planning Day at St. Peter's in Charlotte on March 19, with Mrs. W. E.

Cole as convocation chairman, and Mrs. Francis O. Clarkson as president of the local Churchwomen.

Spring Planning Days in the convocations will follow a somewhat different pattern this year than previously, Mrs. Merritt has announced. It is hoped then a planning team will represent each Branch, with the rector of the Branch church as a member of the team, along with Churchwomen.

Basic questions to be explored by those attending the conferences will include: What do the Churchwomen really want to accomplish? Are changes in structure of Branch organization necessary or desirable in order to reach the goals of Churchwomen? What are the needs of the Church, and how can Churchwomen best help meet these needs?

Mrs. Merritt and the Christian Education Department have based the new approach to Spring Planning Days on the reactions of officers and convocation chairmen who took part in these special days last year. The aim this year will be to provide an atmosphere for creative planning and the sharing of ideas and experiences among members of the Branches who attend.

Sidelights

(Continued from page 6)

young people's report to the convention. He noted that upon first hearing

Mrs. Fraser's Mother Dies At Cambridge

Mrs. F. L. Rimbach, mother of Mr. Thomas A. Fraser of Raleigh, died recently at Cambridge, Mass.

Mrs. Rimbach's death came following a long illness.

Funeral services were conducted in Cambridge.

Mrs. Fraser is the wife of Bishop Fraser.

the report they had been discouraged and disappointed; they felt they had been patted on the head and told "thank you, children." But then they had had lunch with the "response" committee members, had discussed the matter with them, and had come away convinced that the church really was trying to do something for them; they approved of the young people being a part of the church. They had found out, he said, that you had to talk and discuss things. Then he concluded: "We are glad we are here, has been a great experience for us all. Other members of the youth group were Margie Snead, Charlotte; Ell Smith, Greensboro, and Robert Bradley, Sanford; along with Thompson and their president, Richard Parker of Burlington.

Benediction—Most moving moment of the convention came at its close when at the Bishop's invitation the young churchmen—two girls and a young man—stood together at a microphone and with enviable ease and grace and fluency pronounced, each in turn, a simple short, spontaneous prayer of benediction. It was a moment of beauty.

NORTH CAROLINA

Churchman

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**ese Hosts Breakfast
N. C. Legislators**

(Story On Page 3)



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What Others Are Saying

(DICK BROWN IN THE NEWS AND OBSERVER)

Pinehurst — The recent ended convention of the North Carolina Diocese the Episcopal Church was marked by a number of firsts.

It was the first time in the 153-year history of the diocese that a convention had been held off of church property.

It was the first time a religious meeting of statewide scope had ever been held in this Moore County resort center, and it was the first time the ballroom of the sprawling Carolina Hotel had been the scene of a communion service.

In addition the Episcopalians broke precedent even more by including a scale report by the young people of their church on the convention agenda. This may well have been a first for any denomination in the State, and certainly reflected the ever increasing importance of youth and its ideas in the religious picture.

Most delegates agreed the Pinehurst innovation was a good one and next year the diocese will hold its convention at Catawba College in Salisbury, the first time a college campus has ever been used for the occasion.

Our Readers Write

UNC CHAPLAIN DEFENDED

Editor, The Churchman:

I have just finished the January, 1969 issue of the N. C. CHURCHMAN and with interest the amount of space that is given in the magazine to you matters, matters of our changing world, and the need for new outlooks on part of our Episcopal Church.

One of the matters relating to the relationship of our Church to young people is the recent, unfortunate dismissal of Rev. William Coats and the Rev. Herbert Tucker from their positions here at the University as chaplains on Chapel Hill campus. (See "UNC Chaplaincy" on page 3.) As a member of the Chapel of the Cross congregation, and as a member of the faculty of Chapel Hill, I have had much opportunity to talk with both students and faculty about this unfortunate affair and I find almost universal disapproval of the action of dismissing them from their roles as University chaplains. Indeed I might go farther and say that I have found almost universal approval of the role played by these two men on our campus and widespread support for the forward-looking activity in terms of the Church's mission on the college campus. Further I find widespread disapproval of the way in which the dismissal of these two men was undertaken, and the lack of any firm evidence on which we, the citizens of this community and campus, can judge the fairness of the decisions that were made leading to their dismissal.

I understand fully that it is within the power of the Bishop to take action, but I hope that Episcopalians throughout the State of North Carolina will join with us here in Chapel Hill in protesting the dismissal of Rev. Coats and Rev. Tucker, and join with us in urgent appeals to the Bishop to rescind this unfair decision and restore these capable young men to their positions on the Chapel Hill campus.

Today as never before it is vital to the Church that it demonstrate concern with the life of our community and the relevance of the Church in the problems of our day. The role of the Episcopal Church on the Chapel Hill campus will be injured beyond repair unless immediate steps are taken to restore these men to active life on the campus where they have served so well.

LESTER B. BALL
Professor of Education
University of North Carolina
Chapel Hill

JNC Chaplaincy Events Are Outlined

By action of the Diocesan Council, the present University Episcopal chaplain program at Chapel Hill will be phased out and replaced by a new program at a future date. (See "Our Readers Write" on Page 2.)

At the November 24-25 meeting of the Diocesan Council at The Terraces, the Rev. Martin Caldwell reported that the study committee believed the work of college chaplaincy was being well done and the money of the Diocese well spent in Raleigh, Durham, Winston-Salem and Greensboro.

However, according to Mr. Caldwell, the committee felt that the work was not as effective nor the money of the Diocese as well spent in the Chapel Hill area. The problem at Chapel Hill, explained, was in part one of struggle in that the relationship between college chaplaincy and local parishes was not clearly defined. Mr. Caldwell further said that the study committee recognized the need for a complete ministry to the Town of Chapel Hill and to the University.

At its January 7, 1969 meeting the Diocesan Council heard a statement by Dr. George D. Penick of Chapel Hill on behalf of those opposed to phasing out the current chaplaincy program. At this same meeting the Council adopted the following resolution:

Whereas, the Diocesan Council of the Diocese of North Carolina meeting in Raleigh on January 7, 1969, reviews with appreciation the statement in the Chapel Hill community presented by Dr. George Penick, and

Whereas, the Council recognizes that chaplaincy to universities is ongoing in various ways and offering many opportunities for the Church to give and witness,

THEREFORE, BE IT RESOLVED, that the Diocesan Council requests Dr. George Penick as liaison between the Council and the community to coordinate representatives from vestries of Chapel of the Cross and Church of the Holy Family and representatives of the student body, faculty, administrators, and townspeople to form a committee to study the ministry to the Chapel Hill community and hospital.

The committee will make recommendations to this Council for restructuring the Chaplaincy program.

Commenting on the matter, Bishop

Fraser wrote in part to a Chapel Hill communicant as follows:

"The interest that is being shown in the Episcopal campus ministry is new and refreshing. I hope that you and others will accept Dr. Penick's invita-

tion to study and advise the Diocesan Council as to how you think the campus ministry may be reorganized and how the Episcopal Church can best serve the University of North Carolina at Chapel Hill."

Lawmakers Attend Raleigh Breakfast

Continuing a practice begun during the 1965 session of the North Carolina General Assembly, the Diocese recently was host at a breakfast for Tar Heel legislators.

Christ Church was the site for this year's gathering. A similar affair was held two years ago at Good Shepherd. Both parishes are located within view of the Capitol and within walking distance of the Legislative Building.

The 1969 breakfast was preceded by a communion service in Christ Church conducted by the Rt. Rev. Thomas A. Fraser, bishop of the Diocese, the Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese, and the Rev. B. Daniel Sapp, Christ Church rector.

Both Governor Bob Scott and Lieutenant Governor Pat Taylor attended this year's event . . . along with more than 80 Tar Heel lawmakers.

Shown from left in the front cover picture are Bishop Moore, Governor Scott, Bishop Fraser, Lieutenant Governor Taylor and Mr. Sapp.

Bishop Award Citations

Editor's Note: A feature of the recent diocesan convention at Pinehurst was the presentation of 11 "Bishop's Awards" for outstanding service to the Church. Following are the citations.

Richard Beal, Church of the Advent, Enfield—For as long as many of us can remember, Richard Beal has been active not only in his own parish but in the Diocese as a delegate among the laymen and in every phase of the Church's work. He has done this quietly, and unassumingly, and the Church would only be at fault if they did not recognize Mr. Beal at this time with a Bishop's Award.

Arthur Edward Burcham, St. Andrew's, Durham—Mr. Burcham is a member of St. Andrew's Church in Durham. All who know him have recognized not only his contribution to St. Andrew's Church, of which he has been the lay leader ever since its institution, but his great loyalty to the Diocese and to the whole Church Catholic. He has been a regular delegate to Diocesan Conventions, even at great cost to himself. His lay ministry has been marked by a high degree of integrity as well as respect for the entire community which St. Andrew's serves. We are proud to recognize him with a Bishop's Award.

Richard D. Lee Covington, St. Michael's Church, Raleigh—has been most active in his parish, on the Executive Committee of St. Mary's Junior College, the Diocesan Council, the Finance Committee of the Council, a Trustee of the Diocese, and a member of the Episcopal Church Foundation, and always a ready and willing worker for any cause of the Church.

Helena Harris, St. Anna's, Littleton—Mrs. Harris was formerly principal and for many years a teacher of McIver School in Littleton. She has rendered invaluable service to the people of the community and especially to the church

(Continued on page 11)

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

To Charlotte — The Rev. Robert L. Williams, Jr., has gone to Charlotte as assistant to the rector of St. John's Church. He has been serving as priest-in-charge of Church of the Messiah, Mayodan. He is a native of Concord, a graduate of UNC at Chapel Hill and General Theological Seminary at New York, has taken clinical training at Duke University Hospital, and has worked on the staff of St. Christopher's Chapel, Trinity Parish, lower east side, New York City. He and his wife, Carol, have one daughter, Kelly, born in September. The congregation welcomed the Williams to the parish with an old fashion "pounding."

To Study — The Rev. W. Lea Powell has announced that he will leave Grace Church, Lexington, where he has served as rector, to do graduate study at the University of North Carolina, Greensboro. He will be working

toward an M.A. in counseling and psychology.

Death — Word has come from Richmond, Va., of the death of the Rev. Jean Andre Vache on February 16. He served as rector of St. Andrew's, Greensboro from 1931 to 1945, and also served St. Mary's House there. He and Mrs. Vache celebrated their fiftieth wedding anniversary just this past summer.

St. Barnabas — From the bulletin of St. Andrew's, Greensboro, we have word of the progress of that city's newest mission, St. Barnabas. It was organized in September, 1967, and services held each week in Guilford High School. It is now meeting each Sunday at 10 o'clock in the new Morehead School on Tower Road. A lot has been purchased for the mission near the corner of Jefferson and New Garden Roads. There are 71 communicants and 114 baptized persons, with a church school enrollment of 52. The

priest-in-charge is the Rev. James Prevatt, Jr. (See page 12.)

Top Job — Mrs. Libby Koontz member of St. Philip's Church, Salisbury, is new director of the Women's Board of the U. S. Department of Labor. She was serving as president of the National Education Association the time of her new appointment. To post as head of the 75-member Women's Bureau, to which she was appointed by President Nixon, is the highest federal position ever held by a Negro woman. She had not yet completed her first year in office as National NEA president. Mrs. Koontz is on leave of absence as a special education teacher at Price Junior Senior High School. Her husband, Harry Koontz, is teacher and athletic director at Dunbar High School in Salisbury.

New Son — The Rev. and Mrs. William Smith Wells of Durham, announce the birth of a son, William Stephen, born on December 11. Mr. Wells is assistant to the rector of St. Philip's, Durham.

New Melcher — Born to the Rev. and Mrs. Louis Melcher of Raleigh, North Carolina, on December 11, 1967, is a son, John Victor Ogle, on December 11. Mr. Melcher is rector of St. George's, Raleigh.

Retires — Miss Nell Lee Clapp who served as organist at St. Andrew's Church at Greensboro for well over a quarter of a century, has recently retired. From her rector, the Rev. C. Herman, comes this tribute: "We are completely inadequate to express our love and appreciation to Miss Clapp who has served so capably and faithfully."

Resigns — The Rev. O'Keefe Whitaker has resigned as rector of St. Luke's, Salisbury to become rector of Emmanuel Church, Orlando, Florida. He will leave on April 7. Mr. Whitaker came to St. Luke's in 1958. He served as a member of the Standing Committee for the past three years.

Inspires Giving:

'Channel Of Love' Filmstrip Available For ECW Group Use

By BEULAH COLLINS
ECW Information Officer

A filmstrip entitled "This Channel of Love" is available for showing to Episcopal Churchwomen groups throughout the Diocese. Mrs. W. W. Burbank, United Thank Offering treasurer, has announced.

The filmstrip, designed both to inspire Thank Offering gifts and to interpret the total mission of the Church, consists of 67 frames in color and black and white, and takes 14 minutes to show. Accompanying the strip is a recording and a written narrative.

Available films have been divided among the convocations, and any parish wishing to use the strip may write to the following:

Convocation I, Mrs. E. Scott Bowers, Jr. Box 604, Jackson, 27845; Convo-

cation II, Mrs. Russell J. Parham, 144 Lakeview Drive, Henderson, 27536; Convocation III, Mrs. Roger Gant, Jr., 717 W. Davis Street, Burlington, 27215; Convocation IV, Miss Jessie Pickens, 2311 Crescent Avenue, Charlotte, 28207; and Convocation V, Mrs. John London, Box 12, Pittsboro, 27312.

Spring Ingathering for the United Thank Offering was held on or near March 25 in churches throughout the Diocese.

U.T.O. total for 1968 was \$27,319.-88 received, Mrs. Burbank said. The 1968 Spring Ingathering was \$13,725.-49, and the Fall Ingathering collected \$13,362.88. Another \$231.51 was contributed at the Annual Meeting of the Churchwomen at Burlington last year.

Laymen Of Diocese Meet At Raleigh



MICHAEL'S PLAYS HOST—The Episcopal Laymen of the Diocese of North Carolina held their annual convention recently at St. Michael's Church in Raleigh. More than 75 men were in attendance to hear an address by Horace A. Jones) McKinney and to enjoy a luncheon served by the women of St. Michael's (top photo). In the bottom picture President Kenneth T. Knight of Raleigh presides with both Bishop Fraser and Bishop Moore at the head table. Knight announced that the annual Vade Mecum Conference would be held Friday through Sunday, June 20-22. New officers elected are: Edward T. Mulvey of Winston-Salem, president; Paul E. Neil of Charlotte, first vice president; John G. Pratt of Greensboro, second vice president; Lawrence Lane of Tarboro, secretary; James M. Davis of Raleigh, treasurer; and Charles Winston of Raleigh, United Thank Offering custodian. (Photos by Margaret Darst Smith, Churchman Editorial Board)



was chairman of the Liturgical Commission.

to South Carolina — The Rev. Sam R. Dennis, Jr., who has been serving as rector of St. Mark's, Huntville, has gone to South Carolina, where he will serve as chaplain, South Carolina State Hospital in Columbia.

Christening — Back several months ago Penick Home was the scene of an

interesting and unusual, for the Home at least, event. Occasion was a christening held in the chapel for George Thomas Holmes, III, son of Mr. and Mrs. Holmes, Jr., of Raleigh, and great grandson of Mrs. G. L. Jones of Mebane. The Rev. Robert McKewin officiated. Godfathers were Stephen Millender of Mebane and George Thomas Holmes of Bridgeville, Pa., the baby's grandfathers. Mrs. G. L. Jones, now of Penick Home, was

godmother. Grandmothers Millender and Holmes were also present. Since The Home was completely unprepared for a christening, the preparations took a bit of ingenuity. The credence table served as font, Miss Mary Bird's silver bowl held the water, a silver cream pitcher served as ewer, and Mrs. Frances Macgill provided a seashell. Reporting the christening for the Penick Home bulletin was Goldie R. Hobbs.

Roundup Of Church News

In a letter sent to *The Times*, the former Archbishop of Canterbury, Lord Fisher of Lambeth, stated that the present plan for union between the Church of England and the Methodist Church "is giving rise to some very dangerous and disturbing disunities."

For doctrinal reasons, he added, it would be "very wrong for anyone to vote for the scheme in its present form."

Vatican authority has recently stated that "Protestants and Anglicans" may

not be received at Holy Communion. Public cases of such inter-communion have taken place recently in Pa. Uppsala and at Medellin, Colombia. The statement was issued by Cardinal Bea, president of the Secretariat for the Promotion of Christian Unity. Before such inter-communion can take place, the statement said, the persons must have toward the Eucharist the same faith professed by the Roman Catholic Church and be unable to censure the ministrations of their own confession.

Presiding Bishop's Easter Message

Editor's Note: Following is the Easter Message of the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church

Standing virtually alone—for so long a time—amid the pot-pourri of offerings that passed for drama in both New York and London, has been "Man of La Mancha"—a revival of the Don Quixote story set in musical framework. And from this most improbable source—a source which both ridiculed and idolized the philosophy of pure idealism—came a spin-off—a song—entitled "The Quest," which captured campus youth as well as the aging cynic, and which says, in part:

"To dream the impossible dream;
To fight the unbeatable foe;
To bear the unbearable sorrow;
To run where the brave dare not go.
To right the unrightable wrong;
To love pure and chaste from afar;
To try when your arms are too weary,
To reach the unreachable star."

In the drama, "The Quest,"—and the spirit of which it was the verbalized indication—were in direct contradiction to the raw assertions concerning human life that were all about them. And in our contemporary world, where such contradictions oft-times appear more startling than ever, the song has been seized upon by many as an articulation of their own inarticulate faith and hope.

The contribution the Christian faith can make to a chaotic and highly confused world scene is HOPE. This hope springs not from some esoteric accumulation of data, other than that available to anyone in the world, but rather from "the perspective of a different basic orientation." Dr. Martin Luther King, Jr. expressed it thusly: "We have cosmic allies." St. Paul put it another way: "If in this life only we have hoped in Christ, we are of all men the most miserable."

The resurrection of Jesus Christ, for Christians, is the hinge point about which faith and hope revolve. So that it was not only Jesus Christ Who emerged from the tomb on that first Easter morn—it was Christianity and its meanings. It was the hope of all the world. The resurrection faith articulates a source for the hope that drives man onward and it is willing to bet its life that this source will not in the end be defeated. Sam Keen, in "New Theology No. 5," puts it clearly:

"The question of God is not the question of the existence of some remote infinite being. It is the question of the possibility of hope. The affirmation of faith in God is the acknowledgement that there is a deathless source of power and meaning that can be trusted to nurture and preserve all created good."

The Resurrection Faith is that "deathless source" of power and meaning. Therefore Christians can proclaim with confidence, "Rejoice, the Lord is Risen! The Lord is risen indeed."

Church World Service recently sent five tons of winter clothing and \$4,000 in cash to aid Czechoslovakian refugees now in Austria.

Two former missionaries, both of whom served in Asia, have died. The Rev. Fredrick Crawford-Brown, who served from 1924 until 1951 in China, died in Dorchester, Mass., recently. The Rev. Mr. Crawford-Brown had served as rector of St. Mary's, Dorchester from 1951 until 1964 when he retired. Miss Elizabeth Griffin, who served in the Philippines from 1919 until 1955, died September 25 at her home in North Carolina.

The Very Rev. Colin O'Brien Winter, Dean of St. George's Cathedral, Windhoek, has been elected to succeed the Rt. Rev. Robert Mize as Bishop of Damaraland.

The Spanish Episcopal Reform Church, a member of the Wider Episcopal Fellowship, is among those not Roman Catholic churches which have agreed not to register as "confession associations" as prescribed by Spanish new religious liberty law. At the same time, these Churches have stated their readiness to unite in efforts to promote religious liberty. To date, the Churches that have not registered have met no difficulties.

Two missionaries in Biafra, the Rev. and Mrs. Tarka Savoy, were killed when Nigerian Federal troops overran the town of Okigwi. The couple were members of the Church Missionary

Holly Innocents Hosts ECW Meetings



IRISH LEADERS—The Rev. Robert N. Davis, rector of the Church of the Holy Innocents in Henderson, meets with Mrs. S. Malone Parham and Mrs. A. Zollicoffer, Jr., to make plans for annual meeting of the Episcopal Churchwomen of the Diocese in Henderson on May 6 and 7. Mrs. Parham is general chairman for the Annual Meeting, and Mrs. Zollicoffer is president of the Churchwomen at Holly Innocents.

The annual meeting of the Episcopal Churchwomen of the Diocese will be held at the Church of the Holy Innocents in Henderson on May 6 and 7. Mrs. S. Malone Parham is general chairman, and Mrs. A. A. Zollicoffer, Jr., is president of the Churchwomen at Holy Innocents.

Committee chairmen for the diocesan meeting are as follows: Mrs. A. G. Borden, finance;

Mrs. E. G. Flannagan, registration; Mrs. W. J. Alston, Jr., housing; Mrs. J. A. Boyd, packets; Mrs. Scott P. Cooper, publicity; Mrs. Guy Baldecchi, properties and parish;

Mrs. D. Boyd Kimball, Jr., typing; Mrs. C. G. Williams, Jr., pages; Mrs. J. H. Zollicoffer, Sr., hospitality and decorations;

Mrs. Henry Hight, parking and transportation;

Mrs. Fred Kesler, first aid; Mrs. E. C. Loughlin, executive board luncheon;

Mrs. J. B. Crudup, dinner; Mrs. A. G. Borden, luncheon May 7;

Mrs. W. W. Young, table decorations;

Mrs. Carl Huff, waitresses; and

Mrs. T. M. Evins, Sr. and St. Stephen's Churchwomen, Oxford, refreshments.

ety of Britain. C. M. S. is one of independent missionary societies of Church of England.

guidance on organ transplants and disposal from the Bishops of the Church of England has been asked for the Convocation of Canterbury's Clergy House (Clergy). This was the time that the moral and spiritual dilemmas raised by transplant surgery been debated in a British religious assembly.

The Rt. Rev. Walter M. Higley, Bishop of Central New York, announced his retirement as of February 1969, to the Diocesan convention. He will be succeeded by the Rt. Rev. Cole, the bishop coadjutor.

The Rev. Dana A. Kennedy of Hartford, Conn., and moderator of the Episcopal radio series, VIEWPOINT, and the Rev. Frederick Long, producer of the Episcopal radio series, THE

CATHEDRAL HOUR, were among those honored with Public Service Awards from the Council on Family Health. The awards, which were presented at St. Barnabas Medical Center, Livingston, N. J., were given for the radio record album, HOME SAFETY TIPS FROM THE STARS. Also honored at the same time were Connie Francis, Greta Thyssen and Emelia Conde. The three performers were among those stars who participated in the album.

Florida Episcopal College, to function as a "cluster-type college" with the Southern Baptist Stetson University, expects to open in the fall of 1971 with 450 students and 30 faculty members. As a cluster-type college, Florida Episcopal will be built adjacent to the Stetson campus in Deland, Fla., and will use all of Stetson's facilities while maintaining its own identity. Such a cluster arrangement is al-

ready in operation at the University of the Pacific, Stockton, Calif.

"Music for the Liturgy of the Lord's Supper," a guide in the selection of music for the Trial Use Liturgy, is now available for \$1 from Associated Parishes, Inc., 116 W. Washington Ave., Madison, Wisconsin 53703. The booklet, written by Richard F. Woods, also offers counsel on the general question of use of music with the liturgy.

A book of contemporary prayers and meditations for the Jewish High Holy Days, prepared for conservative rabbis and their congregations, includes selections by Walter Alston, a protestant and manager of the Los Angeles Dodgers, and by the late Dr. Martin Luther King, Jr. The experimental prayer booklet is an attempt to return to the medieval tradition which used prayers by contemporaries. Also unusual is the inclusion of prayers

written by a Jewish woman novelist, Joanne Greenberg.

Weston College School of Theology, a Jesuit major seminary, began the academic year by sharing space with the Episcopal Theological School in Cambridge, Mass. The two schools retain their distinct identities and complete autonomy but share library, classroom and other facilities. Both schools are members of the Boston Theological Institute, a cooperative effort of seven theological schools in the Boston area.

The Vatican has approved an experiment which will allow two Spanish nuns serving in Peru to take over many of the normal duties of a deacon in areas suffering from a shortage of priests. The sisters, who underwent extensive training prior to the assignment, will be authorized to baptize, preach, distribute Communion, and officiate at marriages. They will be stationed in Pucallpa in Peru.

Speaking at a press conference in San Antonio, Tex., prior to the consecration of the Rt. Rev. Harold Gonnell, the Rt. Rev. John E. Hines, presiding bishop, stated that Anglicans may someday be prepared to accept the Pope as head of a reunited Christianity, but not at this time. He also stated that the Roman Catholic doctrine of papal infallibility was the chief barrier to Anglican-Roman Catholic unity today. Talking of the papal encyclical on birth control, the Presiding Bishop stated that "it may have slowed down the ecumenical movement, but I do not believe it is a fatal blow to ecumenism."

The Most Rev. Angus Campbell MacInnes, Anglican archbishop in Jerusalem, has been appointed assistant bishop of Salisbury, England. The Archbishop, 67, resigned last April from the Jerusalem post, which was also held by his father.

A medical and relief team, recruited by Church World Service, has been sent to minister to the civilian victims of the Biafra-Nigeria conflict. The team, which expects to work in secessionist territory taken by Federal Nigerian forces, includes a doctor, four nurses, a former Peace Corpsman, a pharmacist and a relief administrator. The relief administrator, John Ellis, is a communicant at St. Luke's Epis-

copal Church, San Francisco. The Canadian-born, British citizen is an employee of the Bank of America, which has given him a four months' leave.

The Rev. W. Ernest Jackson, the Anglican Communion's deputy executive officer, will return to Canada from his headquarters in London next year to become director of national and world program for the Anglican Church of Canada. He succeeds the Rev. Canon A. H. Davis who is resigning his post after 16 years of service as director of the church's missionary program.

The Rt. Rev. Harry S. Kennedy, bishop of Honolulu, has resigned his jurisdiction effective January 1, 1969. The 67-year-old bishop has headed the missionary district since 1944.

The Rt. Rev. Paul Burrough, former canon of Birmingham, England,

was enthroned Oct. 1 in Salisbury Rhodesia as head of the Diocese of Mashonaland. Bishop Burrough has been previously consecrated in England so that he could represent the Diocese at the Lambeth Conference. His Diocese is comprised of the northern portion of Rhodesia.

The Rev. Karl Ludwig Tiedemann, OHC, first prior of Mt. Calvary, Santa Barbara, Calif., the west house of the Order of the Holy Cross died Aug. 21 at the age of 78. Father Tiedemann was ordained in 1916 and shortly thereafter made his life vocation. He was editor of *The Holy Cross Magazine* during the 1930's and again from 1960 until his death. He has served, for several years, as assistant superior of the order.

During the 131st Convention, of the Diocese of Chicago, the new \$1.6 million Diocesan Center was dedicated. The five-story building will provide administrative and program offices for the Diocese and cathedral, a reception area and classrooms for the cathedral educational program.

Through the Presbyterian Economic Development Corporation, United Presbyterian Church in U.S.A. recently invested \$1.1 million in ghetto business and housing enterprises. Major recipients were Harlem Freedom National Bank and the Territorial Council for Business Opportunity, a national organization with local offices in five cities. These two organizations each received \$500,000. PEDCO was created after approval by the United Presbyterian General Assembly in May of a resolution to make more than \$9 million in investment funds available to enterprising and operated by minority group entrepreneurs in low and middle income areas.

April Calendar

- 1 Tuesday before Easter
Copy Deadline for May Churchman
- 2 Wednesday before Easter
- 3 Maundy Thursday
- 4 Good Friday
- 5 Easter Even
- 6 Easter Day
- 7 Easter Monday
- 8 Easter Tuesday
- 10 Standing Committee, Raleigh
- 11-13 Diocesan Youth Convention
- 13 Easter I
- 14 Department of Stewardship and Communication, Raleigh
- 15-17 Deacons' Conference, Terraces
- 18 Program Conference VII
- 20 Easter II
- 21 Vade Mecum Board, Winston-Salem
- 22 Urban Crisis Advisory Committee, Raleigh
- 24 World Mission, Durham
- 24-26 Overseas Mission Society, Durham
- 25 St. Mark Churchman Board
- 27 Easter III
- 27-30 N. C. Council of Churches Annual Meeting

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SILER CITY NORTH CAROLINA

Seminary Dean New St. Mary's Head

The Rev. Frank Warren Pisani, a 47-year-old educator, author and minister, will become president of St. Mary's Junior College at the end of the current academic year.

Pisani is associate dean of Virginia Theological Seminary, Alexandria, Va. His election to succeed Dr. Richard G. Stone as St. Mary's president was announced by the Rev. Thomas J. C. Smyth of Greensboro, chairman of the board of Trustees of the Episcopal priests' school.

Pisani, a native of San Francisco, received his A.B. degree at the University of California at Berkeley. He served as vice president of Pisani Printing & Publishing Co. before entering the field of education and later the ministry. He is married and the father of a son and a daughter.

A presidential selection committee headed by Dr. George Penick of Chapel



PRESIDENT PISANI
... Educator, Author, Minister

Hill handled the search for a successor to Dr. Stone who will retire at the end of the current school year. Dr. Stone

has been president of St. Mary's since 1946. The new president is expected to be in residence on the Raleigh campus around July 1.

Pisani served in the U. S. Army during World War II, including overseas service in the European Theater. While a graduate student at the University of Florida, Gainesville, he was an instructor in citizenship training in the extension division. He received his B.D. degree from Virginia Theological Seminary in 1955.

Before joining the staff of the seminary as assistant dean in 1963, he served eight years as rector of the Church of the Holy Comforter, Tallahassee, Fla. He is the author of "God and His People" and "The Development Years." In addition, he has contributed to a variety of publications as writer and editor throughout his career.

New Urban Crisis Grants Listed:

90 Per Cent Of Projects Axed By Tough Screening Procedure

GREENWICH, CONN. — Twenty-seven grants totalling \$440,520 which will go to community action organizations throughout the country and to Costa Rica and the Virgin Islands were approved by the Executive Council of the Episcopal Church in its recent quarterly meeting here at Seabury House.

The grants will be made under the Episcopal Church's General Convention Special Program authorized by the church in 1967, which earmarked only nine million dollars over a three-year period to be spent in combatting problems of race and poverty in the United States.

Fifteen other special grants coming \$68,600, the Executive Council was told, also have been made under the authority of the Presiding Bishop to make emergency allocations to community action organizations.

The Council was told by Leon E. Bredette, director of the General Convention Special Program, that the grants were made only after a severe screening and review process and that about 90 per cent of grant applica-

tions are turned down "for one reason or another," many because they do not meet the criteria of the Special Program.

Since the beginning of the "special program" last year more than one million dollars has been allocated to community organizations all over the United States. Many of these are Negro organizations. Other grants have gone to white, Indian, Puerto Rican, Mexican and other organizations, including some which are coalitions of minority groups and individuals. Most of the organizations seek to achieve economic and political benefits for minorities through self-help programs.

Grants approved were as follows:

Coalition of American Indian Citizens, of Denver, Colo., and Berkeley, Calif., \$15,000. Funds will be used for the training of leaders of the organization, which is to be national. Other funds up to \$10,000 have been pledged on a matching basis.

Night Call, New York City (national), \$15,000. Grant will fund a national program network of radio stations providing "phone-in" participa-

St. Mary's Secretary Named To Alumni Post

ATLANTA — Miss Jane Augustine of Raleigh, N. C., executive secretary of St. Mary's Junior College Alumnae Association, was recently named chairman of the Women's Division of the American Alumni Council's District Three.

The AAC District Three convention was held here recently.

Miss Augustine will serve a two-year term of planning conferences and programs for women in alumni work in a nine-state area in the southeast. She will work with Mrs. Elizabeth Wood of Sweetbriar College, who was appointed chairman of District Three.

Miss Augustine spoke at the convention on the accomplishments and goals of a small alumnae office and association. St. Mary's is a junior college for women in Raleigh and is owned by the Episcopal church. Enrollment this year is 470 students.

tion by listeners and a means of communication between white and Black participants.

Afro American Players Theatre Group, Yakima, Wash., \$25,000. This is a theater group presenting plays, but it also serves as a base for community

organization for the entire Columbia Basin area.

Hyde Park Improvement Association, Augusta, Ga., \$14,190. The association is seeking to acquire adequate sewer and water supply systems in their own community and in adjoining Black areas.

National Black Theatre, New York City, \$45,000. The theater is developing a program with emphasis on depicting the "Black life style."

Northcott Neighborhood House, Milwaukee, Wis., \$21,500. Funds will be used for training in community organization and participation in Model Cities program.

Drum and Spear Book Store, Washington, D. C., \$30,000. Book store serves as a center for discussion and the initiation of betterment programs for the Black community.

South End Tenants Council, Boston, Mass., \$18,000. The program seeks to up-grade sub-standard rental housing.

Organization for Citizens' Representation (OCR), Topeka, Kans., \$20,000. Program of this community organization seeks to provide research services, training, seminars, workshops, union organization and protection of health and legal rights for the Black community.

Orville Farmers Cooperative, Selma, Ala., \$17,900. (Subject to approval by Bishop of Alabama.) Operation of a day care center by the cooperative makes it possible for Blacks of Selma to take advantage of many new job opportunities resulting from the industrial growth of Selma. Another day care center also may participate in the grant if the Bishop agrees.

Appalachia Project, Roanoke, Va., \$10,360. White residents have joined together to establish a community organization to research the problems of Appalachia and to disseminate the information for the purpose of setting up community betterment programs through organization and common action.

Bainbridge Cooperative Ministry, Richmond, Va., \$15,000. The Ministry proposes to hire a community organizer who will serve the common needs of a varied community comprised of resident whites, as well as Blacks and white newcomers from rural and mountain areas.

Black Youth Movement (Operation Breakthrough), Waterbury, Conn.,

\$25,000. The Black Youth Movement owns and manages a general contracting business called "Operation Breakthrough." It provides jobs and standard wages for the unemployed and underemployed through renovation work. Its office also acts as a community service center providing welfare, housing and job assistance.

Hickman Transport Club, Inc., Hickman, Ken., \$2,050 (50 per cent is a loan). Cooperative has been formed to assist poor people to buy coal at wholesale prices.

Clinton Community Cooperative, Clinton, Ken., \$1,800 (50 per cent is a loan). Another coal cooperative. Both organizations also will serve as potential bases for community organization to achieve other community goals.

Asociacion de Desarrollo Especifico Para Adiestramiento de Lideres, San Jose, Costa Rica, \$670. Preliminary grant will assist in establishing a community organization with broad participation by members of the community.

Liberty City Community Council, Miami, Fla., \$20,000 (matching grant up to \$10,000 also authorized). The council is a coalition of community organizers who are joined together for common action on such issues as welfare, housing, Model Cities program, community control of schools and the development of economic and political power.

Community Organization Members Build Absolute Teamwork (COMBAT), Steubenville, Ohio, \$8,000. Well-established in the community, COMBAT, an organization under Black control, centers its community action programs on such issues as school control, police brutality, etc. and is now developing a cultural program.

Fulton Advisory Council Ad Hoc Committee, Richmond, Va., \$7,500. The council is seeking to develop plans to serve as an alternative to proposals for urban renewal in the Fulton area which would allow encroachment of industry and destroy it as a place of residence except in public housing developments.

Afro-American Black People's Federation of Peoria, Peoria, Ill., \$20,000. (Matching funds also authorized.) Organization of young Black people is seeking to combat racism through the

development of a Black union, economic programs, housing rehabilitation, voter registration and the publication of a newspaper.

Human Organizational Political Economic Development (H.O.P.E.), Houston, Tex., \$32,500. Militant organization has a program of organizing the Black community for the achievement of political and economic power. Organizational efforts center around job training, combating economic exploitation by merchants, securing financial support from Black businesses, fund raising campaigns, political education and electioneering.

Community Operated Opportunity Project (COOP), Galveston, Tex., \$25,000. (Matching grant also authorized.) It seeks to make a "concentrated attack" on the causes of deprivation with emphasis on employment, housing, schools and the achievement of political influence.

New Civic Group, Inc., Passaic, N. J., \$20,000. (Matching grant authorized.) The primary thrust of the organization is toward organizing tenants' councils and tenant unions, although it also has engaged in other community action projects.

Midwest Regional Conference and Northeast Regional Training (national), \$5,050. Funds will make possible regional coalition of groups funded under the Episcopal Church "special program," for the purpose of developing overall strategy and providing training, communication and technical assistance.

Jersey City Youth Action Program (STAND), Jersey City, N. J., \$15,000. (Matching funds also authorized.) STAND is a youth group active in organizing parents and the general community around the issue of local control of schools.

Missionary District of the Virgin Islands, St. Thomas, V.I., \$4,000. (Consultation.) Funds will provide consultation to the Bishop of the Virgin Islands for the development of a program to meet the needs of communities on the islands of St. Croix and St. Thomas.

American Documentary Films, Inc., New York City, \$7,000. Funds will be used to assist in the distribution of a documentary film "Huey." Produced in cooperation with the Black Panthers, the film is on the Huey Newton case and the Black Panther Party.

Foreign Desks' Established By Overseas Dept.

NEW YORK, N. Y. — A new feature in the reorganization of the Episcopal Church's Office for Overseas Relations will be the establishment of our "area desks," providing closer ties between the national Episcopal Church and the expanding work of the Church abroad, including the Episcopal Church and other denominations.

In an announcement outlining the "new look" of the Episcopal Church's work overseas, the Rt. Rev. J. Brooke Mosley, deputy for overseas relations, revealed his appointment of four staff members who will play key roles in the new organization.

Those appointed are: The Rev. Daniel Van Culin, secretary for Africa; the Rev. William C. Heffner, secretary for East Asia; the Rev. Robert S. Ler, secretary for South Asia, and the Rev. J. Seymour Flinn, secretary for Exchange Visitors.

The appointment of a secretary for Africa and a secretary for Latin America will complete the reorganization, Bishop Mosley said.

The Executive Council staff of the Episcopal Church, which maintains its headquarters in New York City at 815 Second Ave., has never before been organized on a world-wide regional basis.

Bishop Mosley said the appointments would complete the reorganization of the department which he took over September 1, 1968, succeeding the Rt. Rev. Stephen Bayne, who is now Deputy for Program in the national Episcopal Church organization.

Others on the staff include Paul A. Dick, associate deputy to Bishop Mosley, and Miss Mildred Weatherbee, administrative assistant.

Award Citations

(Continued from page 3)

of the community. She has not only been responsible for the care and improvement of church property, but she started a church school program which reached into the community and met the needs of many young people. Beginning with 3 or 4, she developed a church school of up to 42 people plus an adult class. She has represented her church on an ecumenical basis and has been a shining witness to her community. After her retirement from teaching, she has thrown herself into the work of her church with even more vigor and we are proud and happy to recognize her with a Bishop's Award.

Francis M. Kepley, St. Matthew's, Rowan County—is another example of a fine lay ministry, marked especially by the unique way through the work which he began and developed at the Rowan Prison Unit at Salisbury. Here is a project begun, planned and carried out by a layman for laymen. In all places we hear how he has brought the love of God to men who are forgotten and outcast by society. He has not only been recognized by the State and in the press but is highly respected among the laymen of the Diocese. It would be almost an understatement to say that the Church and the service of his fellowman has been a number one priority in Mr. Kepley's life.

Luther Lashmit, St. Paul's, Winston-Salem—Not always an Episcopalian, he has served his parish most faithfully as a vestryman, Senior Warden, and a person who has brought new ideas to his parish and to the Diocese. He has an openness that has been helpful in the consideration of the Church and low-cost housing. He is president of the Board of the Home for the Ageing and has been of inestimable value in moving this institution forward in its service of the ageing.

George Elliot London, Church of the Good Shepherd, Raleigh—George has also served his parish as a vestryman in the Diocese, on the Diocesan Council, as a delegate to General Convention, and when anyone talks about men's work in the Diocese of North Carolina, the first name that comes to their mind is George London. He is at work and at play an evangelist for the Church.

James O. Moore, Christ Church, Charlotte—Recently a valuable member of the Finance Committee of the Diocesan Council, vestryman, and now for many years one of the backbones of the progress made by the Thompson Orphanage. He has given valuable time over and over again and is another one of the laymen of this Diocese that never says no.

Charles Whitner Pinckney, Church of the Redeemer, Greensboro—Dr. Pinckney, head of the Department of Industrial Education and Technology at A and T College, has served the Church of the Redeemer faithfully through thick and thin as vestryman, treasurer, and active layman. He was very much involved and took a leading roll in the building of a new church building.

Richard Gabriel Stone, Good Shepherd, Raleigh—Vestryman, member of the Diocesan Council, delegate to General Convention, one of the few laymen of this Diocese who has served on the Executive Council of our Church, active in laymen's work, and president of St. Mary's Junior College in Raleigh. Dick would be pleased to know of the people who have nominated him for a Bishop's Award.

Edward E. Yaggy, Jr., Chapel of the Cross, Chapel Hill—Ed comes to us from Baltimore where he was very active in the Church of the Redeemer and helped move it into a new day in its service to its community and diocese. He has been of inestimable value of our Home for the Ageing as chairman of its Finance Committee; he has carried us through some hard days, and now has us on a sound footing. All who have worked with him and all who know him are impressed with his hard work, his sincerity and devotion, and he was enthusiastically nominated for a Bishop's Award.

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Enthusiasm Launches St. Barnabas'

BY BILL RHODES WEAVER
St. Barnabas' Mission, Greensboro

St. Barnabas' Mission, Greensboro's new Episcopal church, may be saying something to the groups which made it happen — the Greensboro Council for Episcopal Church Extension, the North Carolina Diocese and the Diocese's Department of Missions.

But, before it was formed, the mission was the ambition and the hope of a small group of Greensboro laymen as early as 10 years ago. The group, members of the Brotherhood of St. Andrew, believed they were not doing enough "to spread Christ's Kingdom among men."

They made a study of the Episcopal Church in the Greensboro area, in which they consulted the city planning department, Duke Power Co., Southern Bell Telephone Co., various residential developers, and the location of Episcopal families. The work seemed to indicate a need for a mission in the northwestern area.

Capt. Osborne Mauck of the Church Army, who had made a similar survey in Charlotte, was sent by Bishop Thomas A. Fraser to make an "in-depth" survey in Greensboro.

Capt. Mauck's findings confirmed the conclusion of the Brotherhood's survey and helped in the formation of the council for church extension. Not only did he find the need for establishing one mission, but offered a prospectus for two other missions and suggested that land be acquired for them.

The council set up a formula for contributions from the Greensboro churches to increase to three per cent of their budgets, the money to be used as a fund for land purchases.

Bishop Fraser appointed the Rev. James T. Prevatt, Jr., priest-in-charge of the first mission, and a steering committee composed of Mr. Prevatt, Charles Manoshagin, Porter Crisp, Mrs. Ruth Wilcox and Bill Rhodes Weaver was named.

The group obtained (after a diligent search which revealed that Lutherans, Baptists, Methodists and Presbyterians had taken almost all northwestern outposts for future churches) the use of the Guilford High School Auditorium for Sunday services. The temporary in-town rectory proved un-



SERVICE SCENE
... At Morehead School

satisfactory and by soliciting from a few Episcopal families, it managed to accumulate the down payment (aided, too, by a "trade" with the developer, Kirkman & Koury Inc., which had promised to do grading free on the future church site). With the Diocese it bought a new two-story house in Jefferson Gardens near Guilford College as the rectory.

Despite the barrenness of the schoolhouse, the first service on Sept. 10, 1967, was thrilling to those who had worked for the establishment of

the mission. Ninety-one persons attended the service and there were 15 children in the nursery.

The young priest built the altar, and a woodworking hobbyist contributed handsome six-foot cross and matching candlesticks in cedar.

In time, those attending were asked to become charter members of the mission and to select a name for the church. Proposed names were Christ the King, St. Bede and St. Barnabas. It happened that St. Barnabas' was the name of the first Episcopal Church in the Greensboro area. Established in 1869, the church merged with another St. Andrew's, in the early 1900's. But after a trial period, the union was unsuccessful and the church divided into St. Andrew's and Holy Trinity.

Mission members liked the idea of naming their church for St. Barnabas, the friend of Paul and Mark, and that was the name they chose. A rebirth of the church in Greensboro.

Gradually, a choir was formed, a small electronic organ was bought and the service began to become more church-like. A young couple took over the jobs of choir director and organist and are now organizing a youth choir which will be vested in red.

From the first weeks of the mission, members have had community concerns. A Thanksgiving service with Guilford College churches was held and mission members brought canned foods and fresh fruits for an underprivileged family.

St. Barnabas' first Christmas was made meaningful by a carol singing and the adoption of two families—one with 10 children, all of whom received shoes and other gifts and the other an elderly couple, a deserted wife, a teen-age son and a little girl afflicted with cerebral palsy.

The little girl, Essie Mae, has become a permanent care of the church women. They take her from her rural Guilford home the nine miles to the Greensboro Cerebral Palsy School. In such attendance, five days a week, Essie Mae gets free orthopedic shoes and braces, dental and medical assistance.

Essie Mae's brother and granny get frequent gifts of clothes from the women's group.

Last Christmas, a needy family



ECUMENICAL PRODUCT
... For Young People



GUITAR TRIO PERFORMS AT 'THE ARK'
... Courtesy Of Episcopalians, Lutherans, Catholics

community was given holiday
per.

From the start the mission commit-
has felt a strong compunction and
can sharing in the church extension
gram by contributing three per cent
its annual budget in addition to
plying funds for the diocesan quota
assessment. And this from a mem-
ship of medium income families.

Through the good offices of St.
ancis' Church, the mission has held
r church suppers, at which the
men have demonstrated they are
only active church folks but ex-
ent cooks with dishes like crab meat
serole, spaghetti, Lasagne, string-
ons almondine, macaroni salad, kid-
bean salad, brownies, lemon pound
e and many other tasty recipes.

The barniness of the old Guilford
ool and the frequent lack of suf-
ficient heat, in addition to unkempt
rs was abandoned last December,

when, as one parishioner described the
situation, the fledgling church moved
into "the cathedral-like atmosphere
and cleanliness" of the new city build-
ing, Morehead School.

Last fall, the mission contributed
paint and young people's labor toward
an ecumenical effort of St. Barnabas'
and Our Lady of Grace Roman
Catholic Churches in establishing "The
Ark," a coffee house in an old four-
room frame structure on the property
of the Cross of Christ Lutheran
Church, the principal sponsor, near
the Guilford College campus. Mrs.
Jean Berry of Our Lady of Grace and
Mrs. Ruth Wilcox of St. Barnabas'
aided Lutherans in the effort.

Walls and ceilings of the house have
been covered with fabrics and psy-
chedelic designs. Footprints march
across a yellow bandstand, where gui-
tarists and singers and poets "do their
thing."

The attractive quarters are gaining
in interest in the community. Often on
Saturday nights (It's open from 8 to
11), teenagers will gather there for
Cokes or coffee and cookies and find
themselves engrossed in a discussion
of "What Is a Christian?" or "What is
Race?" or "What about the Dating
Game?"

A frequent listener at the youth af-
airs is a St. Barnabas' young mother,
Mrs. Barbara Sarudy, who is adept at
unobtrusively leading the talk around
to topics of teen-age problems.

St. Barnabas' is participating in
other community activities, and it just
might be that what the new Greens-
boro parish is trying to say has some-
thing to do with the fact that its name-
sake existed for about 50 years, was
in limbo for about the same number of
years and now rises into vitality in a
new age.

Here're Reflections Of Seminarian

By JOHN A. MOULTON, II
Union Theological Seminary

Editor's Note: The following article is written by a seminary student from this Diocese. His parents live in Winston-Salem. He is a graduate of Raleigh's Broughton High School and of UNC.

A year and a half ago when I left North Carolina, I was quite glad to be out of the State and out of the South in general. Now with a year of seminary study and field work behind me, and living in the Nation's largest city, it is appropriate to reflect on the changes that have taken place during this period. These changes are not so uncommon although I could not recognize or admit them until now.

Having just graduated from college, I was eager to set out for New York City. I, the country boy, was going to the urban center of the United States. I was going *North* to get out of the *South*. Bigotry, hate, fear and ignorance were to be left behind to flounder in its own backwardness. I wanted to get out of a state and region which was still fighting the Civil War.

From this suburban or rural way of life I would be going to "Fun City," as New York City is called by its natives. The many cultural advantages of the city were so very tempting. Here the church really tries to serve the people who need it, the unfortunate who are compressed into the ghetto. This is where the action is! No longer would I have to stand by and watch middle class WASP's (white anglo-saxon protestants) fill the church every Sunday morning as they basked in their own self-sanctification. The people in New York would not be so pleasantly filled with ulterior motives. The people would be different, and the culture would be cosmopolitan instead of ingrown and full of bias.

Very soon however my expectations were tested and mostly destroyed. The culture is expensive. The city is dirty and threatening because of the mixed masses of people and the faster pace of living. The crush of people on the sidewalks is only a prelude to the stench of humanity in the noisy subways. The bigotry and fear and ignorance is here and is magnified too.



JOHN A. MOULTON, II
... Tar Heel Tells How It Is

There is a constant possibility of robbery or assault. The parochialism is seen in the myths such as the "old country" or "Fun City" or "New York's finest" (the police department) just like the South's myth of the Civil War. Each group of people maintains its ingrown nature by fighting integration or governmental intrusion. And the church is doing just as poorly in the ghetto and urban areas as it is in the suburbs. If people are artificially pleasant in the South, one ride on a subway will bring out the fridity of the average New Yorker! I can no more expect to work effectively in the ghetto than I can expect to effectively escape from my suburban roots.

Was I running to something, in this case the mystical *North*, or away from something, the corrupt *South*? It took over a year of pressurized living, two assassinations, and civil disorder for me to realize that I was running away.

There are unfortunately many Southerners, especially Southern blacks, here in New York City who run and who are never forced to find themselves a transformation of their lives. I experienced being a member of a minority group during the aftermath of the assassinations of Martin Luther King, Jr. and Robert Kennedy. As fire blazed just blocks away and sirens screamed by every several minutes, fear gripped many of us, for Union Seminary is several blocks off the main street of Harlem and to the hat of Columbia University. And when the police "busted" many Columbia University students and faculty, I suffered injury and arrest along with others. I had never done before because of my fortunate class. I had studied history in college, and the incidents

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the spring riots seemed to be reminiscent of the Gestapo tactics in Europe during World War II that I had read about.

It seems oddly simple that crises like these always seem to force a special kind of revelation which changes our lives. These events changed many lives as well as forcing many of us to speak out for change we had never done before. We found a common bond here, a bond of black and white, conservative and liberal, rich and poor. In these crises we recognized our common search for identity.

With the help of the mass media there is a constant reminder of the search for identity of the black people in America. And even more recently there has been a cry of anguish from the Jewish and Mexican-American communities. We Southerners have been secure, however, because the only time we feel threatened is when there are outside agitators or alien influences such as unruly youth or the federal government. This desire for identity has been satisfied but now is being threatened. The black man threatens violence or separatism in the form of black nationalism or Afro-American culture. He can do only this because

he has learned from or lived under conditions of violence and separatism for centuries. This search for identity, which is emerging in the visible forms of soul food, Afro-American culture, riots and civil disorder, has the same motivation for the white community as it does for the black. It is shame.

Only recently has the Negro been able to say proudly that he is black. And only recently have I been able to say proudly that I am a Southerner. The American culture in its entirety has until recently been able to keep the black man from having any pride. And likewise, the Northern or liberal stereotype of the ignorant, bigoted Southerner has prevailed. Men of diverse persuasions such as Ralph McGill and George Wallace have worked hard to remove some of this shame in their own ways. Even many young people leave their homes upon graduation to escape the sick South. They, as I, have been brainwashed with the same shame as the black. To submit to the stereotype by being it or trying to escape it is the coward's way.

Yet this shame can bring men together. When the Negro tired of being called "boy," he reacted by asserting his blackness. When I tired of apologizing for the South, I learned to love and use the good in it. This change is seldom easy or painless. Many Southern seminarians of all denominations who are here at Union Seminary, for example, have learned much and changed a great deal. They have learned to look past color or class to the person and are no longer intimidated to be called Southerner. They would like to return home to work, but they increasingly find themselves unwelcome because they call the black, brother, or they are open to doctrinal or ethical change. At the point of a

policeman's club or a school teacher's fist or a minister's curse, we have learned what Christian brotherhood means. We have learned, like ancient Israel, what it means to be the Holy Remnant. Israel had Assyria to threaten and defeat them; we have our own home towns, friends or families to threaten and destroy us. Alone in an alien world the real Israel, the prophets, spoke out against the evil society and the corrupt church. Today the persecuted black or Jew, the alienated student, the disaffected liberal, or the enraged conservative all have a common bond. This bond is their shame; and with a willingness to unite, as some of the Israelites did, they could form a brotherhood of common cause. Our separate searching for identity should bring us together; now we have to share and organize our strength. We have to speak out as the outgroup, as the Holy Remnant, in the midst of an alien world. We need to be *inside* agitators in order to find ourselves.

As Christians we are the continuation of this remnant. And because we are part of this remnant we have a call to *act* as our predecessors the prophets did. We cannot do or say the same things that they did, but we can use them as models for our action. We cannot allow anyone, even ourselves, to escape appropriate praise or condemnation. As whites we cannot over-react by treating blacks as privileged people; and as blacks we cannot demand everything. We may not give a particular group special rights because they are a particular group, just as we may not deny them rights because they are in that group. In short, we cannot correct a wrong by doing another wrong. As prophets, we are constantly reminded that all men are equally subject to judgment and mercy.

As we are Christians and representatives of the Holy Remnant, we are the church. We are the church because we are subject to God's judgment and his mercy. We are the church when we *act* as Christians. The church is not a social club or a medium for easing our sore consciences. It challenges and supports us; it is not segregated by color, class, political party, or theology. The church as a body of active men has its strength because it lives and learns with the strong and the weak. It is not a tangible object to be located and used; the church exists

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only where and when we, as Christians, allow ourselves to be used. It was not until the Columbia riots of last year that I really took the active church seriously. Being beaten, cursed, arrested and exhausted while trying to act, along with other Union students, as a mediator, I was shaken but committed as an active Christian.

As the church we are used when we admit our shame and then are able to respond to the needs of men. When we allow the weak to speak to us, we are united with them. When we are weak and allow Christ to speak and be united with us, we are united with him and, through the church, with all humanity. It is the sharing of our broken and lost condition that is the brotherhood which unites all men in a common cause. When we do share our common humanity we are able to express our hatred and our love. Thus, we are able to begin to find our true identity. Then gradually as we find ourselves we are able to realize that Christ comes to us through our neighbors. "Love thy neighbor" is so often used as a trite phrase that we forget that we do find Christ in other people and in ourselves as we relate to them.

Christ is then found speaking to us and for us in the most unlikely people and situations. The young hippie speaks of love and beauty. The indigent black asks of us compassion and openness. The student demonstrator reminds us of our ideals and responsibility. The energetic clergyman unsettles our world. And the fires and violence of riots frighten us for our lives. We are afraid to give of ourselves. But our hand is called. Do we give our home and selves to destruction to save our heart, or do we give our heart to save our homes or selves? The night after Dr. King's assassination I really asked myself this question, for

Brighter Students Going Into Church

NEW YORK, N. Y. — Men and women of increasingly high intellectual quality are offering themselves to the Church, according to the Very Rev. Sherman E. Johnson, Dean of the Church Divinity School of the Pacific, Berkeley, Calif.

Dean Johnson says the scholastic excellence of entering students, as measured by Graduate Record Examinations, has risen continually since 1959 when the tests were first administered to entering students.

The Graduate Record Examinations, which are designed to measure the quality of undergraduate education and academic maturity, cover the areas of social science, humanities and natural science.

The national mean for first year graduate students for the Graduate Record Examinations is 1500. The mean for entering students at C. D. S. P. this year was 1792.

Students also fare well when compared with earlier classes at C. D. S. P. In 1959 the mean score was 1520, and scores have increased since.

"The students were not selected for scholastic excellence alone," Dean Johnson said, "although we carefully examine college transcripts. They were chosen mainly because of personal qualities which indicate success in the ministry."

I was unable to walk in Harlem as I usually do. So far we have saved our homes by giving our hearts in support of dictators in South America and Vietnam and policemen in Chicago or Durham or Winston-Salem. Do we have anything left after this exchange?

Jesus sets down the conditions for our search for identity in the church. He says, "if any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes." (Luke 9:23-26)

My shame has been lost because I

was forced to come to grips with the shame by the events of violence a love which have been part of my life and training here in New York City. When I began to see who were sharing my struggle, I was then able to accept and be accepted by them. The fulfillment of my searching as a Southerner has begun now that I accept the black man as my closest ally. As an American when my fear of the invisible Marxist enemy failed, I came to appreciate my American heritage in new and deeper way. Through sharing the nightstick with the poor a society's dropouts I came to see myself as a citizen. And through working with and ministering to the indigent, rich, or handicapped people I now feel that I know more what the church is and what I am and who Christ is. The judgment and mercy of God allow me to realize my identity when I accept others as having a common need. As a Southerner I now know that the fortunes of the white and black are inextricably locked together. In the church we have to act courageously to let other people know and share our new-found identity. If we are able to do this we can only expect to be drastically changed. Can we take it; can we take it; can the church take it?

Guthrie Named

NEW YORK, N. Y. — The Rev. Harvey Henry Guthrie, Jr., Th.D., professor of Old Testament at the Episcopal Theological School, Cambridge, Mass., has been selected as the new dean of the school by the board of trustees.

He succeeds the Rev. John B. Burn, D.D.

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'My Religion Turns Me On'



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Official Publication
Diocese of North Carolina

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Treasurer's Report

Editors Note: Following is the report of Diocesan Treasurer Sidney S. Holt assessments and quotas plus the payments thereof for parishes and mission throughout the Diocese for the period January through March 31, 1969. T assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

| | Assessment | Paid | Quota | Paid |
|---------------------------------|------------|----------|-------------|-------|
| Albemarle, Christ Church..... | 639.63 | \$.00 | \$ 2,374.98 | \$ |
| Ansonville, All Souls..... | 176.49 | .00 | 655.33 | |
| Asheboro, Good Shepherd..... | 1,039.52 | .00 | 3,859.75 | |
| Battleboro, St. Johns..... | 181.46 | .00 | 673.76 | |
| Burlington, Holy Comforter..... | 3,347.35 | 836.85 | 12,558.78 | 3,139 |
| Burlington, St. Athanasius..... | 23.33 | 23.33 | 86.12 | 86 |
| Cary, St. Pauls..... | 466.15 | 78.00 | 1,730.83 | 390 |
| Chapel Hill, Ch. of Cross..... | 3,715.00 | 1,015.00 | 13,793.88 | 3,443 |
| Holy Family..... | 1,744.52 | .00 | 6,477.45 | |
| Charlotte, Christ Church..... | 12,550.88 | 2,091.80 | 46,731.65 | 7,788 |
| Holy Comforter..... | 3,890.85 | 973.22 | 14,576.79 | 3,624 |
| St. Andrews..... | 1,582.58 | 263.76 | 5,876.13 | 979 |
| St. Christophers..... | 827.43 | 206.88 | 3,072.26 | 756 |
| St. Johns..... | 3,615.26 | 903.75 | 13,553.54 | 3,356 |
| St. Martins..... | 5,154.21 | 1,288.62 | 19,267.69 | 4,914 |
| St. Michaels..... | 555.59 | 45.78 | 2,074.04 | 171 |
| St. Peters..... | 4,186.41 | 1,046.80 | 13,747.00 | 3,436 |
| Cleveland, Christ Church..... | 429.56 | 71.60 | 1,594.97 | 265 |
| Concord, All Saints..... | 1,674.44 | 420.00 | 6,217.23 | 1,560 |
| Coolemees, Good Shepherd..... | 235.84 | .00 | 875.69 | |
| Davidson, St. Albans..... | 158.63 | 39.68 | 300.00 | 75 |
| Durham, Ephphatha..... | 38.67 | .00 | 143.58 | |
| St. Andrews..... | 185.47 | .00 | 688.64 | |
| St. Josephs..... | 897.03 | .00 | 2,000.00 | |
| St. Lukes..... | 1,159.67 | 193.28 | 4,305.89 | 717 |
| St. Philips..... | 4,357.79 | 715.84 | 16,182.82 | 2,748 |
| St. Stephens..... | 2,048.11 | 511.83 | 7,734.69 | 2,031 |
| St. Titus..... | 919.14 | 229.83 | 3,412.79 | 853 |
| Eden, Epiphany..... | 834.57 | 208.75 | 1,300.00 | 325 |
| St. Lukes..... | 734.24 | 91.78 | 2,726.25 | 773 |
| St. Marys..... | 118.58 | .00 | .00 | |
| Elkin, Galloway Memorial..... | 138.47 | 34.70 | 514.14 | 128 |
| Enfield, The Advent..... | 471.06 | .00 | 1,000.00 | |
| Erwin, St. Stephens..... | 761.84 | .00 | 1,750.00 | |
| Fork, The Ascension..... | 129.30 | .00 | 480.10 | |
| Fuquay-Varina, Trinity..... | 66.31 | .00 | 246.22 | |
| Germantown, St. Philips..... | 18.29 | .00 | 67.90 | |
| Greensboro, All Saints..... | 956.15 | 159.34 | 3,550.02 | 591 |
| Holy Trinity..... | 8,567.38 | 2,141.83 | 31,940.84 | 7,985 |
| The Redeemer..... | 401.65 | .00 | 1,491.35 | |
| St. Andrews..... | 2,748.30 | 2,748.30 | 10,334.48 | 2,064 |
| St. Barnabas..... | 38.43 | 9.61 | 292.69 | 7 |
| St. Francis..... | 3,585.21 | 1,100.00 | 13,311.96 | 2,404 |
| Halifax, St. Marks..... | 213.50 | .00 | 630.00 | 13 |
| Hamlet, All Saints..... | 374.61 | 374.61 | 1,394.02 | 67 |
| Haw River, St. Andrews..... | 203.37 | .00 | 755.10 | |
| Henderson, Holy Innocents..... | 2,337.14 | 194.78 | 8,807.86 | 723 |
| St. Johns..... | 150.62 | .00 | 559.24 | |
| High Point, St. Marys..... | 3,779.78 | 314.98 | 14,164.40 | 1,299 |
| Hillsborough, St. Matthews..... | 956.79 | .00 | 1,843.21 | |
| Huntersville, St. Marks..... | 932.70 | 162.70 | 3,463.14 | 58 |
| Iredell, St. James..... | 81.39 | 81.39 | 302.19 | 10 |
| Jackson, The Saviour..... | 191.09 | 47.77 | 709.52 | 17 |
| Kittrell, St. James..... | 42.73 | .00 | 140.00 | |
| Laurinburg, St. Davids..... | 376.69 | 376.69 | 1,398.66 | 15 |
| Lexington, Grace..... | 1,189.10 | 396.36 | 4,415.15 | 1,47 |
| Littleton, St. Albans..... | 188.28 | .00 | .00 | |
| St. Annas..... | 19.06 | 19.06 | 70.79 | 7 |
| Louisburg, St. Matthias..... | 31.57 | .00 | 117.24 | |
| St. Pauls..... | 508.69 | 127.20 | 1,000.00 | 25 |
| Mayodan, The Messiah..... | 215.53 | .00 | 800.27 | 49 |
| Milton, Christ Church..... | 33.45 | .00 | 124.20 | |
| Monroe, St. Pauls..... | 985.08 | 82.09 | 3,657.64 | 30 |
| Mount Airy, Trinity..... | 1,174.97 | 293.74 | 4,362.69 | 1,09 |
| Northampton, St. Lukes..... | 21.69 | .00 | 80.55 | |
| Oxford, St. Cyprians..... | 180.37 | 45.37 | 669.73 | 11 |
| St. Stephens..... | 1,153.47 | 288.36 | 4,412.85 | 1,10 |
| Pittsboro, St. Bartholomew..... | 567.05 | .00 | 2,105.46 | |

(Continued on page 7)

Raleigh Shopping Center Communion Highlight Of Diocese Youth Meeting

By MARGARET S. KNIGHT
Churchman Editorial Board

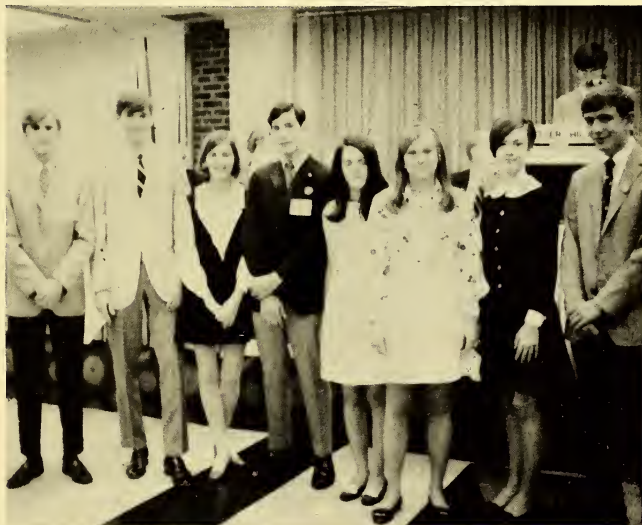
"Does my religion turn me on?" Exploration of this question was the chief business of some 350 Young churchmen meeting in annual convention in Raleigh on the weekend of April 11.

For two days the diocesan young people met, mostly in small groups, to explore various aspects of a "Turned on Religion." Areas discussed were the definition of religion and its expression; the discovery of one's own religion and its celebration, and the role of the church in this celebration. Two films and a skit were stimuli for the three-session discussion by the 20 small groups.

"Summer-Upper" for the discussions, the Rev. Wilson Carter, assistant at St. John's, Charlotte, made his report to the convention as "a few random thoughts that stand out to me from the discussions." He noted that the big question raised in the groups was "What does religion have to do with my life and your life, and vice versa?" "Are the two related, and if so, how?" "One of the big hang-ups," he reported, is that "we tend to put religion in a box, a box in the shape of a church." Then he went on: "I've been hearing something different — religion is life, all bound up in what we do and who we are. . . . It is what is important, what means something."

"I think that one of the things that brings us up is that religion and the church and Christ, is the way life ought to be," he continued. "What I've been saying is religion talks about what is real, what God really does some significance upon . . . that you find out for yourself is of value."

"This means," he said "that religion is to do with knowing what we are and finding out who I am. . . . Once we do this we find God, because God is inside and not up there." "When we come together and share things with each other we find God. And this means," he concluded, "the



NEW OFFICERS — Above are the new officers installed during the recent Raleigh convention of young people of the Diocese. Some are wearing the popular "My Religion Turns Me On" buttons which were so much in vogue during the meeting. The new officers are: Lee Doolittle of Greensboro, president; Jane Patterson of Charlotte, vice president; Becky Shaw of Sanford, secretary; Sally Hassenfelt of Southern Pines, treasurer; Kathy Goddard of Charlotte, YPTO custodian; plus Edwin Munt of Winston-Salem, Bob Goddard of Charlotte and Randy Drewry of Greensboro, all commissioners at large. (All Convention Photos By Margaret Darst Smith of The Churchman Editorial Board.)

church, the buildings, the services, are symbols to remind us what is true about ourselves — that God is inside us."

Celebration of the Holy Communion in a colorful and exciting service at the North Hills Mall on Sunday morning was the climax of the convention. The musical setting was the "Mass of the Holy Family," composed and conducted by Philip Koonce of Chapel Hill, accompanied by guitarists and a drummer from the Church of the Holy Family.

Climax of the discussion theme came also at this service, with a presentation of three questions to Bishop Fraser by the young people discussion leaders,

and his spontaneous "sermon" in answer.

"Can we have religion without the church and vice versa?" was the first question, to which the Bishop responded: "You can have the church without religion, but a Sunday only church that can be turned off during the week; and you can have religion without the church . . . as the communists do . . . but not Christian religion without the church, and this is the difference."

As the second question, using the words of Mayor John Lindsay in his "give a damn" campaign for New York City, he was asked, "Why should
(Continued on page 7)

NCC Board Meets In Financial Gloom

By PETER DAY

Ecumenical Officer, Executive Council

MEMPHIS, Tenn. — Financial gloom was thick at the meeting of the General Board of the National Council of Churches in Memphis, Tenn., January 21 to 24. Of the Council's \$20,000,000 budget, only \$831,000 is expected to consist of funds for general purposes in 1969. All the rest is earmarked for divisions or even more narrowly for programs within divisions. The result is severe continuing pressure upon the general administration of the Council and upon the new Division of Christian Unity, which is supported in part from general funds.

For several years general operating reserves have been drawn upon to make up deficits in these items, but 1969 will bring these reserves down to zero.

Also suffering is the Crisis in the Nation Program, for which \$301,000 was asked in 1968 and only \$240,000 was received. For the 1969 program, \$360,000 is asked and only \$250,000 is expected to come in. The Episcopal Church was shown as having given nothing to its \$24,000 quota for this program in 1968, but did in fact appropriate \$6,800, which had been delayed in transmission.

This session of the board was unusual in that no policy statements were adopted. Two significant reports which may lead to later policy statements were presented, however: one on alcohol problems which is endorsed by Episcopalians concerned in this area as sound and in agreement with general Episcopal Church policy; and one on social violence.

General Board members marched to the site of the assassination of Martin Luther King and held a memorial service there. The Rev. Jesse Anderson, Sr., carried the banner of the Episcopal Church delegation. Later, at an evening session, the board had an opportunity for dialogue with members of the Black community of Memphis, including a group of young militants known as the "Invaders."

Three Episcopalians figured in personnel changes approved by the General Board. Owen H. Brooks, a layman who has been serving as associate director of the Delta Ministry, was promoted to the post of director.

The Rev. Harry J. Bowie, a priest of the Episcopal Church, succeeds him as associate director. The Rev. Robert C. Chapman of Detroit was approved as director of racial justice in the Department of Social Justice. All three

men are Negroes.

Four Roman Catholics also were added to the elected staff — a priest, a sister, and two lay women, one of whom belongs to the Eastern Rite Ukrainian Catholic Church.

\$1,445 Increase Over '67:

N. C. Diocese Contributes \$11,670 To Bishop's Fund

During 1968 the Diocese of North Carolina has contributed a total of \$11,669.79 to the Presiding Bishop's Fund for World Relief through its parishes and Church members, including \$2,280.74 for Nigeria/Biafra relief.

For the same period in 1967 the total was \$10,224.94.

Overall, 1968 receipts of the Presiding Bishop's Fund for World Relief totalled \$691,620.00 as compared with \$459,808.00 in 1967. The 1968 total includes \$256,640.00 given in response to the Nigeria/Biafra appeal. When the Executive Council appropriation (\$211,050.00) is added to this, the grand total of income for World Relief in 1968 was \$903,159.95.

Expenditures totalled \$885,923.00.

This total included about \$18,000.00 for the essential network of services through which refugee resettlement and welfare programs are carried out:

\$87,500.00 — World Council Churches Service to Refugees;

\$22,000.00 — Church World Service Immigration Program; and

\$69,000.00 — Episcopal Church refugee operations.

A further \$65,000.00 was devoted to other Episcopal Church (and Anglican) programs, notably emergency and disaster relief, e.g., earthquake relief in Sicily, the Philippines, Japan, Iran, tornadoes in Arkansas and Mississippi, emergency aid following street disturbances in Chicago.

The material aid program of Church World Service in 1968 resulted in the distribution of over \$2,000,000.00 worth of food, clothing, medicines, blankets, tents, etc. in over 40 countries. Episcopal Church people — through the Presiding Bishop's Fund for World Relief — contributed about \$116,000.00 toward the bare expenses (ca. \$3,000,000) of the CWS material aid program.

Bishops Opposed

NEW YORK, N. Y. — Delegates to the 65th Annual Council of the Episcopal Diocese of West Texas took issue with a recent House of Bishops resolution concerning conscientious objection to military service.

"The Council," stated the resolution, "urges the Episcopal House of Bishops to reconsider their resolution of October 24, 1968, wherein they recognize the right of man to object on the grounds of conscience to participation in a particular war."

"The Council also urges that the Bishops give serious thought to how they should encourage and support the Armed Forces of the United States, both volunteer and inducted, who are protecting the country and its Churches from aggressive Communism which has vowed to destroy democracy and religion."

The resolution was originally supported by an overwhelming majority of the delegates. Second thoughts occurred to many, however, and a motion to reconsider was defeated by a narrow margin (135 against to 119 for).

Unique Triangle Church In Business

Editor's Note: The following is reprinted from the April 9 issue of "The North Carolina Leader," which serves the Research Triangle area.

By MARGARET KNOX

COMPLEX, formerly and briefly called the Triangle Area Task Force, now operating out of an unmarked trailer office behind TV station WRDU of N.C. 54, the *Leader* learned today.

The Rev. Buie Seawell of Chapel Hill is director of the project which is funded by about \$50,000 — \$30,000 from the Presbyterian Church of the U.S.

COMPLEX has among its board of directors Lutheran, Baptist, Episcopalian, Presbyterian and Roman Catholic members of the clergy as well as academicians and outstanding businessmen in the Triangle area.

Goal of COMPLEX, then called TAT, is to "deal with the Research Triangle as it deals with the life of the church," the Rev. Seawell told the *Leader* last Fall.

At a talk before the Research Triangle Rotary Club, Buie Seawell told the members, "We want to avoid the area we are poking our nose into everybody's business . . . but the church has an interest in the Triangle Area Task Force; the money will not be used to build buildings. We want to get churches working together for a common mission in the Triangle area. "We are communications brokers," he said. "Society is getting so sophisticated that the church must participate with such brokers."

COMPLEX is part of the industrial mission movement in the United States, Rev. Seawell explained.

He has previously described it as a "mission to structures" — the various facilities located in Research Triangle Park.

"Unless you deal with both the structure and the individual, you can't deal effectively with each," he said.

The youthful Presbyterian minister is the son of Malcolm Seawell, who was attorney general when Luther Seawell was governor and later a candidate for governor in a four way primary.

Actually, the Rev. Loren Mead of



LOREN MEAD

... Greets Congregation At Communion
(Leader Photo By Ida Kay Jordan)

the Episcopal Church of the Holy Family in Chapel Hill started what was called the Triangle Interchurch Task Force which later was changed to TAT, then to COMPLEX.

The Rev. Mead held the annual Holy Communion last week for Research Triangle Park employees in the auditorium of the Camille Dreyfus Lab. He was Chairman of the Task Force which held a number of meetings and is now on the board of directors for COMPLEX.

Later he told the *Leader* about the presence of the COMPLEX trailer on the outskirts of Research Triangle Park.

As for the work so far, the Episcopal rector said things are going very well and that last semester he took two courses in planning at the University of North Carolina at Chapel Hill and this semester, one course.

"A lot of the things we want to do are a little more than a gleam in our eye," he said. "We feel it is more important to do something than talk about something. We are getting into the whole concept of community planning for the Triangle area."

He mentioned that a national conference for people involved in congrega-

tions "where something new is going on" is slated to be held in Durham April 24, 25 and 26.

Mead said that COMPLEX is providing a consultant to help with the session—Dr. Rolf Lynton of the UNC School of Public Health and the Carolina Population Center.

As for the work of the Triangle area's industrial mission, the Episcopal rector said, "Our strategy is not to adopt substantive programs, but help people get together to adopt substantive programs. Often it is just the business of getting people together. Here in the Triangle we have lived in separate worlds."

It is understood that the Rev. Seawell has two assistants working in the trailer with him.

"We are responding to every invitation we can get to work with churches in all our communities," Mead said.

Besides Seawell from Chapel Hill, the other two who work in the COMPLEX trailer are Kaye Matthews of Durham and Ed Lotspeich of Raleigh.

The trailer was empty when the *Leader* tried to pay a visit.

Eventually, Mead said, COMPLEX will have an office in RTP's planned Service Center.

Capital Punishment In NC Opposed

Editor's Note: A move to abolish capital punishment in North Carolina during the 1969 session of the General Assembly has been defeated . . . despite support from Governor Bob Scott and Lieutenant Governor Pat Taylor. Following is a statement in support of abolishment before a House committee by the Rev. William H. Hethcock, director of program for the Diocese.

Mr. Chairman and members of the Committee:

My name is the Reverend William Hethcock. I am the Director of Program for the Episcopal Diocese of North Carolina, which includes 39 counties in the Piedmont, 120 congregations, and 35,000 members.

The statistical data and sociological information that should be available to you on the subject of the abolition of our State's capital punishment laws can come to you from other sources than a Christian priest. I want, then, to underline only a few things in the few moments that I will be speaking to you.

All of us are very concerned these days about violence. Violence is the scourge of our day. There is violence both in the form of the destruction of property and in the form of peril to life and health. We are concerned about it.

We are learning that there are more subtle kinds of violence than we realized. Any time a man fails to meet his moral obligation to his neighbor, or permits his neighbor to live in degradation or humiliation in poverty or in hunger, that man is committing an act of violence. We are learning that some violence is by law actually dignified and legalized.

We are talking today about one of the laws in our system which permits violence—namely, the taking of an individual's very human life by the society and citizenry itself. That is violence. Even though we may truly say that the law is infrequently used, and that if we were to ignore it, it would become outmoded and ineffective, as long as that law permitting the use of the death penalty is intact, even unused, we are to that degree a deliberately violent society. There is no way



MR. HETHCOCK
... Special Kind of Violence

around it. We are saying to our citizenry that if anyone of you dares to commit such and such a crime, you will be dealt with in a violent and reactionary manner.

I want to say something also about the way people are coming to regard human life these days. For a few centuries we have talked a good game about the importance of individual rights and self-respect in our land of opportunity. We have called the land a melting pot, and we have welcomed the tired and poor from other shores. We have done this because we think that we have a different attitude here toward what human life is. We think that a man can have a different kind of self-respect in our country.

We have learned in recent years that our American dream is not so obviously true as we had assumed. Men are demonstrating their doubts about it in new ways. Among the poor, people are saying that they want to be recognized as persons with inalienable rights because they are human beings, not because they have earned the rights or because they have been given them out of the Nation's pity or charity. This is a new self-assertion on the part of the poor and down-trodden. On the other hand, the privileged and affluent middle-class are saying that they are tired of having their rights drained away by a strongly centralized government. They demand the freedom to enjoy the kind of self-respect which they believe the constitution assures.

There is no way, to my mind, for a

country to teach both that individual have worth and beauty in and of themselves, and also to permit the rest of us to take the life of any one of us for any reason, except self-protection no matter how humanitarian the method of effecting that death may be. As long as the penalty of death is a part of our law, we are saying that regardless of how valuable human life is or how much respect our system of government may have for it, it is still permissible and reasonable for some of us to decide legally to take life from one of us.

I must also repeat one of the arguments you will hear frequently today for the abolition of capital punishment because of its urgency: that is the finality of the decision to inflict the punishment upon anyone. Again, we are reflecting in our deed what we think the nature of human life to be. We are saying that some lives are irretrievable. We are saying that some men and women, even with twenty or forty years to live, can never be brought to any other view of themselves or others than that which they demonstrated in a moment in which they acted violently against someone else. I question the experience of any man in this room who says that he has ever known any sane or reasonable person who could not be brought to be a different kind of man through education or training, love or respect or rehabilitation. Nor is there any man here whose experience indicates that some person who committed this act of violence in a moment in which he was not rational ought to suffer the ultimate penalty for that crime.

Another urgent argument is the fact that the death penalty is so rarely inflicted upon men who can afford the legal assistance to avoid it. There is probably no one in this room who regardless of what he might do would ever experience the death penalty, nor would he have experienced it in recent times. This is a generality, but I support it with the safe supposition that everyone in this room has funds, friends, position or influence, which would work to make inflicting the death penalty upon him unthinkable by any jury. Again, the most of us are able to act in a violent way against a few of us. I believe that

is un-American and blasphemous. I suspect that the Legislators who convene in the State House this year will be under inordinate pressure from some sources not to act against the oath penalty in this session. The temptation will be strong to yield to these pressures and to let the law rest where it is knowing that it will eventually not be used at all. Of course, I can't know that dealing with that pressure is like admitting that, I am still unashamedly inviting you to resist that pressure and to move aggressively in the direction of abolishing the capital punishment laws in North Carolina. In this way, you will demonstrate openly at those things which we say we believe about the worth and dignity of mankind, things inherent in our law and religion, are things in which we do believe. We will be declaring to the citizenry of our State and our Nation that there is a beauty to life in North Carolina because life is revered here by our people.

'Turned On Religion'

(Continued from page 3)

you as Bishop and we as Christians have a damn' about the Church?" And his answer, in part, "This is a 'turn it off' answer, but I'd say because we love it."

"How can young people find a live religion in the church?" was the third question. The Bishop's answer was that young people must get into the decision making areas of the church, and that this is now opening up to them.

Another exciting celebration during the convention was the banquet and dance on Saturday night. Highlights of the banquet were presentation of \$10,000 to the Bishop for use at Vade Mecum; recognition of outgoing officers, and presentation of the newly elected officers. Convocation meetings and elections were held after the dinner.

Hosts for the three-day meeting were the Raleigh Episcopal churches: St. Michael's, where most of the sessions were held; Good Shepherd, Christ Church, St. Ambrose, St. Mark's and St. Timothy's.

The Rev. William Hethcock, director of program for the Diocese, was in charge of arrangements.

Annual Clergy Study Program Is Set June 1-6 At Seminary

The Ninth Annual Study Program for Clergy will be offered by the General Theological Seminary from June 1-6, 1969. All clergy of the Church regardless of Seminary affiliation are invited to attend.

"The Theology of St. Luke" will be presented by the Rev. Pierson Parker, Ph.D., professor of New Testament at the General Seminary. The Rev. Shunji F. Nishi, Ph.D., professor of Philosophical Theology at the Church Divinity School of the Pacific in Berkeley, California, will present "Tillich and Freud: Dialogue Between Theology and Depth Psychology";

and the Rev. Daniel B. Stevick, associate professor of Liturgics and Homiletics at the Divinity School of the Protestant Episcopal Church in Philadelphia, Pennsylvania, will present "English Style and Prayer: Yesterday, Today and Tomorrow." The faculty director of the program is the Rev. Dr. Robert S. Boshier.

As in past years each member of the faculty will lecture for one hour Monday through Friday and will be available at other times for individual conference and consultation. All three lecturers will be in residence at the Seminary for the week.

Treasurer's Report

(Continued from page 2)

| | Assessment | Paid | Quota | Paid |
|---------------------------------|---------------|--------------|---------------|---------------|
| Raleigh, Christ Church..... | \$ 4,764.00 | \$ 1,000.00 | \$ 17,818.83 | \$ 3,000.00 |
| Good Shepherd..... | 4,187.37 | 1,071.85 | 15,847.79 | 3,936.95 |
| St. Ambrose..... | 787.09 | .00 | 2,922.49 | .00 |
| St. Augustine..... | 41.56 | .00 | 1,564.32 | .00 |
| St. Marks..... | 246.76 | .00 | 916.24 | .00 |
| St. Marys..... | 58.95 | .00 | 218.87 | .00 |
| St. Michaels..... | 3,921.34 | 626.34 | 14,690.04 | 1,390.04 |
| St. Timothy..... | 1,656.06 | 402.75 | 6,149.00 | 800.00 |
| Reidsville, St. Thomas..... | 861.88 | 143.68 | 3,200.19 | 533.39 |
| Ridgeway, Good Shepherd..... | 17.93 | .00 | 66.59 | .00 |
| Roanoke Rapids, All Saints..... | 1,221.11 | 305.25 | 4,534.00 | 1,133.49 |
| Rockingham, The Messiah..... | 879.27 | 179.27 | 3,264.75 | 564.75 |
| Rocky Mount, Christ Church..... | 436.74 | .00 | 1,686.64 | .00 |
| Epiphany..... | 129.26 | .00 | 239.97 | .00 |
| Good Shepherd..... | 3,945.06 | 1,020.06 | 14,778.08 | 3,753.08 |
| St. Andrews..... | 862.36 | .00 | 3,201.95 | .00 |
| Roxboro, St. Marks..... | 195.33 | 48.84 | 725.27 | 181.32 |
| Salisbury, St. Lukes..... | 3,902.16 | 650.42 | 14,488.80 | 2,414.84 |
| St. Matthews..... | 485.37 | 121.41 | 1,802.18 | 450.56 |
| St. Pauls..... | 222.85 | .00 | .00 | .00 |
| St. Philips..... | 110.85 | .00 | .00 | .00 |
| Sanford, St. Thomas..... | 801.78 | 66.87 | 2,977.01 | 259.00 |
| Scotland Neck, Trinity..... | 959.90 | 247.71 | 3,564.14 | 891.03 |
| Siler City, St. Marks..... | 77.25 | 77.25 | 286.84 | 143.42 |
| Smithfield, St. Pauls..... | 965.51 | 231.66 | 3,714.95 | 931.23 |
| Southern Pines, Emmanuel..... | 3,059.48 | 765.00 | 12,000.00 | 3,000.00 |
| Speed, St. Marys..... | 78.02 | .00 | 289.70 | .00 |
| Statesville, Trinity..... | 1,270.86 | 570.86 | 4,848.74 | 1,918.74 |
| Stovall, St. Peters..... | 13.74 | .00 | 51.01 | 51.01 |
| Tarboro, Calvary..... | 2,622.74 | 655.68 | 9,938.30 | 2,495.82 |
| St. Lukes..... | 118.00 | 29.49 | 438.14 | 109.53 |
| St. Michaels..... | 341.61 | .00 | 1,268.41 | .00 |
| Thomasville, St. Pauls..... | 601.55 | 155.00 | 2,233.56 | 560.00 |
| Townsville, Holy Trinity..... | 61.43 | 61.43 | 228.11 | 228.11 |
| Wadesboro, Calvary..... | 875.73 | 875.73 | 3,381.79 | 3,381.57 |
| Wake Forest, St. Johns..... | 134.35 | 134.35 | 563.86 | 263.86 |
| Walnut Cove, Christ Ch..... | 230.65 | 230.65 | 856.42 | 200.00 |
| Warrenton, All Saints..... | 55.73 | 9.29 | 206.91 | 34.48 |
| Emmanuel..... | 843.96 | .00 | 3,133.66 | .00 |
| Weldon, Grace..... | 473.16 | 118.84 | 1,756.86 | 438.00 |
| Wilson, St. Marks..... | 126.51 | .00 | 234.87 | .00 |
| St. Timothy..... | 2,456.98 | 656.98 | 9,252.80 | 2,412.80 |
| Winston-Salem, St. Annes..... | 589.60 | .00 | 2,189.21 | .00 |
| St. Pauls..... | 8,813.94 | 2,203.50 | 32,926.34 | 8,381.60 |
| St. Stephens..... | 320.27 | 320.27 | 1,189.16 | .00 |
| St. Timothy..... | 1,914.35 | 478.58 | 7,108.01 | 1,777.04 |
| Woodleaf, St. Georges..... | 52.06 | .00 | 193.30 | .00 |
| Yanceyville, St. Lukes..... | 19.89 | .00 | 73.86 | .00 |
| | \$ 148,089.91 | \$ 33,714.32 | \$ 541,147.22 | \$ 108,444.69 |

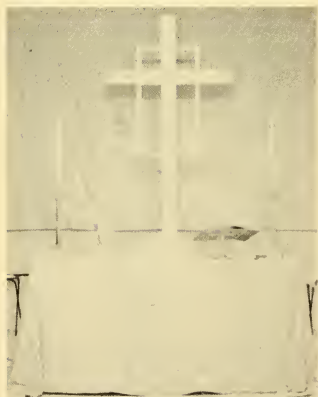
*Diocesan
Youth
Convention
Scenes*



BANNERS ADD TOUCH OF COLOR



FRIDAY DISCUSSION AT ST. MICHAEL'S



ALTAR



BISHOP ANSWERS 'SERMON' QUESTIONS



FRIDAY GENERAL SESSION



MR. CARTER SUMMARIZES



WAITING FOR SUNDAY SERVICE TO BEGIN



OUTDOOR REGISTRATION CONDUCTED



ADULT ADVISORS CONFER

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

Vestries — Approximately 45 vestrymen and clergy representing the Greensboro Episcopal churches met for a week-end late in March at Kanuga. Under the leadership of the *Rt. Rev. M. George Henry*, bishop of Western North Carolina, they examined the question, "What is our Ministry?" The individual vestries met on Sunday morning and then in a final session together, at which time plans were made for future meetings of subgroups "to outline a course of action for us to better fulfill our ministry in this community." These notes come from the "Parish Post," Holy Trinity, and "The Franciscan," St. Francis Church.

More Vestries — At St. Peter's, Charlotte, the vestry has set out its basic objective which will "become the measure against which all existing and projected parish programs and undertakings will be judged." A broad statement of the objectives, entitled "God's Calling for St. Peter's," reads: "To be a good strong parish church so that we, individually and collectively, may effectively minister to the needs of others in carrying out the Will of God." The *Rev. Huntington Williams* is rector.

At Holy Comforter, Charlotte, the vestry met for its annual retreat at the Terraces, with a goal of studying methods of planning in order to carry out these purposes. They tentatively agreed on the goal as being "To love God and to love our neighbor as ourselves — with the understanding that this must be applied to specific problems and opportunities confronting the Church." The *Rev. Alwin Reinert, Jr.*, is rector.

St. Mark's, Raleigh, had a retreat for mission committee and congregation, also at the Terraces late in March "for the purpose of making some resolutions about the future of mission of St. Mark's congregation." They arrived at this definition of general purpose; "The care and feeding of people in the name of Jesus Christ, with frequent expression of thanks for the opportunity."

The *Rev. Grafton Cockrell* is priest-in-charge.

To Holy Cross — The *Rev. Harold W. Payne*, who has been priest-in-charge of St. Andrew's, Haw River, has left to become a postulant in the Order of the Holy Cross, West Park, New York.

To Virginia — The *Rev. A. Moody Burt*, who has served as rector of Good Shepherd, Asheboro, for the past several years, has gone to Arlington, Virginia, where he will be associate rector at St. George's Church.

New Son — The *Rev. and Mrs. John Stone* announce the birth of a new son,

Franklin, early in March. Mr. Stone is priest-in-charge of St. David's, Lenoirburg.

To Liberia — Dr. *Prezell R. Robinson*, president, St. Augustine's, along with Dr. Frank B. Weaver, a member of the board of trustees, went late in March to Cuttington College, Monrovia, Liberia. The purpose of the visit was to discuss with Dr. Christian Baker, president of that college, plans for initiating an exchange program wherein a number of students at both colleges would spend their third year at the other college.

Spring Service — On the third Sunday in April the annual Spring Service was held at Old Trinity Church, Scotland Neck. A great deal of work has been done recently toward repairing and restoring the old church, including Gothic-type lantern light fixtures, and a bell recently acquired from St. Clement's, Ringwood. The *Rev. Edward B. Jordan* is rector of Trinity Church, Scotland Neck, and these notes come from their newsletter, entitled "The Trinity's Trials, Tribulations and Triumphs."

Newsletter — Christ Church, Rock Mount, has begun publishing an attractive newsletter, called "The Word." The editors are *Carl Loop* and *Cheryl Mottershead*. The *Rev. Clay Turner* is priest-in-charge.

Film — Note is found in the bulletin of Christ Church, Raleigh, of the use of the recently released film "Endless Thread." This production was made by the Episcopal Radio-TV Foundation and has just received a Ohio State University award, according to the bulletin. The citation reads: "The documentary, the drama and an exceptionally communicative home make 'The Endless Thread' impressive as it presents theological principles in an entertaining and informative manner. Remarkable use of the tool of expression heightens the stature of the production." Christ Church used as the basis of a study on Christian family life. The *Rev. B. Daniel Sap* is rector.

May Calendar

- 1 Sts. Philip and James
Copy Deadline for June Churchman
- 4 Easter IV
- 4-11 Bishop Moore's Visitation, Charlotte Area
- 6-7 ECW Annual Meeting
- 8 Standing Committee, Raleigh
- 9-10 Dialogue Conference, Terraces
- 11 Rogation Sunday
- 11-16 Bishop Fraser's Visitation, Northeast
- 13 N. C. Episcopal Church Foundation, Raleigh
- 15 Ascension Day
- 16-18 Lay School of Theology, Session II, Betsy-Jeff Penn Center, Reidsville
- 18 Ascension I
- 18-25 Bishop Moore's Visitation, Northwest
- 22 Urban Crisis Advisory Committee, Raleigh
- 23 Churchman Board
- 24-25 Bishop Fraser's Visitation, Northeast
- 25 Whitsunday
- 27 Department of Finance, Raleigh
- Diocesan Council, Raleigh
- 28 Ember Day
- 30 Ember Day
- 31 Ember Day

x-Dean Moves To 'Street Academy'

NEW YORK, N. Y. — The Rev. Dr. B. Coburn, president of the Episcopal Church and former dean of the Episcopal Theological School, Cambridge, Mass., is now a teacher of English in a storefront school in New York City's Harlem.

A holder of several doctoral degrees, Dr. Coburn left the "ivory tower" of the seminary to go to the streets of the ghetto, because he believes that for the Church "this is a time for turning."

His resignation from ETS was effective last June, and since September he has been a teacher in the "street academy" program of the New York Urban League. His students are mostly black, mostly male, between the ages of 16 and 26, who are dropouts from high school. As a result of the "street academy" program 90 percent of them are now heading for college.

Dr. Coburn describes what he has seen as "a symbol of a spirit."

"It is time for the Church to turn," he says, "in response to this spirit which I believe is God's spirit. The task of the Church is to turn from preoccupation with itself to seek ways to strengthen man's spirit to help make the society the society it is, under God, meant to be."

In a recent talk to the Church Club of New York Dr. Coburn gave his impressions of the task of the Church in today's world and the conditions which it faces in making the Gospel a part of the fabric of our society.

Following are excerpts from his remarks:

Of Harlem: "I don't know Harlem. I just work there from 9 to 5, Monday through Friday. And of all the things I don't know about Harlem the most mysterious are why anyone is caught up in that society where there is such dilapidated housing, unstable family life, poor job opportunities, where drugs are just as much a part of life as bread and butter, pop music, TV shows, where education is immaterial and where garbage is strewn in the streets — a ghetto which has been as though American society had determined to create a section that would be deliberately set against

everything that is human and where the well being of the human spirit might flourish — I do not understand why any young person brought up in that society ever wants to make anything of himself. Everything, it seems, is set against him.

"And the second thing I do not understand is why the place hasn't blown sky high a long time ago.

"It is a great mystery — the human spirit. It refuses to be trampled on and trampled out. And it would rather create than destroy. That is a miracle.

"Now the task of the Church is to support miracles. It doesn't have to make miracles, just support them — just support the greatness of the human spirit that is struggling to make it possible for Black men to be men. And White men, men."

Of the Life of the Spirit: "Therefore, I am concerned about the Church, for the central task of the Church in its response to the Gospel, is to deal with the spirit of men and how they deal with one another. It is this life of the spirit which provides the life blood of any society and holds that society together.

"Now it requires no discerning eye to see that the place of the Church in contemporary society is not in any significant place of leadership. The forces of religion are not the forces providing society with the goals and the strength to reach those goals. There is a diminishing place for the Church in providing moral leadership for the life of our country. This is, I believe, simply to state the obvious.

"One of the reasons for this, of course, is the belief that the business of the Church is to do business with God and not with man; that to be 'spiritual' is to withdraw from the facts of life — business facts, racial facts, social facts, the facts of sex and politics.

"The truth is that just the opposite is the case; that the Christian spirit is to help men deal with those facts with compassion and concern. It is the cultivation of that human and humane spirit which is the essential business of the Church; to make it possible to have different opinions about society

but always to deal with them with the same spirit — the spirit of Christian man."

Of the General Convention Special Program: "The Presiding Bishop has described this program as one way by which the Episcopal Church 'can take its place . . . for the healing of our national life.' Then he has gone on to say:

"Unless our men and women, and young people, enlist in patterns of Diocesan, parish, and mission engagement, which involve them personally as well as financially, even the best efforts at this level will prove fruitless. What is before us is not primarily a matter of money. Money can help if we take our hands off its control, giving it because we realize that it is God's and not our own. But if we attempt to use money to buy our way out of responsibility, the less credible we will appear to men and women struggling with their misery, and the less likely we are to build our part of a bridge between our alienation."

"That presents the challenge as clearly as it can be presented. The Church can build bridges over alienation in our society in the long run only by people touching people. Money is important; people are essential. That is the bedrock fact in American society, and it is the bedrock fact in the Gospel. The purpose of the Church is to bind these two facts together by adding its fabric of money and people to bridge building.

"The Lord knows I have no easy solution to the race problem or to any of the problems that beset our social structure. But I do have the conviction that at the very foundation of all social, financial, employment, housing, educational structures, there is the human condition. And if we do not pay central attention to that foundation all the other structures built on top of it will collapse."

On Person-to-Person Relationships: "I believe this with all my heart. If there are no person-to-person relationships over the alienations in our society there won't be any society.

"It's quite an experience to be a White man on 8th Avenue in Harlem.

You are for many 'the invisible man.' You are looked through. Life goes on as if you weren't there. You are ignored. It's a properly humbling experience to have your students with whom you have just had a good session in the classroom walk by you in the street as though you didn't exist.

"One of them came to talk just before Christmas. He said he wanted to talk 'issues.' So we spent a lunch hour together. We didn't agree on all issues, but some. Then he went to get his hat and coat and came back.

"Mr. Coburn," he said, 'I owe you an apology. I was hostile to you when you first came. Perhaps you sensed it. I was wrong, but I hope you understand why I felt that way.' I replied: 'I could not understand any reason why you would not feel utmost hostility to me or any White man.' Then I said: 'I congratulate you. You didn't have to say that to me. That took real courage.' Well,' he replied, 'that took real courage to say what you did.'

"The point is not a personal success story — and it doesn't come from all students. The point is that without the element of this spirit in our society there will be no society."

On Theological Education: "The primary focus of theological education today is meant to be upon the central task of understanding what it is to be a man. . . . This question can be answered more intelligently by men who have been involved in a variety of human experiences than by those who have narrow or limited human experiences. To help men preparing for the ministry to do just this is my concern.

"The central human issues are: money, jobs, education, housing, transportation, sex, movies, family life, drugs, alcohol, the draft, the war, peace, love, joy, fulfillment of the spirit. Theology rises out of dealing with these human factors. Without these roots to nourish theology it becomes dry and withers away. With them it becomes possible to examine our historic faith and then cast its light on our human situation.

"It means that if men are to be prepared for the ministry to men they must have some understanding of those men. What they do, how they work. In a word, know what it means to earn a living. Is there anything more ludicrous than a clergyman passing judgment about rent control when

he has never paid rent in his life? Or talking about racial injustice when he doesn't know a single Black person? Or preaching about the poor when he has never walked through a ghetto? On arguing about employment policies when he has never had a job where he worked from 9 to 5 five days a week? Or protesting against militarism when he has never faced a draft board much less a staff sergeant?

"Therefore, before a man is permitted to attend seminary and begin formal theological education he should, I believe, either (1) have earned his living in secular society, just like everybody else; or (2) have had to face the draft, just like everybody else; or (3) have served a moral equivalent for two years in meeting human need, such as Vista or the Peace Corps or in any situation that provides face to face participation in human suffering.

"I have gradually come to the conviction that except for rare exceptions it is impossible for a young man who grows up in Short Hills, New Jersey, goes to Exeter, graduates from Princeton, then ETS, and becomes curate in Scarsdale, to minister significantly to those of his generation, in the Church; and to those outside the Church he will probably not minister at all.

"The symbol of this separation is the exemption of young men preparing for the ministry from the draft — with a IV-D classification. The establishment of this by society illustrates how society would like the clergy not to be involved in the crucial issues of society. And the complacent acceptance of this by the Church is in my judgment a moral cancer which makes it almost impossible for the Church to exercise any moral leadership in the other issues of society."

On the Future of the Parish: "The day of the parish Church is not over, but it needs to be complemented. The local congregations — the gathered community — the family coming together largely on a geographical basis are the foundation stones of the Church, of the contemporary Church as of the historic. It is only these congregational person-to-person meetings which make it possible for individuals and families to know that the Gospel is borne by people and where a hand can touch with compassion another hand. Grace is personal.

"But the parish Church needs a larger vision than the local one, so it

New Assistant Assigned To 'Crisis' Program

NEW YORK, N. Y. — The Rt. Robert C. Martin, Jr., an official of the Episcopal Church's Executive Council, has been assigned to be a full-time associate director of the Church's General Convention Special Program.

The Rev. Mr. Martin will serve as the principal assistant of Leon Modeste, program director, until the first of the year or until a permanent appointment is made. He succeeds the Rev. John F. Stevens, now serving as assistant to the Rt. Rev. Stephen Bayne, Executive Council vice president.

The Special Program of the Episcopal Church, authorized in 1967 to help meet the "urban crisis" in the United States, makes grants of funds to indigenous community organizations seeking to achieve social, political and economic improvement for minority groups.

Although many of the grants, which during 1968 totalled more than \$10 million and one-half million dollars, have gone to black organizations, other groups receiving assistance have been white, Puerto Rican, Mexican and Indian.

The Rev. Mr. Martin has been with the Executive Council since 1960 and formerly served as associate director of Christian education. His permanent assignment is associate director of experimental and specialized service duties of which post he continues to perform.

He is a graduate of Harvard College and served parishes in Ohio after ordination. He is also a former pilot and instructor in the U. S. Air Force.

needs to be complemented. Of course it always has. In the Medieval period it was complemented by the Cathedral and for some in Reformation times the University. So to say that the parish life may be too parochial is to say nothing new.

"For our day the forms of the Christian life will, I believe, take place. Christians are more conscious of their life in their ordinary secular life: businessmen, professional men, housewives and in every way by which they earn a living.

Field Test' In Chicago:

Seniors Try Ghetto Survival for 48 Hours With \$2 Stake

SEWANEE, Tenn. — How would you like, as a requirement for graduation, to pass a test on survival in the Chicago ghetto for 48 hours with \$2.00 in your pocket?

Senior students in the School of Theology at the University of the South are going to do just that, among other experiences to acquaint them with the problems of poverty, when they leave their mountain fastness in Middle Tennessee for a "field plunge" into Chicago's inner city.

Members of the School of Theology faculty will accompany them and together they will all examine their experiences to discover the theology involved in them and to carry some first-hand awareness into their ministries.

This trip is one of the many radical departures in theological curriculum which Sewanee's theology faculty have worked out to meet the demands of a world in turmoil, from atop the Cumberland plateau.

The School has called in the nation's most advanced practitioners far-out communication arts, Robert Over, to demand of the seminarians full expression from their bodies, senses and the inner reaches of their personalities, and to alert them to the means available — electronic, visual, aural, and physical.

It has led curriculum revision studies in seminaries of 12 denominations.

It has sponsored a ministry-of-faith conference attended by 175 clergymen and laymen from far and near.

It has undertaken, in Winston-Salem, a "making theology" venture, in which clergymen of six denominations followed leading businessmen and industrialists around in their daily work to come to an understanding of their problems and to filter the experience through theological premises.

It has established a Fellows-in-residence program to allow busy clergymen a period away from the distracting trees of day-to-day demands to view the forest of their overall objectives from the wooded domain of the University of the South.

The Chicago field plunge has been undertaken with the cooperation of the Urban Training Center for Christian Mission, directed by the Rev. James Morton.

It is partially an experiment to see if the School of Theology can put itself on wheels, as one of the professors describes it, and can thrive on its sylvan mountaintop when the trend is to move to urban centers.

"The urban cluster approach is clear and compelling," Professor Charles L. Winters concedes. "It can accomplish in one stroke ecumenical dialogue, contact with the latest secular thought, and involvement in urban living."

The School of Theology, however, has decided it is where it wants to be and where it should be, as part of the University of the South educational center that includes a college of arts and sciences and a preparatory school, the Sewanee Military Academy, gone coeducational this year. (The 110-year-old college will admit women for the first time this fall. The School of Theology admits them now.)

For one thing, with improved highways and convenient air transportation the School of Theology can be mobile, as it is demonstrating.

"Most important," says Dr. Winters, "many of us are not convinced that the urban cluster is really getting to the heart of the problem."

The School sees the problem as how to remain faithful to the gospel and at the same time be flexible enough to adapt to change.

"Usually a clergyman assumes he must choose between fidelity and change. We are concentrating on helping a candidate for the ministry to see the tradition as a record of how people have responded to calls from God to do new things — as Abraham was called from his homeland, Israel from Egypt, and the disciples from their old lives — rather than as a deposit of changeless answers."

For who knows what the currents of change will be in twenty years? Dr. Winters compares the kind of theological education required to a liberal arts grounding on the undergraduate level,

Interracial Radio Show Wins Award

NEW YORK, N. Y. — The radio program "Night Call," a Methodist sponsored call-in program seeking to develop interracial dialogue, is the winner of three top awards for excellence in the religious field.

The awards, announced during the past month, are as follows:

"Radio-TV Accolades for 1968," from *Variety*, weekly newspaper of the entertainment industry.

The "1969 Gabriel Award," presented by the Catholic Broadcasters Association.

"The Ohio State Award," from Ohio State University, a special award for experimental programming for adults.

The program was launched less than a year ago by the Television, Radio and Film Commission (TRAFCO) of the United Methodist Church. Sharing with TRAFCO in the recognition of the program's excellence were a number of other Church organizations who have given their support, including the Episcopal Church.

"Night Call" received a grant of \$15,000 last fall under the Episcopal Church's General Convention Special Program which funds projects seeking to alleviate the nation's "urban crisis."

Others participating in sponsorship are the National Council of Churches, the National Catholic Office for Radio and Television, the American Jewish Committee and the Urban Coalition.

The program, heard over 90 AM and FM stations throughout the country, has been described as "the first national call-in radio program using techniques and equipment which permit communication to occur in a manner previously accomplished only in a face-to-face confrontation."

Prominent guests are invited to discuss current issues on its Monday through Friday hour-long broadcasts. They are then asked questions phoned into the studio by the radio stations.

with adaptation to specific conditions to be acquired on the job.

The task is not a light one, says Dr. Winters. "It is much easier to tell a man what to think than to teach him how to think."

Report Covers Unity Move Progress

ATLANTA, Ga. — Delegates from the nine denominations participating in the Consultation on Church Union, meeting here recently, were given a first report on a proposed plan to bring 25 million American Christians into a united church.

The report, described as preliminary, made specific suggestions for the organization, administration and ministry of the proposed united church, but it also left unresolved a number of key questions which will have to be answered before final proposal can be drafted for submission in 1970.

The Consultation has been going on among the churches since 1962.

The nine participating denominations are the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church, the Episcopal Church, the Presbyterian Church in the U. S. (Southern), the United Church of Christ, the United Methodist Church and the United Presbyterian Church in the U.S.A..

The plan presented to the delegates at the 1969 annual meeting of the Consultation suggested a new church with three levels of ecclesiastical authority and four levels of geographical organization made up of parishes, districts, regions and a national assembly.

The ordained ministers of the new church would include bishops, functioning at district, regional and national levels; presbyters, who would function as leaders of parishes and congregations, and deacons, who would work in specialized ministries and other duties.

The ordained ministry would be available "inclusively to men and women and to minority racial and ethnic groups."

The national assembly would be composed of bishops, presbyters, ordained deacons and laity elected by regions. On matters of faith and order, the national assembly would vote separately as bishops, presbyters and deacons, and laity, with concurrence

by each of the three orders required for passage of legislation.

No name for the united church was proposed, but delegates were polled on their preferences for a name which would reflect the "catholic, evangelical and reformed" nature of the new church being sought. Among the names suggested in the poll were "United Christian Church," "Evangelical Catholic Church" and "Church of Christ in the U.S.A." Results of the poll were not announced.

Methodist Bishop James K. Matthews, of Boston, the chairman of the Consultation, said at a news conference that he expects the plan to be "at least 50 percent different" when a more complete plan is presented next year.

Dr. Paul A. Crow, Jr., COCU general secretary, estimated that it would take from six to twelve years for the new united Church to come into existence.

Among the unresolved issues, on which the Consultation commission asked for advice from the participating denominations, were the following:

—Should membership in the new Church be in the congregation, parish or district?

—Should there be a statement of standards of behavior, and if so what should be the nature of the statement?

—Should there be a statement of standards of belief, and if so what should be the nature of the statement?

—Should the membership of presbyters and deacons be in the congregations, parishes, districts or combination of these?

gations, parishes, districts or combination of these?

—How should the deployment of ordained ministers be accomplished?

—What should be the proportion of laity to ordained ministry at various governing levels and what should the proportions of women and youth in governing bodies?

—At what organizational level should Bishops be elected and what should be the roles of such bishops in the transitional period until the formation of districts?

—Should the title of church property be in the parish? Should a parish be incorporated where legal is permissible? Should all property held in trust for the united church be permitted only with concurrence of the district?

—Should the proportion of laity to ordained ministry in districts, regions and national assembly be 2-to-1 in order that the mission of the church be served?

The next meeting of the Consultation will be held in 1970 at St. Louis from March 9 to 13.

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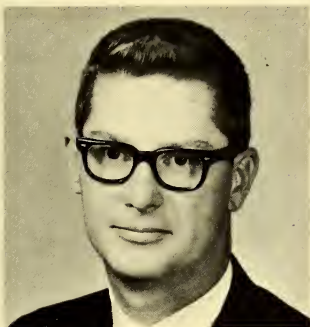
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Clergy Finding Way Into Marketplace

By **THE REV. R. N. OTTAWAY**
Executive Director
Church and Industry Institute

"My old movie stereotype of the tacking industry of dirt, noise, diesel hell, and a lot of loud shouting was quickly dispelled," so says John Campbell, rector of St. Timothy's Episcopal Church, Winston-Salem. He had just spent one day at McLean Trucking Company. The Church and Industry Institute sponsored a special conference designed to help clergy better understand the work life of their parishioners. The important point for John is that he had jumped the gap between the pastoral ministry and that significant portion of his parishioners—his work. Accurate, up-to-date information about the industrial scene is essential for an effective ministry in today's industrial society.

The gap between work and ministry has been with us since the dawn of the industrial revolution. When the farmers left their cottages and went to a factory, the gap began. The gap was intensified when a single power source (the steam engine) required that work habits conform to it. The relationship between the creative personal contribution and work became vague and difficult. The gap is radi-



MR. OTTAWAY
... Stereotypes Beware

cally intensified today since work is invisible — John Kenneth Galbraith says that the factory is like a foreign country where one must get a passport to enter. And most important today is the fact that work is increasingly performed by the brain rather than the back. Marshall McLuhan says, "All forms of earning are paid learning."

The clergyman and the industrialist often find themselves at a stand-off with old stereotypes. The clergyman is seen as uninformed; interested only in his own institution; always operating from a hidden agenda to proselytize; as a social worker; critical of the profit motive; operating from a no-risk tenured position where the most logical reaction is to tune him out. The industrialist is seen as profit obsessed, alert to problems that may stand in his way of success, not interested in

finer points of religion, using people, and in general at the opposite end of the pole from the clergyman in motive, method, and objective.

It was this kind of thinking—drawn in a slight caricature here for emphasis—in the mind of The Rt. Rev. Thomas A. Fraser, then bishop coadjutor of the Diocese of North Carolina, when he invited me to become the Episcopal chaplain to the colleges in Winston-Salem. He asked me also to probe around in the industrial community of Winston-Salem to see what resources could be uncovered and what was needed to help the clergyman carry on a fuller ministry. I came to Winston-Salem in 1964 with that agenda. After knocking on many doors I was pleasantly surprised to learn that there was a growing feeling in industry that we are all in a new day and very much in need of understanding each other. I began to ask the question, "If you were a clergyman and wanted to understand industry, what would you do?" "Use industry's resources to understand industry," was the answer—loud and clear.

In September 1966 the Episcopal Church Foundation in New York City gave the Episcopal Diocese of North Carolina a challenge grant to run a pilot project for clergy to better understand industry. We set the program up on a three-legged beginning: placing clergy in education centers run by industry, placing clergy in education centers run by universities for industry, and placing clergy in the actual work site itself.

During the pilot phase from September 1966 to December 1968, over 230 clergy of all denominations participated in education centers such as IBM Education Centers in Washington, D. C., and Poughkeepsie, New York; Western Electric Management Training Center in Princeton, New Jersey; Wake Forest Management Institute; and the University of North Carolina Executive Program. Part of these clergy were 20 seminarians who have spent a summer in Winston-Salem working in a special program at companies like the Hanes Corporation, R. J. Reynolds Tobacco Company, Integon Corporation, Wachovia Bank

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and Trust Company, and Western Electric Company.

Beginning in January 1969, after finding that these 230 clergy were indeed finding new insights into the lives of their parishioners and that industry was very receptive to a partnership of this type, we have set the Winston-Salem work up as a model. We are now in the process of setting up institutes in other parts of the country. All of this is still under the main purpose of The Church and Industry Institute: to design learning experiences for clergy that they might better understand the work life of their parishioners in this technologically sophisticated industrial society.

Out of these experiences we have found that there are several ways in which clergymen and the industrialists—parishioners—can help each other in this matter of communicating. First, the clergyman must present himself to the public as a willing learner in the secular world. Too often the clergyman has been seen as one certified to dispense a sacred body of knowledge from the past. Current credentials to

teach are not related to the amount of knowledge accumulated but to the willingness of the teacher to learn. Whereas the first move must come from the clergyman, the proper response of the industrialist is to accept his multiple role as a teacher. The second helpful ingredient to enhance communications is for the clergyman to have accurate information about the industrial picture itself. This can only be gained from readings which the industrialist can supply and firsthand contact with the modern work situation. Ask your parishioners what they read, Reverend Sir; do not send "Christian Economics," Mr. Industrialist. The third essential ingredient is a willingness on the part

of both the layman and the clergyman to see all forms of work as equal importance. Pastors must see the businessman's work as good and as a source to his own work. The industrialist must see the pastor as contributor needed for his work as well as the rest of the community.

The overall essential ingredient which The Church and Industry Institute attempts to create for better communication between church and industry is that we momentarily reverse our roles: the teacher becomes the learner and the learner becomes the teacher. Such a reversal will enable the former roles of teacher and learner to be valid.

Served On Okinawa:

Buddhist Turned Deacon, Leper Colony Founder Dies

NEW YORK, N. Y. — Death has brought to an end the life-long work of Yasujiro Aoki to aid victims of leprosy and to bring them to Christianity.

The Rev. Mr. Aoki, a deacon of the Episcopal Church in Okinawa and a former Buddhist, died recently at the leper colony he founded. He was 77 years of age and had been a leper since 17.

He was made a deacon by the Rt. Rev. Harry S. Kennedy, bishop of Honolulu, just three years ago in recognition of his many years as a lay missionary and as the spiritual head of the leper colony called Airaku-en (Garden of Love).

Airaku-en was founded over obstacles which would have discouraged anyone but a saint.

There was community resistance to

the colony itself.

In the beginning, during the early years of the 20's and 30's, the lepers were forced to live in caves.

There were shortages of food and medicines.

World War II brought persecution and setbacks, but today the colony stands as a monument to heroic effort spanning more than forty years.

There are now 924 leper patients who are residents of Airaku-en, live under modern, comfortable conditions. Thirty-four percent of them are Christians.

In the Okinawa population as a whole only one percent is Christian.

It will not be officially recorded in the mausoleum where he is interred but the presence and work of Yasujiro Aoki are obviously what made the difference.

Brotherhood Begins Membership Campaign

YORK, Penna. — The Brotherhood of St. Andrew, 86-year-old Episcopal men's organization, has voted to initiate a nationwide program seeking to bring prospective members of the Episcopal Church to confirmation classes.

The program, approved at a Brotherhood Council meeting in Dallas, Tex., will involve nearly a thousand Brotherhood chapters throughout the country and will be called "Eye to Eye" (Invitation to Inquiry).

In explaining the "Eye to Eye" program, Chairman Arthur Ben Chitty predicted that a "new image" for the Brotherhood would emerge if the organization can prove its ability through the recruitment of new members for Inquirers' classes.

Members meeting at Dallas also heard a report from the Rt. Rev. Frederick Warren Putnam, Jr., suffragan Bishop of Oklahoma, on a plan to promote Brotherhood chapters among Spanish-speaking parishes in the United States and South America.

Fred Gore, of Kockessin, Del., was reelected president, and Robert Downing, Brotherhood national missioner of Nokomis, Fla., was elected senior vice-president.

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Resolve Church's Roles

The Church plays a dual role, that of pastor and that of prophet, Bishop Fraser told the Churchwomen in his sermon at Wednesday morning's Communion service.

As pastor, the Church performs its ministerial functions. As prophet serves as the conscience of the community. It is as prophet that the church can show its heart and keep God's command to love our neighbors as ourselves.

There is no church today, the Bishop said, which is not divided by strife: Some people want to see the Church concentrate on one aspect or other. The "prophet" group usually functions as the anti-establishment; the "pastor" group often feels that the prophet has lost his commitment to Christian leadership within the Church.

Bishop Fraser urged that leadership must be honest and consistent—avoid being unreal. The Church, he said, must be more than ceremony; must heed the cry of humanity for love and concern, food and housing, jobs and education. The Gospel must be made to serve the needs of God's people. And, the Bishop concluded, the tension created between the roles of the church must be resolved, so that: "What takes place on Sunday morning must be relevant to all of life for the remainder of the week."

Do More In Service Of Lord

Mrs. A. Travers Ewell of Miami, Fla., addressed the Episcopal Churchwomen at Henderson at their opening session of the 87th Annual Meeting May 6, asking them:

"What is the real reason-for-being for the Episcopal Churchwomen?" concluding: "To enable women to do more together in the service of Lord than they can do individually." This purpose, exercised in obedience to the Lord's commandments, she said, is much the same now as it has always been, and if we are true to this purpose, our service will always be acceptable in His sight.

Mrs. Ewell, served as president of the Episcopal Churchwomen of the Diocese of South Florida from 1961-64, and is currently member-at-large to the Committee for the Women of the Executive Council of the Protestant Episcopal Church, a member of the Committee on Review and Evaluation of the Executive Council, and on the Joint Commission on Structure and General Convention. She began her talk by tracing the development of Churchwomen from "missionary circle" days to the present time. She proceeded to discuss the national restructuring of the church and the effect this restructuring on women's groups.

The Episcopal Churchwomen do not want to be dissolved as an organization unless there is some other more effective way to work, she emphasized.

Mrs. Ewell was introduced by Mrs. James L. Godfrey of Chapel Hill. Mrs. Godfrey, past-president of the Churchwomen of the Diocese of North Carolina, is now provincial representative to the Committee for Women of the Executive Council.

Mrs. Motsinger reminded the audience that Churchwomen often ask "What are they doing?" — meaning church officials in New York. "In Ewell," Mrs. Motsinger pointed out, "one of them is here tonight."

A question period followed Mrs. Ewell's talk, with Bishop Fraser, W. H. R. Jackson, past president of the Churchwomen in the Diocese, and Mrs. Godfrey contributing their questions — and their views.

Mrs. Motsinger, as president of the Churchwomen, called the opening session to order, and the Rev. Robert N. Davis, rector of the Church of the Holy Innocents, host church to the conference, served as master of ceremonies.

ECW Meet Brings 300 To Henderson

BY MRS. BEULAH COLLINS

ECW Chairman of Promotion around 300 women from all over the Diocese gathered at the Church of the Holy Innocents in Henderson on May 6 and 7 for the 87th Annual Meeting of the Episcopal Churchwomen of the Diocese of North Carolina. Sunny spring weather, impressive arrangements of lush spring flowers, warm hospitality of the women of

the Holy Innocents' Church, a program of excellent speakers, and the gracious leadership of President Margaret Motsinger — all combined to make the meeting a memorable one.

The meeting followed the shortened formula adopted for the first time last year, beginning with a dinner and opening session at the Holiday Inn on Tuesday night, and continuing through Wednesday with the service of Holy Communion and a sermon by Bishop

Fraser, and morning and afternoon business sessions of the assembled Churchwomen.

During the morning session, George L. Margeson, III, chairman of the Diocesan Armed Forces Commission, reported on the work of that group and asked the Churchwomen for their help in getting names of servicemen from the parishes, so that Bishop Fraser may write them a personal letter, and the church can send them the Armed Forces packet.

The ECW budget for 1970, presented by Mrs. Garland McPherson, treasurer, was approved. The Rev. Harry L. Thomas, rector of St. Stephen's, Oxford, conducted noonday prayers. The Rev. E. Nathaniel Porter, rector of St. Titus' Church, Durham, and the director of the Diocesan Urban Crisis program, spoke on the efforts of the church to improve life in urban centers. Father Porter was introduced by Bishop Fraser.

After a 12:30 luncheon, the afternoon session convened. Reports of members of the Board were given to Mrs. Motsinger (but not read, since reports were also included in packets provided for the delegates). A talk on Vade Mecum, accompanied by slides, was presented by Ronald Hayter, director of Vade Mecum; Mr. Robert Noble, director of the Episcopal Child Care Services, brought the Churchwomen "News from Thompson Orphanage and Episcopal Child Care Services."

The meeting was adjourned at the conclusion of the afternoon session at about 3:30.

Mrs. S. Malone Parham of Holy Innocents served as general chairman of the two-day meeting. Mrs. A. A. Zollicoffer, Jr., is president of the Church women at Holy Innocents. Rev. Robert N. Davis is rector.

Mrs. Clary Holt of the Church of the Holy Comforter, Burlington, served as secretary for the meeting, in the absence of the official Churchwomen's secretary, Mrs. Charles Calhoun of Elkin.

The Churchwomen accepted with their appreciation the invitation of Holy Trinity Church in Greensboro to hold the Annual Meeting there in 1970.



NEW OFFICERS — Here from left are the newly-installed officers of the Churchwomen: Mrs. W. H. R. Jackson, secretary of missions; Mrs. James E. is, secretary of Christian social relations; Mrs. Charles Welch, chairman of the Southwest Convocation; Mrs. John London, chairman of the Sandhills Convocation; and Miss Delores Pitt, ECW representative on the Diocesan Council. The new president-elect, Mrs. W. J. Long, Jr., of Roanoke Rapids, is pictured on the front cover. (ECW Photos by Mrs. Margaret Darst Smith.)



STONE SHOWS PLAQUE—Dr. Richard G. Stone (left) shows off the plaque presented to him by Mrs. John Clayton Smith (right) for his service to Mary's College. Admiring the award are Mrs. Stone and Bishop Moore.

Mrs. Long Of Roanoke Rapids Named ECW President-Elect

Mrs. W. J. Long, Jr. of All Saints' Church, Roanoke Rapids, was elected to the post of president-elect at the Henderson meeting of the Episcopal Churchwomen. Mrs. Long, who has served for two years as vice-president, will serve during the coming year as president-elect, and then will succeed Mrs. Margaret Motsinger as president.

Mrs. Long's picture appears on the front cover of this issue.

Mrs. W. H. R. Jackson of St. Mark's, Roxboro, was elected to serve as secretary of missions for the Churchwomen, succeeding Mrs. Sterling A. Stoudemire of Chapel Hill; and Mrs. James E. Davis of St. Phillip's, Durham, was elected as new secretary of Christian social relations, succeeding

Mrs. Don P. Blanton of Lexington.

Miss Delores Pitt of Tarboro, new ECW representative to the Diocesan Council; Mrs. John London of Pittsboro, incoming chairman of the Sandhills Convocation; and Mrs. Charles Welch of Salisbury, new chairman of the Southwest Convocation, were installed by Bishop Fraser, along with Mrs. Jackson and Mrs. Davis.

Delegates and alternates to the Triennial Meeting of the Churchwomen, to be held in Houston, Texas, in 1970, were also elected. In addition to Mrs. Long, who will automatically serve as a delegate, delegates named are Mrs. Sterling Stoudemire and Mrs. Eric Flannagan. Alternates will be Mrs. Robert Merritt, Mrs. Don Blanton, and Mrs. W. E. Cole.

'Essence Of The Churchwomen'

"Through the grace of God and because we are united solely on the basis of our common faith and commitment to Christ and His Church, we grow as individuals, maybe divided in our specific ideas, but united in His love, living under the Commandment to 'Love one another.' This is to me the essence of the Churchwomen."

This was part of the message brought to Annual Meeting by Mrs. M. E. Motsinger, Jr. president of the Churchwomen, in her address.

Mrs. Motsinger spoke with gratitude of the rewarding experiences she has had during the past year as president, attending the Provincial Synod at Sewanee, representing the Churchwomen in Atlanta at an area meeting on the Presiding Bishop's Fund for World Relief, attending meetings of the Diocesan Council, and performing a variety of other "official acts." Through these experiences, she said, she learned much about the church, the flexibility and variety of our own Diocese, and the many needs for the service of the church, both within the Diocese and abroad.

But her greatest pleasure, Mrs. Motsinger said, is when she is invited to the branches by the Churchwomen. "I like to come just to be with you," she said, "not necessarily to give a program, and definitely not to receive any 'V.I.P.' treatment. Coming from a branch with a total of 13 members, active and semi-active, no group is too small; and there is much that I can learn from a large group," she concluded.

Period Of Change Underway For Role Of Women In Church

NEW YORK, N. Y. — The role of women in the Episcopal Church is changing. What the future will bring is unclear and only the fact that it will differ from the past is certain.

This is a time of experimentation for Episcopal Church Women. Many

Diocesan ECW Boards have suspended, temporarily their by-laws to allow for the necessary freedom to experiment. Seven Dioceses have dissolved, or suspended, Diocesan ECW boards.

"No one pattern for change is evi-

'God Makes Us Fi

The Rt. Rev. W. Moultrie gave a meditation for the executive board of the Episcopal Churchwomen on Tuesday, discussing with them the Book of Exodus.

"We sometimes feel inadequate to accept God's call," said Bishop Moore, just as Moses felt inadequate when God spoke to him and told him to lead his people out of Egypt." But God "makes" for those whom he calls, the Bishop emphasized. While we are sometimes afraid to do what God wants, we can say "yes" to his call in the full knowledge that he will be with us.

A board meeting and luncheon preceded the Bishop's meditation

dent in all that is happening," Miss Frances M. Young, Executive Officer, Committee for Women, in a recent interview.

Yet it is apparent that the changes are leading to a closer relationship between the ECW and Diocesan structure, whether through increased cooperation or a comp meshing.

This direction is most obvious, course, in the case of those Dioceses which have disbanded or suspended Diocesan boards — West Texas, Ohio, Central New York, Maryland, Iowa, Indianapolis, Quincy. In all these places the needs of parish women's groups, which generally are continuing, have to be met, and a variety of programs need to be continuing.

In West Texas the Board was banded in late 1965, and Diocesan structure assumed its responsibilities. Women are on the Diocesan executive board.

In Idaho, where the women banded their Diocesan structure into a total Diocesan reorganization the position of "coordinator" created to act as a liaison between Diocese and provincial and national organizations and to assist local groups in obtaining the resources they need.

In Maryland a Women's Committee was formed to perform essentially the same functions as Idaho's coordinator. Members of the Committee also members of various Diocesan committees.

Why has all this ferment occurred

Committees Announced

Committees announced at Annual Meeting by President Margaret Mot-singer are as follows:

Finance committee: Mrs. Garland McPherson, Mrs. Lewis B. Scruggs, Mrs. Sterling Stoudemire, Mrs. W. J. Long, Jr., and Mrs. M. E. Mot-singer, Jr.

Nominating committee: Mrs. Don Blanton, Mrs. Eric Flannagan, Mrs. John Thompson, Mrs. Oliver Roddey, and Mrs. W. H. Wheeler, Jr.

Credentials committee: Mrs. Garland McPherson, Mrs. Russell Parham, and Mrs. Walter Alston.

Vade Mecum committee: Mrs. Roger Gant, Jr., Mrs. Herman Salinger, Mrs. Gordon Williams, and Mrs. E. H. Dudley.

Elections committee: Mrs. J. T. Cheatham, Jr., Mrs. Charles Welch, Mrs. E. T. Mulvey, and Mrs. R. C. Weatherford.

Resolutions committee: Miss Delores Pitt, Mrs. T. M. Evins, Miss Pauline Newton, and Mrs. Perry Harman.

Courtesy committee: Mrs. P. B. Smith, Mrs. C. I. Martin, Mrs. W. A. Ketcher, and Mrs. E. K. Atkinson.

Churchwomen Honor Dr. Stone For Service To St. Mary's

Dr. Richard G. Stone, president of St. Mary's College from 1946 to 1969, was honored at the Annual Meeting of the Episcopal Churchwomen with the presentation of a citation thanking him for his invaluable services as: "School administrator, loyal churchman, vestryman, member of the Diocesan Council and the National Council.

Mrs. John Clayton Smith of Raleigh presented the citation and expressed the appreciation of the Churchwomen to Dr. Stone.

Dr. Stone, who will retire this June, received his doctor of philosophy degree from Johns Hopkins University, and an honorary degree from his earlier alma mater, Western Maryland. He served as a major in the U. S. Army Intelligence Corps during World War II. He has recently been elected president emeritus of St. Mary's by the trustees of that institution.

Mrs. Smith cited the growth of St. Mary's and the strengthening of its educational program under his leadership, and his further service as president of the North Carolina Association of Colleges and Universities.

one without answering the other."

The Presiding Bishop has appointed an ad hoc Committee on the Laity to study these interrelated questions and to report their findings to the Executive Council in May.

Dr. Stone made a brief acceptance speech. He expressed especial pride in the admirable young women who had been graduated from St. Mary's during his years as president.

Ordination June 24

The Church of the Holy Comforter at Burlington will be the site of this year's ordination service on Tuesday, June 24 for new deacons and priests, the Rt. Rev. Thomas A. Fraser, Jr., bishop of the Diocese, has announced.

The service will begin at 11 a.m. An 8 p.m. rehearsal is scheduled the night before at the church.

Two deacons and three priests are scheduled to be ordained at the June service.

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SILER CITY NORTH CAROLINA

Young said there have been two reasons. First, the place of women in society and in the Church changed. Women are serving on committees, as delegates to Diocesan Conventions, and on Diocesan planning decision-making groups; and, it is expected they will soon serve as delegates to General Convention. Traditional women's organizations do not satisfy their needs. This is particularly true for younger women.

Second, Diocesan women's groups, the result of action taken by the Triennial Meeting of the Women of the Church in 1964, have been engaged in deliberate study and evaluation of their work. This evaluation has led them to see and to question the duplication of time, energy and money which can result from a separate women's organization performing many of the same functions performed by the Diocesan staff and executive committee.

A committee formed in West Texas to study the structure of the Churchwomen recommended elimination of the Diocesan ECW structure and recommended: "To preserve our present organization would be to deny (our) women and continue the hindrances to mission and service which we believe are perpetrated by our divisions."

Where all this change is leading the women of the Episcopal Church now does not know. Miss Young, herself, is the person to admit this fact. Each year she is going in a different direction. Too little time has passed to allow for an evaluation of experiments.

It is obvious, however, that certain problems will have to be overcome for any change to be truly successful, according to Miss Young.

There are many unique and positive contributions which the Episcopal Church Women have made," she declared. "These must not be lost. New ways will be found to continue the work of the ECW. Leaders must be found among women and trained for new roles. The United Thank Offering, too, needs to continue. But a separate organization for women is no longer the most effective way of work-

The role of the laity is a major issue confronting all Christian bodies. As Miss Young stated:

The question of the role of women especially raises the question of the role of the laity. You cannot answer

Vade Mecum Season Opens On June

All is in readiness for the 1969 summer season at Vade Mecum, according to Resident Director Ronald Hayter. The schedule, beginning June 6, is as follows:

A. A. Conference: June 6, supper through June 8, lunch; cost \$12.00. All men who are members of A.A. are welcome.

Junior Choir Conference: June 8, supper through June 15, lunch; cost \$45.00. Choir boys and girls completing 4th, 5th or 6th grades.

Laymens Conference: June 20, supper through June 22, lunch; cost \$12.00. All Episcopal Churchmen.

E.C.W. Conference: June 23, supper through June 26, lunch; cost \$20.00. All Episcopal Churchwomen.

Senior Boy's Camp: June 29, supper through July 9, breakfast; cost \$55.00. Boys completing 5th, or 6th grades.

Junior Boy's Camp: July 11, supper through July 19, breakfast; cost \$45.00. Boys completing 3rd or 4th grades.

Senior Girl's Camp: July 20, supper through August 1, breakfast; cost \$55.00. Girls completing 5th or 6th grades.

Junior Girl's Camp: August 2, supper through August 9, breakfast; cost \$45.00. Girls completing 3rd or 4th grades.

Junior High Conference: August 11, supper through August 16, breakfast; cost \$40.00. Boys and girls completing 7th, 8th, or 9th grades.

Senior High Conference: August 19, supper through August 26, breakfast; cost \$40.00. Boys and girls completing 10th or 12th grades.

Family Conference: August 29, supper through Sept. 1, lunch; cost \$17.50 each adult, \$12.00 each child 12 or above, \$8.00 each child from 4 to 11 years and no charge for children 3 and under.

All registrations and correspondence should be sent to Camp Vade Mecum, Rt. No. 1, Westfield, N. C. 27053. Checks must be made payable to Vade Mecum Fund.

All camp and conference sessions begin and end with the meals designated above. No one should expect to



CAMPING SCENES—Here are some typical scenes from Vade Mecum which come summertime young people "do their thing" in earnest. In the above photo a youth crosses the finish line in a dash event while his fellow campers look on. In the photo below several female campers work on a crafts project. Shown on front cover of this issue are several Vade Mecum campers.



be fed prior to the opening meal or after the last meal of the period specified. The cost of each camp or conference includes deposit fee, which is paid in advance; the balance of the cost is due on arrival. Campers and conference members are automatically insured when registered. All camps

and conferences are open to all persons with regard for neither color nor ethnic origin. For further information concerning camps and conferences, write to Ronald Hayter, Rt. No. 1, Westfield, N. C. 27053. Telephone 270-593-7811.

Vade Mecum is located 26 miles

h of Winston-Salem in the Saura
untains of Stokes County, North
olina. Well-marked, paved roads
e the camp. Vade Mecum has daily
l service. Address: Route 1, West-
d, N. C. 27053. Telegrams directed
Western Union, Walnut Cove, will
be handled promptly day or night.
phones: Danbury, N. C. 593-7811
the camp office; 593-2241 for the
ident Director's home.

The Chapel of Thanks, a stone
building of charming simplicity which
was given by the laymen of the Dio-
cese, occupies the highest central point
on the Vade Mecum property. Ches-
hire Hall houses the offices, a dining
hall, a canteen, a library and an in-
firmiry. Tise Hall, a gymnasium, of-
fers not only basketball but a variety
of recreations, both physical and so-
cial. Other facilities provide volley ball,

horse-shoes, soft-ball, archery and
track. A large out-door swimming
pool is under the direction of quali-
fied life-guards. The surrounding coun-
try side, including Hanging Rock State
Park and Sauratown Mountain, offers
excellent opportunity for hiking and
nature studies. Other attractions in-
clude horseback riding, boat trips on
the Dan River and handicraft in-
struction.

Diocese's Urban Crisis Committee Reports On Activities Since '68



URBAN CRISIS ADVISORY COMMITTEE—Here is the Diocese's Urban Crisis Advisory during a recent meeting at Titus Parish in Durham. Standing are W. L. Thorp and Edwin Holt. Seated are Dr. Charles Johnson, Chairman M. P. Thomas, Jr., Harold Webb, Howard Clement, Mrs. Rose Cox, Mrs. Laurette West, L. E. Davis, Director E. Na-
niel Porter, Dr. C. L. Patterson and Dr. Leroy Swift. Not present was Mayne Albright.

By **MASON P. THOMAS, Jr.**
Chairman, Diocese's Urban
Crisis Advisory Committee

In February, 1968, the Annual
Convention of the Diocese of North
Carolina, sitting in Greensboro,
adopted a resolution concerning the
urban crisis which read in part as fol-
lows:

WHEREFORE be it resolved:
That the 152nd Annual Convention
of the Diocese of North Carolina di-
rect the Diocesan Council to adopt this
as their chief priority during
1968 by designing an appropriate
structure to explore the needs within
the Diocese; to determine availa-
ble resources; and to develop on the
local, area and diocesan levels pro-
grams, such as:

Providing scholarships for the
poor to attend existing parish nurseries
and kindergartens.

Establishing pre-school educa-

tional opportunities for the poor.

3. Encouraging churchmen to pro-
vide leadership and support for the
disadvantaged to be heard in city
councils, by housing authorities, and
other decision-making groups.

4. Supporting efforts on the part of
the industry and education to enable the
unemployed and under-employed to
improve themselves through advanced
training and to find better opportuni-
ties to improve their economic status.

5. Sponsoring low-cost housing for
the poor.

6. Increasing the opportunities for
the young to benefit from Diocesan
camping and educational facilities.

This resolution was a turning point
in the Diocese — the beginning of a
year-long struggle to implement this
mandate. Following the Convention,
the Bishop called together representa-
tives of the urban areas at the Ter-
races to suggest ways to do so. The

consensus was that two committees
should be appointed: (1) a Nomi-
nating Committee, to select a program
coordinator; (2) an Interim Advisory
Committee, to work with the coordi-
nator in developing the program. These
committees worked hard to recruit a
program director and to define a pro-
gram that would be relevant, mean-
ingful, and within the capability of
the Diocese. They faced a number of
questions. What about the man?
Should he be black or white? Should
he be clergyman or no? What should
be the program? Suffice to say there
were many problems of definition —
of both man and program.

This struggle is perhaps best sum-
marized by an excerpt from the Con-
vention Address of Bishop Fraser at
Pinehurst on February 4, 1969: "We
are trying to fulfill the desires of this
Convention as we plan from year to

(Continued on page 10)



EYC GIRLS SERVE AS CONVENTION PAGES



COFFEE HOUR AFTER WEDNESDAY COMMUNION SERVICE

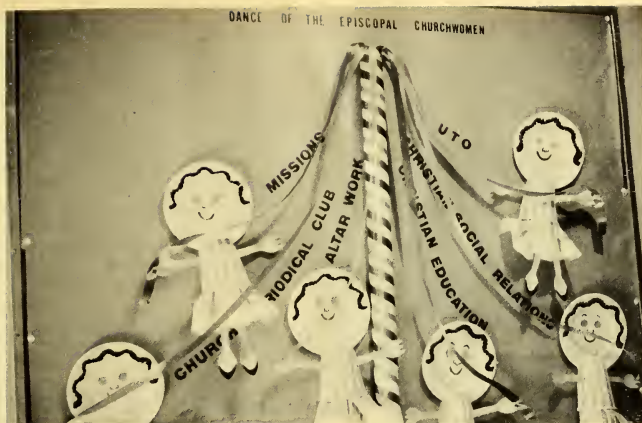


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MRS. MOTSINGER SPEAKS



CHAIRMAN THOMAS
... Church Immovable?

Urban Crisis

(Continued from page 7)

year. For example, the Diocesan Convention in 1968 passed a resolution authorizing the Bishop and the Diocesan Council to become involved in the urban crisis. Immediately after the Convention, an advisory and employment committees were appointed. They met, along with the Diocesan Council, with an Executive Council consultant on the urban crisis and learned that we had an impossible job description, needed more resources than were at our disposal, were leaving ourselves open to be 'hustled' for our money, and making promises we could not fulfill."

It seemed clear that implementing the resolution of the 1968 Convention in its original form was not feasible. Under the leadership of the Bishop, the Diocesan Council approved a modified approach in November, 1968, that would build an experimental program around an existing parish in the Diocese. This parish could be a model for other parishes where several purposes could be served and possibilities explored. It could be a training center for people interested in the urban crisis. It could be a place for developing programs on both the parish and diocesan level. The program director, if a clergyman, could be available for conferences and study groups on race relations and allied subjects. The program could be developed in consultation with an advisory committee on the diocesan

level. Evaluation could be built into the design of the program.

St. Titus Center

The parish selected is St. Titus' Episcopal Church, 1608 Fayetteville Street, Durham, adjacent to North Carolina College. The director of the Urban Crisis Program is the Rev. E. Nathaniel Porter, rector of St. Titus. The Bishop designated these people as members of the Urban Crisis Advisory Committee: Mayne Albright; Howard Clement; Mrs. George Cox; L. E.

Davis; Edwin M. Holt; Dr. Charles Johnson; Dr. C. L. Patterson; Dr. Leroy Swift; William L. Thorp, Jr.; Harold Webb; Mrs. Laurette West; and Mason P. Thomas, Jr. (chairman).

The Advisory Committee has met monthly. It is composed of eight blacks and four whites. They are beginning to know each other as individuals and trying to develop honest and relevant communications. At this point, the Committee is working out its program objectives within its resources and abilities. We want very

Individual Must Be 'Impelled':

Economic, Social Systems Must Allow End To Poverty

EDITOR'S NOTE: Following is an address delivered at the recent Urban Crisis Seminar at North Carolina College in Durham. The address was given by the Rev. E. Nathaniel Porter, director of the Urban Crisis Program for the Diocese of North Carolina. "The Poor In Our Midst" was the theme of the Durham seminar.

Ladies and gentlemen of various churches and cities in the State of North Carolina, GREETINGS!!!

I welcome you here to the first of such meetings ever to be held in the Diocese of North Carolina for the expressed purpose of examining, exploring and hopefully involving yourselves at various levels in bringing about solutions to the urban problems which we feel the effects of.

It is encouraging to see 25 congregations from 14 cities represented here today! Most of you come from, for the most part, an urban center.

I do appreciate your coming out today.

Much of what I have to say today has already been said in one way or another. One of the differences is the speaker.

I draw very heavily upon research drawn from our *National Church*, North Carolina Fund Director George Esser, and *The Titusian* Editor.

First to answer some questions asked about this model program, for the Urban Crisis.

1. Who controls the Program?

Ultimately, control of the program rests with the Diocese. The Director is responsible for the initiation and operation of activities. He is guided in the selection of these activities by an Advisory Council appointed by the Bishop.

The Advisory Council is responsible for establishing broad policy, and the individual members serve as a resource to the Director.

2. What is the program's relation to Saint Titus?

Saint Titus is the organizational "home base" of the program. It is the point of contact with the church body. Saint Titusians form the hands, bodies, minds, and hearts which make up the basic resources of the program. The program is thus one means through which Saint Titus can express its concern for humanity and through which it can reveal to the world Christianity in its working clothes.

3. What is the urban crisis program?

The urban crisis program is the name given to the organized efforts of the Episcopal Church to cope with the problems of urban life—especially as these problems relate to the poor. The most vivid symptoms of this problem are the black ghettos in almost all large cities and the violent reactions expressed in such cities as Newark, Detroit, Los Angeles, and Chicago.

4. What is the model program at Saint Titus?

The solutions to this problem are not clear; hence, approaches to it may take many forms. The program at Saint Titus is called a "model" program

much to succeed in an area where the Diocese has offered little in the past.

Budget

Our funds are rather limited. The Diocese is investing some \$20,700 in the program this year, including \$4,500 program funds and \$5,500 to employ an assistant for Father Porter at St. Titus when one can be secured. The Episcopal Young Churchmen have given some \$1,767.33 for this program, which we may use to purchase needed office equipment. There

is a possibility we may secure some additional funding from outside sources.

Seminar

The first project of the Urban Crisis Program was a seminar on public welfare entitled "The Poor in Our Midst," held at North Carolina College on April 19. Some 40 people attended, including clergy and lay leaders from 25 parishes and 14 cities in the Diocese. While the attendance was disappointing, the level of participation

because it seeks to discover what the church can do in this crisis. The program is designed to devise, examine, and practice a number of possible approaches to a solution and to disseminate the results of its actions so that others may adopt similar measures where the Saint Titus procedures are successful, and to profit by the mistakes where the Saint Titus efforts fail.

5. How is the program financed?

The program is financed by the Diocese. Grants to the program are awarded directly by the Diocese either through the secretary of the Advisory Committee or immediately to the operations of the various activities. There have already been set up more than enough commissions, committees, and studies to deal with the so called problems; Negro poverty, crime, ghetto, etc. This is a misdirection of search. The established order appears to be far more responsible or social disaster than any other phase of social existence. These social issues demand immediate results. The theory that "it can't happen overnight" is no longer a rational nor practical response to the urgent needs and frustrations of the social minority. Extreme care should be taken to avoid becoming bogged down in disagreements and methods of politics. The arguing of relieving the social oppressions constitute a kind of national emergency, and should be handled in exact immediate dispatch. The government handles any national emergency. The flexibility of our government system can allow this to happen overnight.

The increasing centralization of government creates a need for new social forms that will allow the citizens greater participation in making decisions. Not long ago the Agricultural Policy Institute at North Carolina State University published an analysis of the southern economy, and it struck me forcibly because it began with the proposition that there was no particular reason—climate or people or resources—why the South today should have developed the characteristic of an underdeveloped economy. Dr. James Maddox and his associates, in their analysis went on to point out that we cannot understand the southern economy today without understanding Southern history, and his analysis of the weakness of the Southern economy underscores the conclusion that economic history cannot easily be distinguished from political history or the impact of our history as a whole on our values and our attitudes.

I, like Dr. Maddox, believe that an understanding of black history is critical to the understanding of the situation with which we deal in our country today. Not black history removed from American history as writers of the past have removed the blacks from American history, but black history seen in the context of our national experience, telling it like it really was. The myths of American history has caused the divisions we experience today, the experience today, the experience of discrimination, inequality in justice, and lack of opportunity. Cities in the various metropolitan centers in this Diocese are each different in various aspects, though all cities share the Southern heritage. The Southern heritage is woven into the rural and urban fabric of our crisis loosely referred to as urban. A great number of our city-dwellers are transplanted in rural inhabitants.

From our point of view, today's crisis in the South began with the decision of the Southern colonies to concentrate on large-scale farming, not industry and commerce.

(Continued on page 12)



DIRECTOR PORTER

... Act On Three Levels

and involvement seemed high.

What we learned from this seminar was how little we knew, and how little other people know, about the public welfare program and the people (particularly children) who live on welfare assistance. We were shocked by the public assistance allowances for food (19 cents per person per meal) and the fact that these standards have not been adjusted to reflect increased living costs since 1952. We learned that there is a monthly ceiling of \$60 on the amount that can be budgeted for rent, regardless of what the family actually pays for rent, the size of the family, the number of children, etc.

Some in the group questioned whether the Church could do anything relevant in relation to welfare, poverty or problems of black people. Is the Church the best or worst instrument for social change? Some felt that the Church is dead as an institution. Others felt that it could be moved to meaningful involvement and leadership. Most agreed that each of us personally must inform ourselves about the facts and examine our own prejudices. Everyone is personally responsible for his individual involvement or lack of concern.

Is Church Listening?

We don't know. There have been times when the Advisory Committee has felt discouraged about moving the large, institutional Episcopal Church — segregated on Sundays — toward meaningful understanding and involvement. What do you think?

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

Break Ground — The congregation of St. Luke's, Durham, broke ground for a new building on their new site May 11. The new location is on Hillandale Road. The Rev. J. E. C. Harris is rector. They plan a three-stage building program beginning with the construction of a school building with completion date contemplated in the fall of 1969; second, the church building proper with a September 1970 completion date; and thirdly a parish house auditorium projected for the "nearest possible future date." The congregation of St. Luke's will use the facilities of the Methodist Student Center on Oregon Street during time of the construction.

Dedication — On April 27 the congregation of St. Cyprian's, Oxford held a service of consecration of its church and parish house. The Rev. Othello D. Stanley is vicar. Bishop Fraser presided at the consecration service. The church, was dedicated by Bishop Baker in 1959, and the Parish Hall was erected in 1965-66. Father Stanley became priest-in-charge of St. Cyprian's mission in 1943. Members of the mission committee are Dr. J. S. Colson, Mrs. Dorothy Venable, Mrs. Ruth A. David, Leonard Platt and I. W. Murfree.

Flower Cross — A widely used Easter custom — the "flowering" of the cross at the time of presentation of the childrens' mite boxes, brings a question from Holy Trinity, Greensboro. The question asked in their newsletter is where and how this custom began. The mite box offering this year went to Tanzania and Ovanland.

New Chairman — The Rev. Robert Ladehoff has been appointed chairman of the Diocesan Liturgical Commission to replace the Rev. O'Kelley Whitaker. Mr. Ladehoff is rector of St. Christopher's, Charlotte. Mr. Whitaker recently left St. Luke's, Salisbury for Orlando, Florida.

Southwest Dean — The Rev. L. Bartine Sherman has been appointed

Dean of the Southwest Convocation to replace the Rev. Thom Blair. Mr. Sherman is rector of St. Martin's, Charlotte. Mr. Blair left Christ Church, Charlotte, for St. Louis, Missouri

Fellowships — The Rev. Hunt Williams, rector of St. Peter's, Charlotte, left in mid-April for a five-week stay at Virginia Seminary in Alexandria on a Fellowship of Continuing Education. Mr. Williams, along with nine other fellows will focus on the theme of "A Technology and Practice of Change." Included will be consideration of the minister as an agent of change; the social order as the principal generator of contemporary change pressures; and the local congregation as a training ground for missionary participation in a changing world. The Rev. Nelson Riddle, rector of Calvary

Parish, Tarboro, will be a fellow for the winter term of 1970.

Swayne Returns — Father George Swayne, Order of the Holy Cross, returned to Holy Innocents, Henderson for another preaching mission this year. General theme of the mission held in mid-May, was "What Christian Life Is." He was accompanied this year by the Rev. Ralph Martin of the Society of the Sacred Mission, England. The Rev. Robert Davis is rector of Holy Innocents.

Holy Family — A repeat of the celebration of the "Mass of the Holy Family" which met with such success at the Youth Convention was to be given on May 5 in the Forest Theater on the U.N.C. Campus. Added to the usual drums and guitars used to ac-

End To Poverty

(Continued from page 11)

This may seem irrelevant, but it is not. Slavery and cotton doomed the South. We were committed to an economy and a system of labor that did not permit diversity, that discouraged education, that blinded our people to humanity. That resulted in the polarization of our national political system in the 1850's and that split the nation in 1861. Then when the war and the all-too-brief period of reconstruction were over, there we were—the same land, the same crop, the same landowners, and the same Negroes and small farmers.

In short, the legal and economic consequences of the doctrine we know as the "American Way of Life" complemented and supported the view of the white man in the South toward the black man. We fell back on rationalization and the Horatio Alger myth, forgetting history and the antecedents of the myth. We forgot that individual freedom for the white man at least was historically based on land ownership and on man's ability to conquer the land; we forgot that the land was his to conquer because government made it possible farmers succeeded in life because of "handouts" of land. We forgot that the principles of the frontier were different from the principles of governing and industrial economy. So we let the aggressive entrepreneurs take the rights that many shared in the 18th century.

As I remarked earlier, it is tempting to concentrate on our urban communities, the rapidly-growing, larger communities where the strength of the Episcopal Church is found. But we cannot understand, define and deal with what is happening in our urban communities unless we also understand, define and deal with what is happening in rural areas, for at this point in history, the problem of our cities are intensified by the continuing migration of the rural poor, white and black, into our urban ghettos. And any profile of this Diocese underscores the problem of dealing simultaneously with urban and rural problems, for the Diocese of North Carolina is both urban and rural.

Professionals in the field of human services too often rationalize their inactivity in the field of social action by saying: "I must abide by the policy of the agency" . . . "The Board of Directors in my area is conservative" . . . "I may lose my job." . . . "Such rationalizations are no longer valid for those of us

company the folk mass were balloons and fireworks. The mass was composed by *Phillip Koonce* of the Church of the Holy Family. The *Rev. Loren Mead* is rector.

Conferences — *The Rev. Grafton Cockrell*, vicar of St. Mark's, Raleigh recently attended a Conference on Communication of the College of Preachers, Washington, D. C. Reporting on the conference in his newsletter Mr. Cockrell said: "The purpose of the conference was to bring clergy abreast of the more recent techniques in communication which might be helpful in preaching the Gospel. We watched some films, analyzed television programs, looked again at the scriptures, and shared our successes and failures with each other. Out of it all came a fresh appreciation of the important place a sermon can have, and the importance of doing the sermon well." The *Rev. Alwin Reiners, Jr.*, rector of Holy Comforter, Charlotte, recently attended the Mid-Atlantic Parish Training Program at Claggett Conference Center in

Buckeystown, Maryland, as a part of the leadership team. The conference was designed to train clergy who will have seminary students working in their parishes under this program this summer.

Brockwell Dies — *Sherwood B. Brockwell, Jr.*, active layman in Emmanuel Church, Southern Pines, and in the Diocese, died early in April at the age of 57. He had served on the vestry of his church, as a teacher and superintendent of the church school, member of the Men of Emmanuel and a charter member of the Brotherhood of St. Andrew. He was also one of the first licensed layreaders in his parish. He had served the Diocese at a number of conventions. He is survived by his wife, Virginia Strailman Brockwell, and a daughter, Sarah Anne.

Say Farewell — The congregation of St. Martin's, Charlotte, said goodbye to *Father David Conolly* at a reception on April 27. Father Conolly, of Sydney, Australia, has been at St. Mar-

tin's as temporary assistant for several months. The *Rev. Bart Sherman* is rector of St. Martin's.

Church-O-Theque — Four Concord churches, All Saints Episcopal, First Presbyterian, St. James Lutheran, and Central United Methodist, got together recently for a contemporary worship service held at the Presbyterian Church. The service for both young people and adults, was written and conducted by *Floyd Werle*, chief of music composition an orchestration for the U. S. Air Force band, Washington, D. C. He calls this particular type of worship service a "Church-O-Theque." He is director of music at Faith United Methodist Church, Rockville, Md., and serves on the Baltimore conference commission on worship.

Vestry Youths — At St. Philip's, Durham, the vestry has approved a reorganization of the Associate Vestry concept to include two youths from the parish. The associate vestry will continue to have six members but four now will be elected by the vestry and two by the young people. All will serve for one-year terms and have full voice but no vote in vestry action.

Commission System — The congregation of St. Francis, Greensboro, has re-structured itself on the commission system. Their particular form of this system will have five major committees responsible for "investigating, developing, and spearheading programs in the five main areas of church responsibility — worship, christian education, parish life, christian social relations, finance and building and grounds." "Such traditional organizations as the parish council and churchwomen will cease to exist as such but many of their functions will continue in the context of the various Commissions." This is quoted from "The Franciscan," parish newsletter. The *Rev. Peter Robinson* is rector of St. Francis.

Young Program — At Holy Comforter, Burlington, the vestry has voted to continue the Inner City Youth Program this year as a summer project. The program will be open to all youths of the city in grades 3 through 6, especially those in the inner city areas. *David Maynard*, outstanding high school basketball coach, will serve as

(Continued on page 16)

who are performing our professional services under our imaginary 'Hatch Act' in the Episcopal church." . . .

General Convention 1967 referred the resolutions on social policy (page 11) to the Executive Council and they were adopted by that body in February, 1968. The adoption of these resolutions represents a process of responsible churchmanship on the part of social workers and clergy throughout the country. Their efforts were first directed toward the Church in the now famous "Open letter to the Bishops" of September, 1964. Their use of knowledge of changing social systems was thus effectively and properly channeled. In response, the House of Bishops issued a position paper on "Poverty" in October, 1964.

To the thousands of laymen who shrink from their social responsibilities as soon as they become chairman of: Church women's groups, Sunday school committees, Sunday school teachers, luncheon club programs, altar guilds or Mr. and Mrs. Club President," this document will legitimize their letters to editors of newspapers and magazines, statements before legislative bodies, participation in demonstrations and other forms of social action. You can no longer excuse yourself from affirmative action by saying: "I can only speak for myself," or "I am concerned, but I'm afraid I might alienate a conservative element of the congregation."

Here, as a result of common effort a stand has been taken which calls for a change in the present economic and social system so that poverty might be eliminated. This is our broad platform, but is useless unless you are impelled to action.

We must act on three levels:

1. **PERSONAL** — We must face up to our negative attitudes about poor people and allow confrontations which will stimulate us to change.

2. **LOCAL INVOLVEMENT** — We must know the facts about our community and use these facts to pressure local and state governments to reform the existing welfare system.

3. **NATIONAL** — We must form coalitions to press for a guaranteed minimum income, jobs, housing legislation. The Episcopal Action Group on Poverty has developed a model for social education and action. Members of this group in many states have pledged themselves to help groups in all levels of church life implement the above stated action goals.

NC Among 23 Dioceses Trying Spot Announcements On Radio

NEW YORK, N. Y. — Twenty three Dioceses of the Episcopal Church will take to the airways soon in the start of a broadcasting venture seeking to "sell" the idea of Church attendance through the use of one-minute radio spot announcements.

It is the first campaign of its kind to be used by a national Church to promote general Church attendance with a "hard sell" in the same way that beer and chewing gum are marketed.

The "spots," intended for national use by radio stations as public service announcements, were professionally produced in Seattle and Hollywood and are an adaptation of a "pilot" program originally developed by the Diocese of Olympia (Western Washington) a year ago and used successfully by the Church on the West Coast.

All four of the announcements to be used have already won international recognition from the Hollywood Radio and Television Society as among the "world's best" broadcast advertisements in the public service category.

They were written and produced by Bob Willey, Seattle advertising writer, and recorded by the Bell Studios of Hollywood using the voices of well-known actors from radio-TV and the films.

National coordinator for the spot announcement project is the Rev. Robert Libby, radio and television director for the Episcopal Church in New York City.

The announcements have been described as "mod," "rock" and "young" and are intended primarily for a listening public which does not attend Church as a rule. They are ecumenical in tone and seek to encourage church attendance regardless of denomination, according to Mr. Libby.

"They are about some of the basic problems of people—marriage, materialism, the 'bomb' and the 'generation gap'," Mr. Libby said. "They are presented in a dramatic and humorous style which attracts attention and interest and unapologetically suggests that the Church may be able to provide some direction."

West Coast broadcasters have en-

thusiastically supported the Episcopal Church spot announcement campaign, giving the announcements "prime" air time at the peak listening hours of the day.

In a special evaluation of the announcements they have made the following comments:

"Excellent." "They were great." "Let's have more of these." "Thought provoking." "Different and more effective than the usual come-to-Church commercials." "Interesting and creative approach." "Well done." "Good quality." "Great series." "Creative use of medium." "Excellent way of reaching youth as well as adults." "Very listenable and carried a message." "Very dynamic." "Powerful emotional impact."

In addition to Mr. Willey, others directly involved in the production of the radio announcements were John Behnke, vice president of Radio Station KOMO, Seattle; Peter Hemp, vice president of Cole and Weber, Seattle advertising firm, and the Rev. Canon James G. Long, now Press Relations Officer in New York for the national Episcopal Church.

A major concern in the development of the "spots," Mr. Libby said, was to find a way for the Church to use the medium of radio in a contemporary way which would win acceptance by the broadcasting industry. The announcements were written in a "commercial" style to encourage

Church attendance in an area where Sunday congregations were getting smaller.

Following their production 40 radio stations in the Western Washington area agreed early in 1968 to air their Episcopal Church announcements on a "commercial" basis using a "teplan" which called for the broadcast of ten announcements a week in prime time over an eight-week period. Air time was provided to the Church free of charge.

Following the successful early pilot tryout of the announcements in Western Washington the Department of Communication of the national Episcopal Church decided to adapt the announcements for national distribution in 1969, beginning in January and February.

The national campaign will begin in these Dioceses:

Central New York; Chicago; Colorado; Dallas; Easton (Eastern Shore Maryland); Eau Claire (Wisconsin); Georgia; Mississippi; New Hampshire; North Carolina; Northern Indiana; North West Texas.

Ohio; Oklahoma; Rhode Island; South Carolina; South Dakota; Southern Ohio; Southwestern Virginia; Washington, D. C.; West Texas; Western Michigan; and Western Washington.

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Mr. Sapp Consultant:

Episcopal Television Series Nominated For 4 Emmy Awards

The Episcopal radio-TV series, "One Reach One," has received four nominations in three categories by the National Academy of Television Arts and Sciences. The awards will be presented on June 8, with special cere-

monies at the Santa Monica Civic Auditorium in California and Carnegie Hall in New York.

The "One Reach One" series as a whole was nominated in the "Magazine-Type" program category, as was the narrator, Ralph Bellamy, for an individual contribution. Two films in the series, "The Endless Thread" and "Love in a Sexy Society," were nominated individually under the category of "News and Documentary."

The announcement was made by the Rev. B. Daniel Sapp, rector of Christ Church, Raleigh, who served as theological consultant to the Foundation.

According to Mr. Sapp, these films are designed to present contemporary life situations in an honest way and to look at them from the Christian point of view without preaching or sentimentality.

The Episcopal Radio-TV Foundation is a non-profit organization, with headquarters in Atlanta, Georgia. Mrs. Caroline Rakestraw is executive director.

Inter-Faith Group Formed At Memphis

MEMPHIS, Tenn. — A new coalition of churches has emerged from the social and racial crisis of Memphis last spring in the creation of the Metropolitan Inter - Faith Association (MIFA).

It is the result of more than two years of conversations between the congregations and regional leadership of the major Protestant and Roman Catholic Churches. Others, including Jewish agencies, have been invited to join.

MIFA will provide a means by which the churches can plan and act together for the alleviation of poverty, promotion of justice in race relations and the support of joint ministries to youth and to the aged. It is expected, Memphis church leaders say, that it will also help to open up lines of communication between the various elements of the community and the testing of new ways for dealing with the issues and conflicts which divide it.

Youth Commission Members Announced

Additional members of the 1969-70 Youth Commission have been announced as follows:

Sandhills Convocation

Chairman: Michael Hattaway, Sanford; and Vice-Chairman: Carey Cordell, Whispering Pines.

Northeast Convocation

Chairman: Skipper Harris, Rocky Mount; and Vice-Chairman: Miss Cornelia House, Hobgood.

Central Convocation

Chairman: Karl Knudsen, Raleigh; and Vice-Chairman: Clai Smisson, Raleigh.

Northwest Convocation

Chairman: David Wilcox, Greensboro; and Vice-Chairman: Cole Campbell, Winston-Salem.

Southwest Convocation

Chairman: Miss Peggy Owens, Charlotte; and Vice-Chairman: Miss Laurie Over, Charlotte.

Adult advisers to the Youth Commission are Mr. and Mrs. Tony E. Hamby of Raleigh.

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NC Parish Adopts Housing Project

Summer Conference For ECW Set June 23-26 At Vade Mecum

The Episcopal Churchwomen's Summer Conference will be held at Vade Mecum from June 23 to June 26.

Conference leaders will be the Rev. Clay Turner, Christ Church, Rocky Mount, speaking on "The Person of Jesus," based on the Gospel accounts; and the Rev. Martin Caldwell, Emmanuel Church, Southern Pines, speaking on "The New Theology," "The New Morality," and "The New Life."

Afternoon sessions will feature a panel of speakers from around the Diocese discussing "The Church and the ECW," and a workshop given by ECW officers, including Mrs. M. E. Motsinger, Jr., president; Mrs. Robert Merritt, secretary of Christian education; Mrs. Walter Burbank, treasurer

of the United Thank Offering; the secretary of Christian social relations, and others.

Special guests at the conference will be the Rt. Rev. Thomas A. Fraser, Jr., bishop of the Diocese; and the Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop of the Diocese.

The conference will open with supper at 6 p.m. on Monday, June 23, and conclude with lunch on Thursday, June 26. Total cost for each person attending is \$20. Registration should be mailed to the Office of Program, Episcopal Diocese of North Carolina, P. O. Box 17025, Raleigh, 27609, including a registration fee of \$5. (Checks should be made payable to Vade Mecum Fund).

Smyth Announces New Members Of St. Mary's Visitors Board

Members of the new board of visitors of St. Mary's Junior College were announced recently by the Rev. Thomas J. C. Smyth of Greensboro, trustees chairman.

Those from North Carolina are William Ragland, the Rt. Rev. Moultrie Moore and the Rt. Rev. Thomas A. Fraser Jr., all of Raleigh; Arthur Tyler and Mrs. W. B. Harrison, Rocky Mount; Mrs. W. B. Roseyear, Edenton; Emmett Sebrell and T. C. Heyward, both of Charlotte; Mrs. Donald Burhoe, Burnsville; Mrs. A. B. Stoney, Morganton; John L. Simmons, Asheville; the Rt. Rev. Hunley A. Elebash, Kinston; the Rt. Rev. M. George Henry, Black Mountain; the Rt. Rev. Thomas H. Wright, Wilmington; Leicester I. Swindell, Greensboro; and Garnett Saunders Jr., Winston-Salem.

Members of the board representing the dioceses of Upper South Carolina and South Carolina are C. Poinssett Exum, Theodore M. DuBose III, James G. Holmes Jr. and the Rt. Rev. John A. Pinckney, all of Columbia; Mrs. Thomas C. Coxie III, Darling-

ton; Mrs. Mathew Barkley Jr. and the Rt. Rev. Gray Temple, both of Charleston; and Hugh Willcox, Florence.

St. Mary's is operated by the Episcopal dioceses of North and South Carolina.

DioSCENE

(Continued from page 13)

director. The parish also will host a two-week summer playground program for handicapped children of the county. *The Rev. Rod Reinecke* is rector.

War and Peace — The Young Churchman of St. Peter's, Charlotte, saw the Russian film, *War and Peace* on two Sundays recently, then went to the church to discussion of the film and supper. The Rev. *Hunt Williams* is rector and the Rev. *Joseph Buchann* is assistant.

Married — *The Rev. Thomas Thrasher* was married to *Harriett Conner Cameron* in the Chapel of Diocesan

The vestry and congregation of St. Mary's, High Point, have voted to sponsor a program for low-income housing in conjunction with the First Baptist Church of High Point.

Following the second of two open hearings on the subject, the congregation voted to present to the vestry the following recommendations, which the vestry then voted to accept. The recommendations read as follows:

"(1) Recommend the Vestry sponsor the formation of a non-profit corporation whose purpose it will be to plan, develop, construct, and operate housing for low to middle income families and to participate in F.H.A. programs for such purpose.

"(2) Recommend such sponsorship shall be a joint venture with the First Baptist Church of Washington Street which is a black congregation.

"(3) Recommend that a fund of \$1,000 to be established for use by the non-profit corporation to begin its operation, an equal amount to also come from the joint-venture church.

"(4) Recommend the committee be further authorized to proceed in cooperation with the First Baptist Church and with them form the non-profit corporation."

Reporting on the housing action, the St. Mary's newsletter of April 22 said "Many people have been involved in this issue with deep concern and firm convictions, and all of these (whether for or against) persons are recognized for their sincerity and valid concern for the whole life of the Church. And now that decision has been rendered by the Vestry, it is sincerely hoped that differences of opinion will not separate people, and that all of us together will go on from her in good spirit."

The Rev. William P. Price is rector of St. Mary's.

san House on May 6. Bishop Fraser performed the marriage ceremony. Mr. Thrasher is rector of Chapel of the Cross, Chapel Hill.

To Cary — *The Rev. Frederick Valentine* comes to Cary on June 1, priest-in-charge of St. Paul's. He comes from St. Christopher's, Spartanburg, S. C., in the Diocese of Upper South Carolina.

NORTH CAROLINA

The *Churchman*

September 1969



Festivity Marks Durham Groundbreaking

(See Page 5)



Official Publication
Diocese of North Carolina

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Bishop

BEN F. PARK
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**Chairman, Dept. of Stewardship and
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ARET S. KNIGHT, WILLIAM B.
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Editorial Board

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A Reader Writes

Editor, The Churchman:

Greetings from the exotic Far East! As you realize I have been over here "Nam" for almost three months. Life is not dull.

So far I have had the opportunity to work in the hospital (about two weeks) and now am a base chaplain on the outskirts of Danang. The hospital work indeed traumatic. Our young Marines were in at the hospital minutes after being hit on the battlefield. When they look at you and ask if they are going to lose a leg that is obviously already gone, there's not too much you can say.

Whether one believes in the war here or not, our young men are dying being horribly wounded. Light casualties only mean that the man is not dead.

My work here at Camp Monahan (two companies of Marines here: Bulk Fuel and Ammunition) has been exciting too. After being here one week the Army Dump blew up leveling our camp and burning most of it. Everything I own was lost. My own personal survival was due to the effort of some really courageous tank drivers who risked their own lives to get us out of here. I was trapped in a bunker with about twenty other people including some civilian women. Now the Seabees have rebuilt our camp and things are fairly normal.

Charlie has been quiet for the last several weeks. At times we have to hide in the bunkers as rockets start coming in and at other times, he decides to see our perimeter guards are still awake by making some ground probes. But this is the rear area, so they tell us, and is comparatively safe. Sometimes I do have to go out in the "boonies" (they start a mile from here—called Indian Country Charlie is there) to visit fuel sites which are in locations to support the "grunt" in their operations.

All in all thus far this experience has been invaluable. However, I do miss my family. Whether this is to be my career I am not sure, but I do feel that I made the right decision to come into the service when I did—one gets a feeling of really being needed here! Yes, there is no question that this is different from Salisbury.

Contacts have been made with the chairman of the Diocesan Armed Forces Committee and Mrs. Wooten about possible help with my program here. Mrs. Wooten is in the process of rendering some aid, but as yet I have not heard from the chairman of the Armed Forces Committee. I think these kinds of contacts will give both of these groups a sense of being involved and I do hope that you approve of this.

My prayers are with you and all in the Diocese.

—HARVEY G. COOK
LT, CHC, USNR
Ammo Co., Supply Bn
1st FSR/FLC
FPO San Francisco, Cal.
96602

What Others Are Saying

The Church may be seen as an offering society—a group of people who choose to gather around the Altar to offer prayer, praise, and thanks to God. Gathered there, we share in this offering with all the people across the world, and across the centuries, who hold God to be of supreme worth.

Such people, we included, usually organize a program for The Church in order to make worship, growth, education, and giving, more vital. Church programs are intended to be opportunities—never burdens to be carried. Church programs are designed to free people to participate—never to force conformity.

Recently, we talked about some of our programs at Saint Mark's in a Mission Committee Meeting, and we felt that some of our people have not understood that we are presenting opportunities to people in our programs here.

The Church School program is designed to offer our people the opportunity to learn about The Faith. Not all people participate; not all are expected to.

The Churchwomen are organized to give women an opportunity to learn and grow together. There should be no tears when some choose not to participate. The Saint Mark's—Saint Ambrose Forum is designed to offer those who wish

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

CLERGY CHANGES — Summer vacation time seems also to be "change a cure" time. With two months of CHURCHMAN summer vacation also, there is a good deal of "changing" to be noted in this issue so here's the list:

Christ Church, Charlotte: The Rev. *Walcourt E. Waller, Jr.*, is the new rector, beginning September 1. He comes from Charlottesville, Virginia, where he was rector of Christ Church. Mr. Waller and his wife, Kathryn, have four children. Going from Christ Church during the summer were two assistants; the Rev. *Starke Dillard* left in June for Harlingen, Texas, to be rector of St. Alban's; the Rev. *Marshall T. Ware* went to Grace Church, Hopkinsville, Ky., as rector.

Good Shepherd, Asheville: The Rev. *Charles E. Canady, S.T.D.* came to Good Shepherd on July 1 as rector. He comes from St. John's, Mobile, Alabama.

St. Luke's, Eden: The Rev. *John B. Wright* came from the Diocese of Southwark, England on June 15 to be priest-in-charge of St. Luke's and St. Mary's-by-the-Highway.

Grace Church, Lexington: The Rev. *Robert E. Long* became rector of Grace Church and priest-in-charge of St. Paul's, Thomasville, on July 15. He comes from St. David's, Cheraw, S. C.

St. Alban's, Davidson: The Rev. *W. Brown Patterson, Jr.*, Ph. D., who is associate professor of history at David-

son College is serving as priest-in-charge of St. Alban's.

St. Christopher's, Garner: The Rev. *Robert C. Johnson, Jr.*, has come from St. Paul's, Smithfield to graduate school at N. C. State University in Raleigh, and is serving as priest-in-charge of St. Christopher's.

Trinity Church, Statesville: The Rev. *Clay H. Turner* went to Trinity on June 1 as rector. He had been priest-in-charge at Christ Church, Rocky Mount and St. John's, Battleboro.

St. Stephen's, Winston-Salem: The Rev. *Adolphus Carty* has come from the Diocese of Eastern North Carolina to serve as priest-in-charge of St. Stephen's, Winston's newest church. Mr. Carty came on July 1 from St. Cyprian's, New Bern.

St. Matthew's, Salisbury: The Rev. *Willis M. Rosenthal* has come back to the diocese from Florida to serve as priest-in-charge of St. Matthews. He was headmaster of Grace Chapel Parish Day School in Jacksonville, Fla.

St. Thomas, Reidsville: The Rev. *Gary A. Verell* left St. Thomas' on June 5 for Covington, the Diocese of Southwestern Virginia. He will serve as rector of Emmanuel Church, Covington, and chaplain of the Boys' Home there.

Holy Family, Chapel Hill: The Rev. *Loren B. Mead*, has left Chapel Hill for Washington, D. C., where he will serve as project director, "Project: Test Pattern," Mt. St. Alban. He was rector of Church of the Holy Family.

Holy Comforter, Burlington: The Rev. *Edward Martin Covert* who was ordained to the Diaconate in June is serving as deacon-in-training at Holy Comforter. The Rev. *Rod Reinecke* is rector.

Calvary Church, Tarboro: The Rev. *John Pickett Miles, Jr.*, ordained to the Diaconate in June, is serving as deacon-in-training at Calvary Church. The Rev. *Charles M. Riddle III* is rector.

New President — The Rev. *Robert W. McKewin*, administrator of Bishop Penick Memorial Home, Southern Pines, has been elected to the board of the Episcopal Society for Ministry to the Aging, Inc. He was then elected president of the society. A release from Penick Home notes that the Society is a "National organization of the Episcopal Church, the purpose to be of service to the aging through the improvement of the ministry to them." Anyone interested in becoming a member of the society should write to the Rev. *Gregory D. M. Maletta*, Secretary, Diocese of Washington, Mt. St. Alban, Washington, D. C. 20016. The Rev. Mr. McKewin has also added to his duties at Penick Home the job of assistant to the rector of Emmanuel Church, Southern Pines. The Rev. *Martin Caldwell* is rector.

Daughter Born — Note from St. John's Newsletter, Charlotte, tells of the birth of a daughter in the family of their former rector, The Rev. *Martin R. Tilson*, now at St. Luke's, Birmingham. She was born on July 17.

Coming Home — Noted in *The Pulse*, St. Paul's, Winston-Salem, the news that *Rachel Wolff* will be home on vacation late in August from her duties in Katmandu, Nepal. This is her first visit in five years.

Doctorate: — From Church of the Good Shepherd, Raleigh, his home parish, comes word that the Rev. *Rufus J. Womble* was recently awarded the Doctor of Divinity degree by Virginia Theological Seminary.

Send Thanks — In a letter to Bishop Fraser the Forty-ninth Convocation of

an opportunity to know people across racial lines. Some people decide that they need not do that in this program.

Sometimes, we do programs which investigate things in our community, such as our recent inquiry into HOME (Housing Opportunities Made Equal), or our invitation last year to a college student to come and share with us some of the things going on in the University Community.

All of our programs are designed to offer opportunities—none are expressions of political, social, or even philosophical positions for The Whole Church congregation. Christian people differ in their viewpoints on these things and we are free to do so, within the limits of The Great Commandment. Where we meet at one with each other is at The Altar, before God, at The Cross. The only unity people have is in God; in practically everything else, we differ.

These things are said because there have been questions. We hope these answers are sufficient. If they are not, then further questions are invited. Do Let's Be Clear.—(By the Rev. Grafton Cockrell in the St. Mark's, Raleigh, Church Bulletin)

the Missionary Diocese of Panama and the Canal Zone sent greetings and best wishes. "Through you," the letter read, "we wish to express our gratitude, once more, to the Clergy and laity of the Diocese of North Carolina for their valuable contribution to the work of the Churches in this Missionary Diocese of Panama and the Canal Zone."

Banners Coming — A collection of 25 banners from the Diocese of Los Angeles will be on display in this diocese in September. Made by children, young people, amateurs and professionals, these banners are available for display in any parish in the Diocese. *Mrs. John L. Wooten, Jr.* 2920 Century Square, Winston-Salem, 27106, will make arrangements for showings. *Mrs. Wooten*, who is chairman of Altar Guild for the Diocesan Churchwomen, notes also that six banners purchased by the diocesan Liturgical Commission are on display at Vade Mecum during the summer. These may be loaned to churches in the diocese on request. She describes them as follows: "They are made of felt and are suitable for hanging or carrying. They are 3 by 5 feet in size, very light, have rods and chains for hanging and poles for carrying, included. The designs are original and simple and they are quite colorful. The six have the messages "Faith," "Peace," "Love," "Celebrate," "Joy" and "Glory."

C.P.C. Packets — *Mrs. Elmer Dudley*, chairman of Church Periodicals Club for the Churchwomen, has asked that any branch not getting a CPC packet at the ECW Convention, please contact her at 3638 Park Road, Charlotte, 28209.

The Fish — Members of St. Andrew's Church, Charlotte, recently instituted a movement known simply as *The Fish*. The project, whose name is taken from the ancient symbol of the Christian church, is "simply a group of Christian people who need to express their love and concern for their neighbors." As described by the St. Andrew's *Encourager*, about 40 members of the congregation will be on call 24 hours a day in a rotation system to answer calls from persons who need help. A 24-hour answering service will answer calls and refer them to a member of *The Fish*. Among the services offered by the group are transportation for shut-ins; companionship for the

elderly; reading to the blind; referral service when professional help is needed; and, in emergencies, babysitting, meals, housework for the sick and transportation. The *Rev. David Woodruff* is rector of St. Andrew's.

Summer Fun — A number of churches in cities throughout the diocese have sponsored extensive summer programs for children in their neighborhoods. Here are reports on a number of these:

At St. Paul's, Winston-Salem, Summer Fun is now in its third year. According to *The Pulse* its purpose "is to provide children four to eight years old an opportunity to enjoy the company of each other in a friendly, loosely structured Christian atmosphere. It is a way to involve children who live in the neighborhood of St. Paul's but do not attend here." Activities included sewing, cooking, painting, clay, singing and acting, building with blocks and wood. Around 100 children participated. The *Rev. Dudley Colhoun* is rector of St. Paul's.

From *The Franciscan*, newsletter of St. Francis, Greensboro, comes this report: "Put a little love in your hearts" the record player sang out as the children in the aisles of Grace Lutheran Church swayed back and forth, acting out the lyrics with arm movements. This was but one of many activities in which the neighborhood children were involved in during the three-week summer "creative arts" program. The program was a joint effort by St. Francis Church, Grace Lutheran Church, and Congregational United Church of Christ, and all who were involved in it were agreed that it was a real success. For children from five to thirteen, the program included films, drama, art, dance and recreation. The *Rev. Peter Robinson* is rector of St. Francis.

In another Greensboro neighborhood, nearer downtown, Holy Trinity Church was co-sponsor with Temple Emmanuel and First Presbyterian Church of a summer program. Using all three church buildings, the program offered tutorial help for primary children; arts and crafts for elementary and junior-highs; summer kindergarten for rising first-graders; and recreation for first through twelfth graders. The program ran from June 23 to August 15. The *Rev. Howard M. Hickey* is rector of Holy Trinity.

In Burlington, Church of the Holy

Comforter offered for the second summer an Inter-City Youth Program. Sponsors were First Presbyterian Church and Blessed Sacrament Catholic Church. Quoting from a feature story in the Greensboro Daily News: "the Church of the Holy Comforter initiated ICY last summer to offer kids a chance to participate in a wide variety of recreational activities, and to provide a social enrichment experience for them." Children, both black and white from all social strata came to one of these three churches throughout the summer. Coach *David Maynard* was quoted as saying, "Exciting. That's the only way I know to describe this program. . . . The atmosphere has done more to improve their social orientation than anything I've seen. When the program was initiated last year, about 200 inner-city children, many who would have no other place to go but the streets, participated. This year, we have over 530 children in the program in the three churches. The *Rev. Reincke* is rector of Holy Comforter."

Reaction — At St. Peter's, Charlotte, a Sermon-Reaction discussion group has been initiated. Immediately following the worship service the group meets for half-an-hour discussion of the sermon they have just heard. Child care is continued through the session so the adults may participate; and coffee is available since the participants are missing the regular after-church coffee hour. Moderator of the group *Bill Chenoweth*, directs the attempt "seriously 'hear' the thoughts and feelings of everyone who chooses to come." The *Rev. Hunt Williams* is rector of St. Peter's.

Halleluia! — At Holy Comforter, Charlotte, a group known formerly as the "Geritol for Lunch Bunch," has formally adopted a new name, *Halleluia Anyway!* The name was chosen from a varied list of suggested names. The runners-up suggestion included: (this is quoted from *The Messenger* of Holy Comforter) *The Druthers*, the *Mamas and Papas*, the *Bernard Shaw Philosophical and Choral Society* and the *Ageless "group."* The winning entry was submitted by *Mrs. Joan Delvecchio*, who was awarded a suitable prize. Tentative plans for the fall include the possibility of a production of *Satre's No Exit*. The *Rev. Alvin Reiners* is rector of Holy Comforter.

St. Luke's Aiming At Fall Occupancy

FOUNDBREAKING—Durham's St. Luke's Episcopal Church held its groundbreaking ceremony recently for church school building, and everyone was in on the act. The Rev. J. E. C. Morris, rector, is shown (right) turning the first spade of earth. He then turned the ceremony over to the congregation, with many—especially children—joining in with shovels. The church school building will be located on the site at Interstate 85 and Hillandale Road. The new building, 6,000 square feet in size, is designed to serve the church school on Sundays and kindergarten during the week. It will also be available for other church functions. Occupancy is scheduled in the early fall. Upon completion of this building, construction is scheduled to start on the sanctuary which will be added to the church school with a covered walkway. It is anticipated that first services will be held in the new church in the fall of 1970. St. Luke's is scheduled to move from its present building in the fall. During the period of construction of the sanctuary all services will be conducted at the Methodist Student Center at Duke University. Members of the vestry will be the first attending the service to break ground. They are Ernest W. Greup, senior warden; Harry D. Hollingsworth, junior warden; Dr. Seth Warner, clerk; Addison M. Sprague, treasurer; and Donald Calleson, John G. Borden, John A. Banta, Mrs. Elizabeth W. Grant, Richard M. Hutson, Dr. William P. Yohe, James A. Belvin and Chester B. Cummings. Others who will participate include R. Kennon Taylor, chairman of the long-range planning commission; Frank A. DePasquale, a communicant of the church and member of the architectural firm designing the building; Ron F. Sokolowski, church school superintendent; and Edward S. Wasilowski, chairman of the kindergarten committee.

Tony Rumble Photos courtesy of Durham Herald.)



Diocesan Calendar Listed For 69-70

The diocesan calendar of events for the 1969-70 fiscal year has been announced by the Rev. William H. Hethcock, director of program for the Diocese. By months beginning with September, 1969 the calendar is as follows:

SEPTEMBER, 1969

- 1 Labor Day
Copy Deadline for October
CHURCHMAN
- 7 Trinity XIV
Vestrymen's Luncheon, Raleigh
- 12 Finance Committee
Diocesan Council
- 14 Trinity XV
- 15 Vestrymen's Luncheon, Raleigh
- 15-17 Diocesan House Staff, Chapel Hill
- 20 Board of Directors, Penick Home
Urban Crisis Advisory Committee, Durham
- 21 Saint Matthew
EMC Motivation Day
- 22-24 Clergy Conference, Kanuga
- 26 Churchman Board
Board of Managers of the Thompson Orphanage
- 26-27 Laymen's Board, The Terraces
- 27-28 Youth Commission, The Terraces
- 28 Trinity XVII
- 29 Saint Michael and All Angels
Vade Mecum Board, Winston-Salem
Vestrymen's Luncheon, Raleigh
- 30 World Mission Task Force, Greensboro

OCTOBER, 1969

- 1 Copy Deadline for November
CHURCHMAN
- 2 Biturgical Commission, Raleigh
Board of Trustees of Saint Augustine's College
- 2-3 Parish Ministry Seminar, Southern Pines
- 5 Trinity XVIII
- 7 Vestrymen's Luncheon, Raleigh
- 8 ECW Quiet Day
- 9 Standing Committee
Board of Trustees, St. Mary's Jr. College
- 9-10 State of the Church, The Terraces

- 12 Trinity XIX
Bishop Moore visits Northeast Convocation
- 12-18 Advanced Leadership Training Conference
- 13-14 Bishops of the Fourth Province, Atlanta
- 14-15 ECW Board, The Terraces
- 16-17 Conference on the Aging, Southern Pines
- 16-18 N. C. Council of Churches
Conference on COCU
- 18 Saint Luke
Urban Crisis Advisory Committee, Durham
In gathering of United Thank Offering
- 19 Trinity XX
- 21-23 ECW Retreat, The Terraces

- 26 Trinity XXI
- 27 Vade Mecum Board, Winston-Salem
- 28 Bishop Fraser visits Sandhill Convocation
- 31 Churchman Board
Bishops and Deans of Conventions, Raleigh

NOVEMBER, 1969

- 1 All Saints
Copy Deadline for December
CHURCHMAN
- 2 Trinity XXII
- 2-9 Bishop Fraser visits Northwe
Convocation
- 5-6 Committee on Non-Stipendia
Ministry, The Terraces
- 8 Acolyte Festival, Durham
- 9 Trinity XXIII
- 11 North Carolina Episcopal
Church Foundation, Raleigh
- Investment Committee
Kanuga Board, Columbia, South Carolina
- 13 Parish Ministry Seminar
Standing Committee
- 15 Urban Crisis Advisory Committee, Durham
- 16 Trinity XXIV
- 16-22 Sensitivity Training for Leaders, Kanuga
- 16-22 Bishop Fraser visits Southwe
Convocation
- 23 Next before Advent
- 23-24 Diocesan Council, The Terraces
- 25 Churchman Board
World Mission Task Force, Raleigh
- 27 Thanksgiving Day
- 30 Advent I

DECEMBER, 1969

- 1 Saint Andrew
Copy Deadline for January
CHURCHMAN
- 1-3 Bishop Moore and Diocesan
Mission Clergy, Southern Pines
- 7 Advent II
- 7-14 Bishop Moore visits Durham
Chapel Hill Area
- 9 Program Conference I
- 11 Parish Ministry Seminar
Standing Committee
- 13-14 Youth Commission, The Terraces
- 14 Advent III
- 15 Vade Mecum Board, Winston-Salem

Canvass Chairmen Note!

The Department of Stewardship is planning a "Motivation Day" for Every Member Canvass chairmen, assistant chairmen and clergy, on Sunday, September 21 at the Angus Barn near the Raleigh-Durham Airport.

"We are hoping this day will be supportive, and will motivate your canvass chairman to do his best. It should be a great help to know that the Diocese is behind this effort," the Rev. Downs C. Spitzer, chairman of the Department of Stewardship and Communication explains.

"Our plan is to provide a talk on the theology of giving, and a lecture on Christian giving by a layman, which are designed to give insights and support to your laymen and you in organizing, training and conducting an Every Member Canvass. After lunch we are planning to have a panel discussion on "How to Run an EMC," "How to Deal with the Issues which Sometimes EMC Workers Must Face," and on "How to Train Canvassers about Dealing with the Issues of the National Church," Mr. Spitzer said.

Parishes are asked to provide the names of EMC chairman and assistant chairman, so that a personal invitation can be made.

Burlington Hosts June Ordination



W PRIESTS AND DEACONS—Here are the new priests and deacons ordained this summer at services in Burlington's Church of the Holy Comforter. From left are Mr. Carter, Mr. Jessup, Mr. Wells, the Rev. Grafton Cockrell, Bishop Fraser, Mr. Covert and Mr. Miles.

BURLINGTON — Five men were ordained to the holy orders of the Episcopal Church here during June at the Church of the Holy Comforter. The Rt. Rev. Thomas A. Fraser, Bishop of the Diocese of North Carolina, conducted the service. The Rt. Rev. W. Moultrie Moore, suffragan Bishop of the Diocese, celebrated the Holy Communion. The sermon was delivered by the Rev. Thomas J. C. Smith of Greensboro.

Ordained as priests were: The Rev. Ross Carter who is assistant rector at the Church of the Holy Comforter in Charlotte; the Rev. John Jessup, III who is assistant to the rector at the Church of the Good Shepherd in Rocky Mount; and the Rev. William Smith Wells, Jr. who is assistant to the rector at St. Philips in Durham.

Ordained deacons were: Edward

Martin Covert who is assigned as deacon-in-training at Burlington's Church of the Holy Comforter; and John Pickett Miles, Jr. who is deacon-in-training at Calvary Church in Tarboro.

An ordinand for priest has usually served at least a year as deacon. An ordinand for deacon generally is entering the ministry from seminary.

Mr. Carter is the son of Mr. and Mrs. E. Wilson Carter of Gatewood, N. C. He completed his seminary training at Virginia Theological Seminary in Alexandria following graduation from Wake Forest College. He and Mrs. Carter, the former Miss Janie Leigh Wall of Greensboro, are the parents of a son, Iverson, who is four months old.

Mr. Jessup is the son of Mr. and Mrs. John Ivey Jessup, Jr. of Greens-

boro. He was graduated from Duke University and from the seminary at Alexandria.

Mr. Wells is the son of Mr. and Mrs. William S. Wells of Chapel Hill. He is a graduate of the University of North Carolina and of the Theological Seminary at Cambridge, Mass. His wife is the former Miss Marion Lou Dotson of Quantico, Va. They are the parents of a son, Stephen, who is six months old.

Mr. Covert was also graduated from UNC and from the seminary at Alexandria. His parents are Mr. and Mrs. Otis M. Covert of Moncure.

Mr. Miles is another graduate of UNC and of the Alexandria seminary. His parents are Dr. J. Pickett Miles of Miami and Mrs. Miles of Asheville. His wife is the former Miss Helen Knight Miles of Asheville.

JANUARY, 1970

Board of Directors, Penick Home
Urban Crisis Advisory Committee, Durham
Advent IV
Saint Thomas
Christmas Day
Saint Stephen
Saint John
Holy Innocents
30 Examining Chaplains, Charlotte
Churchman Board

1 Copy Deadline for February
CHURCHMAN
4 Christmas II
6 Epiphany
7 Committee on Non-Stipendiary Ministry, Raleigh
8 Parish Ministry Seminar
Board of Trustees, St. Mary's Jr. College
Standing Committee
9 Finance Committee

Diocesan Council, Raleigh
11 Epiphany I
13 Program Conference II
14 Trustees, General Seminary, New York
15 World Mission Task Force, Charlotte
16-17 Laymen's Board, The Terraces
17 Urban Crisis Advisory Committee, Durham
18 Epiphany II
23 Churchman Board

- 24-25 Youth Commission, The Terraces
 25 Septuagesima
 30-31 Diocesan Convention, Salisbury

FEBRUARY, 1970

- 1 Sexagesima
 Copy Deadline for March
 CHURCHMAN
 3 Board of Trustees of Saint Augustine's College
 4 Clergy Day on Lent
 5 Parish Ministry Seminar
 8 Quinquagesima
 11 Ash Wednesday
 12 Standing Committee
 15 Lent I
 15-21 Trainer Development Laboratory, Kanuga
 17-18 ECW Board, The Terraces
 20-22 Lay School of Theology, Session I
 21 Urban Crisis Advisory Committee, Durham
 21-22 Youth Commission, The Terraces
 22 Lent II
 23 Program Conference III
 24 Vade Mecum Board, Winston-Salem
 25-26 Diocesan Conference on Campus Unrest
 27 Churchman Board
 Board of Managers, Thompson Orphanage

MARCH, 1970

- 1 Lent III
 Diocesan Laymen's Convention, Winston-Salem
 Copy Deadline for April
 CHURCHMAN
 3 Spring Planning Day, Northwest Convocation
 4 Spring Planning Day, Sandhills Convocation
 5 Spring Planning Day, Southwest Convocation
 6 World Day of Prayer
 8 Lent IV
 10 Spring Planning Day, Northeast Convocation
 11 Spring Planning Day, Central Convocation
 12 Parish Ministry Seminar
 Standing Committee
 Program Conference IV
 13-15 Discussion Leaders' Workshop
 15 Lent V
 19 World Mission Task Force, Raleigh
 21 Board of Directors, Penick Home
 Urban Crisis Advisory Committee, Durham

Calloway Is Named To National Board

The Rev. Arthur J. Calloway of Raleigh has been named to the national board of governing members of the Arthritis Foundation.

Rector of Saint Ambrose Episcopal Church, he is a native of Houston, Texas and a graduate of Saint Augustine's College in Raleigh and the Philadelphia Divinity School. He was ordained to the priesthood by the Most Reverend John E. Hines, presiding bishop of the Episcopal Church, who was then the Bishop of Texas.

- 22 Palm Sunday
 25 Churchman Board
 29 Easter Day

APRIL, 1970

- 1 Copy Deadline for May
 CHURCHMAN
 3-5 Youth Convention
 5 Easter I
 7 Bishops and Deans of Convocation, Raleigh
 9 Parish Ministry Seminar

Boats Blessed

The Rev. Philip Byrum of Christ Episcopal Church, Albemarle, recently conducted what may have been the first Blessing of the Boats on Lake Tillery. The services, written especially for the occasion, were conducted late one Saturday afternoon on Skidmore Beach near Norwood.

The rector wore white vestments trimmed in blue for the nautical celebration. Since this was a "first," Mr. Byrum selected scriptural passages and special prayers from different services used in other areas for blessing of the fleet, then improvised to make certain the overall service was appropriate for the boats.

All boat-owning members of the congregation of Christ Church were present plus many of their friends. A cluster of sailboats and motorboats and some 15 people attended the late afternoon services, including some visitors from Charlotte.

- Standing Committee
 10-12 Lay School of Theology II
 12 Easter II
 13-15 Bishop Moore and Diocesan Missionary Clergy, Southern Pines
 14-16 ECW Retreat, The Terraces
 18 Urban Crisis Advisory Committee, Durham
 19 Easter III
 21 Vade Mecum Board, Winston-Salem
 22 Board of Visitors, St. Mark's Jr. College
 23 Program Conference V
 Board of Trustees, St. Mark's Jr. College
 24 Churchman Board
 26 Easter IV
 26-28 General Assembly, Churchwomen United in North Carolina
 28 North Carolina Pastors' Conference
 28-29 33rd Assembly, N. C. Council of Churches

MAY, 1970

- 1 Copy Deadline for June
 CHURCHMAN
 3 Easter V
 5-6 ECW Convention, Holy Trinity, Greensboro
 7 Ascension Day
 8-9 Study Conference on Plan for Union, The Terraces
 10 Ascension I
 12 North Carolina Episcopal Church Foundation, Raleigh
 Investment Committee
 World Mission Task Force, Greensboro
 14 Parish Ministry Seminar
 Standing Committee
 15-16 Dialogue Conference, The Terraces
 16 Sixth Anniversary Tea, Penick Home
 Urban Crisis Advisory Committee, Durham
 17 Whitsunday
 21 Finance Committee
 Diocesan Council
 22-24 Lay School of Theology II
 24 Trinity Sunday
 26 Trustees, General Seminary, New York
 29 Churchman Board
 Board of Managers of Thompson Orphanage
 31 Trinity I

JUNE, 1970

- 3-4 Examining Chaplains



CHARLOTTE PROCESSION—The family of Christ the King Center bears witness on the Feast of Pentecost to the joyful life in Christ and to its concern for the community as it processes through the streets of the Belmont-Villa Heights area of Charlotte where the Center is located. "Join hands, then, brothers of the faith, whate'er your race may be! Who serves my Father as a son is surely kin to me," sing members of the Center. The Rev. James H. B. Kenyon is priest-director of the Center.

Mr. Mead Is Director:

Parish Survival In Future Project: Test Pattern' Aim

NEW YORK, N. Y. — How can a parish of today become the Church of the future?

Six Episcopal Church congregations differing widely in size and environment — have been chosen to seek an answer to the question and to begin an eight-month experimental program in parish renewal.

They will lead the way in a project which will include many other Episcopal Church congregations before it is completed a year and a half from now.

Trinity II
Board of Trustees, Univ. of the South
Board of Trustees of Saint Augustine's College
Parish Ministry Seminar Standing Committee
Trinity III
Board of Directors, Penick Home Urban Crisis Advisory Committee, Durham
Trinity IV
Diocesan Ordination

The local churches, participating in a program to be known as "Project: Test Pattern," sent representatives to a regional conference held at Virginia Theological Seminary, Alexandria, Va., during June. This marked the start of the project and the beginning of a period of experimentation and testing of new parish forms and activities.

The parishes are St. Peter's, Bennington, Vt.; Grace Church, Jamaica, N. Y.; Calvary Church, New York City; St. John's, Lynchburg, Va.; St. Alban's, Simsbury, Conn., and St. Thomas, Whitmarsh, Pa. Each is represented by a clergyman and two lay persons.

The Rt. Rev. Robert H. Brown, bishop of the Episcopal Diocese of Arkansas, is chairman of the National Advisory Committee on Project: Test Pattern, and the Rev. Loren B. Mead is executive director.

Mr. Mead recently resigned as rector of the Church of the Holy Family, Chapel Hill, and plans to establish an office in Washington, D. C.

"There is much to be said," Mr.

Mead asserted, "for those who feel that the parish is outmoded and will disappear."

"Although I often find myself in sympathy with the frustrations those feelings represent, I believe that the parish is not only our chief potential resource, but the only starting point readily and widely available to the Church.

"I cannot defend the parish that now exists as adequate for the 70's, or even, to be truthful, very adequate for the 50's. I do see the parish of the 60's, though, as a strategic place to begin to initiate those processes and to build the new kinds of structures that will assist local groups of Christians to participate in God's mission in the world. God wants his good news proclaimed in tomorrow's language and in tomorrow's world."

He pointed out that parish experimentation has been going on in many places since the end of World War II and cited the work of Abbe Georges Michonneau in France, Canon Ernest Southcott in England and the development of the "underground church" in the United States as trial attempts pointing toward new forms for the Church.

"The congregation is a critical point for Church mission," he said, "and we are trying to find out how parishes

can respond creatively to their mission."

Bishop Brown expressed his enthusiasm for the new project and defined its primary emphasis as three-sided. "The experiments we are asking selected congregations to make throughout the United States will have to do with renewal in prayer, a study of the relationship of the Church to the world, and ways of fulfilling congregational obedience to Mission in the Church and the community. No effort will be made to tell these congregations how to conduct themselves in these experiments, for the test must be theirs.

"However, we feel these three areas of concern are of vital importance to the Church in this age and that unless some successful conclusions are reached concerning them, much of the Church's activity will be as hard to accomplish as it is to drive an automobile without a steering wheel. If the experiments we are requesting are successful, then plans will be made to present this entire program to General Convention in Houston in 1970 for its consideration."

Other members of the National Advisory Committee for Project: Test Pattern are:

The Rev. Bennett J. Sims, Virginia Theological Seminary; Mrs. Everett Hall, of South Carolina, and Mrs. David Hunter, of New York City, a member of the Executive Council staff.

Mr. Mead has a B.D. degree from Virginia Seminary and an M.A. from the University of South Carolina, and has had extensive experience as a leader in community affairs, particularly in Chapel Hill.

He was the convener of a recent national Consultation on Congregations in Mission held at Durham, and will provide consultative assistance to the parishes participating in Project: Test Pattern.

Want Journal, Canons?

Looking for a copy of the *Diocesan Journal* . . . or perhaps the *Diocesan Canons*?

Do not write to Diocesan Headquarters at Raleigh.

Copies of both the *Journal* and *Canons* may be obtained from the Rev. Carl Herman, Diocesan Secretary, 2105 West Market Street, Greensboro 27403

Broadway Playwright Plans 40-Minute Eucharistic Trip

NEW YORK, N. Y. — Barefooted and blindfolded, nearly 100 persons were led, one at a time, through a series of experiences designed to parallel the action of the Communion service.

The 40-minute eucharistic journey, conceived by off-Broadway playwright, Tom LaBar, took place on a recent Sunday at St. Clement's Episcopal Church, just west of New York's theater district.

The worshipper began his journey in a small room where he was introduced to a Tallulah Bankhead-type woman and asked to read the Collect for Purity. She discussed the Collect with him and, in preparation for the remainder of the service, asked him to leave behind whatever he cared to. Shoes, coats, pocketbooks, wallets, and even jewelry were removed and a blindfold put in place for the first time.

The worshipper was then led into an adjoining room where he met the neighbors. These neighbors asked him to trust them and to show that trust by falling backwards. As he fell, he was caught, lifted up and tossed in the air.

After joining the neighbors in a circle dance, he was led, still blindfolded, up a long staircase, exchanging the words of the Kyrie with his guide. When he came to the top of the stairs, his guide seated him, and removed the blindfold. The worshipper then watched colored lights play on the white sheets which surrounded him and listened to an unseen voice read the Gospel.

He was led to a desk and asked to complete a test on the Nicene Creed. With the blindfold again in place, the individual was taken to a group who looked over his test and engaged him in a dialogue on his faith.

After this exchange, he was led to the offering. His blindfold was removed. A woman, sitting behind a table on which there was a candle illuminating the dimly lit space, asked him to write the one thing he valued most on a piece of paper. The woman took this paper, folded it and put it in the candle. While the worshipper

watched, the paper burned.

He was then taken down a series of stairs. As a door slammed shut above him, the worshipper was told to follow the lights in front of him, and his blindfold was removed. He walked through the dark, damp cellar, stopping before a series of mirrors. As he stood in dirt before the mirrors, his face was illuminated from below by his guide. During this time, the words of the General Confession were repeated.

Again blindfolded, the individual was led to a door. At a knock, the door was opened and, the blindfold removed, he found himself in brightly lit bathroom. The smiling face in front of him pronounced the absolution and flushed his sins away.

The worshipper was then taken up a long series of steps. As he climbed the words of the Consecration were repeated to him.

When he reached the top, his hands were firmly grasped and he was asked to join in the recitation of the Lord's Prayer.

Near the end of his trip, he crawled over crumbs while a voice read the Prayer of Humble Access.

As the blindfold was removed for the final time, the worshipper realized he was in the sacristy. He was greeted by the Rev. Eugene Monick, vicar who invited him to receive Communion.

Having received, the person opened the sacristy door and met a girl who gave him a flower, a man who gave him a button with a smile on it, and a white-haired gentleman who gave him the Kiss of Peace.

During the discussion the worshipper engaged in afterwards, over coffee, reactions ranged from "beautiful" "just a bit weird." One young woman stated she had refused to receive Communion as it was a corporate, not an individual act. A few others echoed her feelings, but had felt the experience was meaningful despite that fact. Others answered the young woman by saying that they had never felt more cared for, more part of a community.

Laymen Hold Vade Mecum Meeting



MEMBERS FROM LAYMEN'S CONFERENCE—The photo at top shows discussion with the conference leader after Friday evening session (left to right): Joe Page, St. Francis, Greensboro; Jim Davis, St. Michal's, Raleigh; Conference Leader Clifford Hodges of Gastonia; Leo Mortimer, St. Mary's, High Point; Paul Neil, Christ's Charlotte. With back to camera: Ken Knight, St. Michal's, Raleigh; and Henry Craumer, St. Michal's, Raleigh. The next picture below of a late Saturday evening bridge game in the dining room at Cheshire Hall (left to right: John Scott, St. Francis, Greensboro; Luke Drury, St. Francis, Greensboro; Bill Holloman, Trinity, Scotland Neck; and with back to camera, Charles Blanchard, Good Shepherd, Raleigh.



The Annual Laymen's Conference of the Men of the Diocese of North Carolina was held at Vade Mecum, a resort camp 30 miles northwest of Winston-Salem June 20 through June 22.

The conference was highlighted by the talks on the theme, "Applying the Art of Human Persuasion in Christian Living." Clifford H. Hodges of Gastonia, president of the Institute of Human Persuasion, opened his Friday evening session by stating that

each layman should ask himself two basic questions — "Who am I?" and "What do I want to be?" He answered those questions by sighting Christianity's teachings of man's relationship with God and the example of His Son, Jesus Christ.

Hodges challenged each layman to apply the measures of the secular world — "Are we contributing anything?" — to his involvement in Christianity. He stated that the true Christian practices Christianity just as the doctor prac-

tices medicine, the lawyer practices law, or the engineer practices engineering.

On Saturday after the evening meal, the laymen participated in a service of Evening Prayer read by Ed Cox, lay reader at Emanuel Church, Southern Pines.

The Sunday morning service of Holy Communion was conducted by the Rev. William Merrill, chaplain at the North Carolina School of the Arts, Winston-Salem. In his sermon, Mr.

Merrill challenged the laymen to meet the needs of the Diocese, their individual churches, and the communities in which they live. He also suggested that they should get involved in meaningful activities which meet those needs.

At the Sunday morning planning session, the following laymen were inducted as 1969-70 diocesan officers and members of the Board of Directors by Outgoing President Ken Knight of Raleigh:

New directors are: Robert G. Prongay, Winston-Salem; Harry Davis, Charlotte; L. D. Drury, Jr., Greensboro; W. D. Holloman, Jr., Scotland Neck and H. S. Craumer, Raleigh.

President, E. T. Mulvey, Jr., Winston-Salem; 1st Vice Pres., P. E. Neil, Jr., Charlotte; 2nd Vice Pres., J. G. Scott, Greensboro; Secretary, Lawrence Lane, Tarboro; Treasurer, Jim Davis, Raleigh; and Laymen's Thank Offering Custodian, Charles Winston, Raleigh.

Dates for the 1969-70 year Laymen's convention and conference were also established. The convention is to be held at St. Paul's Church, Winston-Salem, on Sunday, March 1, 1970; and the conference is scheduled for Vade Mecum on June 19-21, 1970.



The photo immediately above shows Saturday afternoon free-time poolside "concentration" with Paul Neil, with feet in pool, Christ's, Charlotte; Tom Harris, li guard on camp staff; Ed Mulvey, hidden, St. Paul's, Winston-Salem; Jim Davi St. Michael's, Raleigh; and Dick Moore, St. Paul's, Winston-Salem. The photo at left shows 1969-70 President E. Mulvey (St. Paul's, Winston-Salem), speaking during a planning session Sunday morning.



Need Still Exists:

Concern Is Expressed Over Reduction In Gifts To Home

The Rev. Robert W. McKewin, administrator of the Bishop Edwin A. Penick Memorial Home, has expressed concern at the reduced donations that have been received so far this year from individuals, parishes, and missions in the Diocese.

He said, "Some people apparently believe that since we have inherited a large sum of money in the past year we have no need for additional funds. This is not true. Our Board of Directors has voted to use the bequests received to pay off all indebtedness on the Home and to construct additional facilities to provide care for more persons in our Diocese.

"We have many applicants who cannot afford our full cost who will have to

be turned down by our Admissions Committee if we do not receive enough charitable assistance to pay for their care. Enough envelopes were mailed to all parishes and missions to make possible for every family to make contribution. So far less than 200 envelopes have been returned.

"The Penick Home Fund is a pipeline of Christian love and care from you to those elderly who are in need. The more funds that flow in from you the more can be expended in Christian charity in our work. May I urge Christians in the Diocese to continue to remember this Home with their prayers and their substance," Administrator McKewin concluded.

\$3 to \$4 Million-Dollar Project:

High Point Parish Joins In Low-Cost Housing Undertaking

HIGH POINT — Two High Point churches — one white and one black — have formed a nonprofit organization which hopes to build 150 to 200 low to moderate income multi-family housing units here.

The project is expected to cost between \$2 and \$3 million and would not be in operation before mid-1971.

The sponsors, First Baptist Church, East Washington Street and St. Mary's Episcopal Church of Farriss Avenue, hope to qualify for the Federal Housing Authority's rent-supplement program.

Application for a 40-year FHA guaranteed loan cannot be made, said George E. Freeman, chairman of the directors for the church organization, until land is purchased or a site selected and approved by the FHA.

The group has obtained \$35,000 to start the organization started through an interest-free loan from the Low Income Housing Development Corporation of Durham.

Freeman said there are more than 100 substandard dwellings in High Point now. "This housing must be replaced with decent standard housing," he said.

"We cannot, in my opinion, fulfill our commitment to God and our community if we stand in the wings with committed resources and undirected

energy and watch these problems go unsolved.

"Neither can one church or socioeconomic group within our community come to grips with a problem so complex and in such need of resolving. This is why our two churches have come together in order to engage both the black and white communities in an effort to better understand and resolve a common need."

Freeman said the church-sponsored housing would be open to anyone in need of housing, regardless of race.

Other officers of the organization are Dr. O. E. Tillman, chairman of the Model Cities Program here and a trustee of First Baptist, vice chairman; Grove Cole, a vestryman at St. Mary's and president of Life of Carolina, secretary, and the Rev. F. L. Andrews, pastor of First Baptist, treasurer.

Tillman said surveys show that "those who cannot find decent housing in which to live and raise their families cannot and will not accept their full community responsibilities as citizens. With better housing we are taking another positive step forward to stabilize potential unrest and create an atmosphere of Christian brotherhood for all of our people."

Freeman said reports show that if High Point continues to grow at its present rate there will be a need within

15 years for more than 13,000 new houses at all levels of income. He added that lack of adequate housing could impede High Point's economic growth.

"Local and new industry has not and cannot grow where the community does not provide suitable housing for its workers. High Point must face this fact and do something about it now, to grow and prosper in the future," he said.

Freeman said, between 10 and 30 acres will be needed for the project. Large land sites near the center of town are unobtainable, Freeman said, but the site should be within reach of schools, transportation and work. He said the site would be within the city limits.

Under the rent-supplement program, Freeman said, a qualified occupant pays up to 25 per cent of his income toward the rent and the government pays the rest. Occupants whose incomes are not low enough to qualify for rent subsidy can occupy a housing unit by paying the total rent, he explained, but first consideration will be given to those in the low-income bracket.

Executives Form Diocese Association

NEW YORK, N. Y. — Formation of a new professional organization of Diocesan executives was completed March 21, 1969, at the close of the annual conference in Kansas City of archdeacons, canons to the ordinary, executive secretaries and other planning, administrative and program personnel.

To be known as the Conference of Diocesan Executives (CODE), the new organization will include in its membership executives on the diocesan level who serve the church as directors of administration, planning, personnel, and program.

Its announced purpose will be to "provide an agency to serve the bishops and their dioceses in the development of effective organizational and executive procedures and to provide a primary vehicle of communications among the members and with the national Church for planning, program and administration."

The new organization sees as its

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3. To assist bishops upon request in the selection of capable diocesan executive personnel.

4. To provide a primary vehicle of communication and a clearing house of ideas among conference members and dioceses, and with the national Church.

5. To assist diocesan executives in determining job expectations, standards of performance and evaluation.

6. To develop fellowship and support among diocesan executives.

7. To provide professional guidance for continuing education of diocesan executives.

The first conference of diocesan executives was held at Roanridge in October, 1963. The recently-concluded conference was the sixth such meeting. All six have been more or less loosely organized by a rotating body called a steering committee. The members of the most recent conference felt the need for a more permanent organization and CODE is the result.

Members plan to continue the annual meetings and to schedule a number of regional meetings during the year. Task forces for particular areas of concern are also planned.

Attending the recent conference in Kansas City were 49 executives and four bishops. They met March 18 to 21 in the Center for Renewal at St. Paul's School of Theology.

Named as chairman of the new organization was the Rev. Canon Kenneth Nelson, Diocese of Indianapolis. Secretary-treasurer will be the Rev. Theodore Jones, executive secretary of the Diocese of Pennsylvania.

Communion Urged For Youngsters

ST. LOUIS, MO. — The Council of Associated Parishes has called on the bishops of the Episcopal Church to recognize Baptism as the basic norm for admission to the Holy Communion.

The organization which is devoted to liturgical renewal, has issued a statement asking that younger children be admitted to the sacrament of Holy Communion. The statement cited action by the recent Lambeth Conference and a resolution approved in London by the Bishops of the Anglican Communion allowing for guest Communions in Episcopal Churches.

"We believe that a child should not be able to remember a time when he has not received Communion," the statement said. "As members of the Church they should have the oppor-

tunity to participate fully in the Church's sacramental life."

The statement said that this was already being done in a number of congregations and expressed the hope that the Bishops would create a climate for other parishes to follow suit.

With the mobility of population, the Council said, a five-year-old may be a regular communicant in one city and be rejected from the Lord's Table when his family moves to another.

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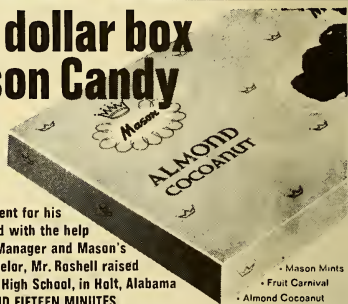
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Urban Crisis' Program Is Reviewed

GREENWICH, Conn. — Both success and failure have been experienced in the Episcopal Church's General Convention Special Program, an effort by the Church begun in 1967 to assist the "dispossessed and oppressed" of the nation for which expenditures so far have exceeded a million and a half dollars.

The Episcopal Church's "urban crisis" program was authorized by the church at its General Convention in 1967 at Seattle, Wash., as a top priority for the following three years.

In a progress report made to the church's Executive Council at its recent quarterly meeting at Seabury House, Greenwich, Conn., the program director, Leon E. Modeste, said that the Special Program has sought to assist groups of poor people "who have made their own analysis of the problems of their community and the efforts of those problems upon themselves."

"Rather than offer our own 'package solutions' to these groups (as others have done without success)," the report said, "we have funded organizations which have developed their own plans of action."

Funding of such organizations, Executive Council members were told, totaled so far \$1,676,512 in 66 dioceses of the Church, including six which are overseas.

The report emphasized the care given in administering the program. Screening and Review Committee, made up for the most part of representatives from poor communities, passes applications for grants before they are submitted to Executive Council for authorization. In a few emergencies the Rt. Rev. John E. Hines, presiding bishop, has authority to approve grants if they have been screened.

Other safeguards which are provided include field consultations, training and evaluation, but in spite of this, Modeste's report said, there have been few projects which he described as "successful." The report cited two of these:

The Martin Luther King, Jr. Memorial Center Leadership Training Program, of New Cassel, Long Island, N.Y., and the United Farm Workers,

of Toppenish, Wash.

The Long Island training center was funded for a total of \$4,000, but \$3,106 was returned when it became apparent the project was not going to succeed because of poor organization and community resistance.

The Farm Workers project received a grant of \$4,500 to establish a co-operative discount grocery store and a legal assistance project. A field appraisal disclosed that it lacked indigenous interest or leadership.

The report also included a description of two "successful" enterprises.

One, the Avondale Community Council, of Cincinnati, O., received a grant of \$42,000. The Council, made up of representatives of more than 50 groups, broadly representative of the community, has a program directed to attacking problems in housing, community planning, education, health, employment, welfare and economic development.

The second, the South End Tenants' Council, of Boston, Mass., was funded for \$18,000. Representing more than 300 families, the Council has succeeded in negotiating realistic rents with landlords and in obtaining redress for housing code violations in an area characterized by substandard apartment buildings.

In summarizing the work of the past

Grant To Finance Liturgical Reform

WASHINGTON, Conn. — Associated Parishes, Inc., a voluntary association of Episcopal clergy and lay people across the country, has announced receipt of a \$30,000 grant from the national Executive Council of the Episcopal Church.

According to the Rev. Paul Hoornstra, rector of Grace Church, Madison, Wis., and president of Associated Parishes, the grant is intended to stimulate the development of a communications network for liturgical reform in the Episcopal Church. The organization has been promoting the concerns of renewal in the Church's liturgy and mission since the close of World War II.

year, the report said:

"It is clear that our heaviest investment during the past year has been made in support of organizations which are not trying to pattern themselves after 'the system,' but rather to analyze the system. We continue to see such community organizations as our first priority."

A second priority in the coming year, the report said, will be combating white racism.

"The entire past year has impressed on us the importance of how we define racism," it said. "At least for the present, the following definition is regarded as adequate to meet our purposes:

"White racism is the systematic individual and institutional oppression, exploitation and paternalization of the black race by the white race. It is based on the historic and cultural tradition of which superiority which led to the evolution of a society and government based on the right to rule."

"Any expansion of this definition needs to include several things: Recognize that attitudes are a function of political and economic realities, rather than the other way around; make clear that the issue is not how whites see (define) blacks, but how whites see whites; make clear the tendency white Americans have for defining everything (incorrectly) in individual terms, and make their consequent inability to recognize institutional racism; make clear why many whites are primarily concerned with integration and making it work, while many blacks consider integration to be irrelevant at best and racist at worst."

One whole section of the report was devoted to an acknowledgement of the "controversial nature" of the General Convention Special Program in which it said:

"It is imperative to recognize that a good deal of controversy is inevitable. The Episcopal Church is an 'establishment' Church — that is, its members are almost all middle and upper-class white people, many of whom have positions of leadership in their own communities and in the nation.

"The organizations to whom we provide funds and other resources are aggressively in the business of trying to

gain political and economic power. To the extent that they succeed, the pattern of community and national decision-making will be changed both in substance and in direction.

"If influential and respected members of our Church do not become acutely uneasy about the changes taking place in their communities — changes which the General Convention Special Program is directed to assist — then there is substantial reason to doubt whether the staff of the General Convention Special Program is doing what the Council and the Presiding Bishop have directed it to do."

The Council after hearing a report from the Screening and Review Committee, made by Marvin Gentry, of Cincinnati, O., approved funding of six grants totalling \$175,600.

They were as follows:

Hilton Head Fishing Cooperative, Hilton Head, S. C., \$20,000 — Funds from the GCSP will assist the Cooperative to expand its facilities and handle its current volume of business. It is located in a farm area where one-third of the Afro-American families earn less than \$1,000 per year and more than one-half earn less than \$2,000 per year. The cooperative was organized by 10 black men in 1967. Its primary purpose is for the catching, processing and marketing of shrimp. Its facilities are open to all and the Cooperative, along with a newly-formed credit union, have the potential of providing employment at substantially increased wages to area residents. Up to \$10,000 is also authorized in matching funds, with \$1.00 given for every \$2.00 raised by the Cooperative.

Chicago Black Action Committee, Chicago, Ill., \$15,000 — This community action organization proposes to address itself to the manifold problems encountered by residents of the urban ghetto — education, employment, police-community relations, health, welfare, and housing. Major emphasis will be on the establishment of an economic base from which programs in other areas can spring. CBAC has already been active in supporting the efforts of boycotting high school students who were demanding community control of schools and an expanded Afro-American history course, and in the struggle for open housing. Also authorized was a \$10,000 matching grant on a 1:1 matching basis.

Afro-American Society of Greater Atlanta, Atlanta, Ga., \$20,000 — The Society has a three-point program: the

Penick Home Marks 5th Anniversary

The residents, staff, and Board of Directors of the Bishop Edwin A. Penick Memorial Home in Southern Pines recently had their 5th Anniversary Tea. Fifteen of the residents and two employees, Mrs. McGrath and Mrs. Utley, were honored with five year pins, presented to them by Luther Lashmit, president of the Board of Directors. Over 200 guests came from all over the State of North Carolina for the occasion.

The tea was held on the patio in front of the Home and several of the residents took turns pouring. The residents had also decorated every public room in the Home with flower arrangements provided from their own gardens as well as from gardens from their friends in the community.

Those residents who received pins were Miss Olive Cook, Mrs. Ethel Tyng, Mrs. Roberta Williams, Miss Mary Mott, Mrs. Goldie Hobbs, Miss Mary Bird, Miss Delia Adams, Mrs. Mary Addison, Mrs. Lillian Fetter, Miss Lillian Cox, Mrs. Virginia Lee, Mrs. Pearl Lauderbach, Miss Frances Patton, Mrs. Johnsie Hunter and Miss Martha Humphrey.

development, printing and distribution of an Afro-American History Primer for children age six to 14; a school for black history and culture for children and adults; and the establishment of an institute for training community organizers. An additional \$5,000 was authorized on a 1:1 matching basis.

Jackson Human Rights Project, Jackson, Miss., \$6,600 — The Project is engaged in community organization in Hines County, Jackson. Despite harassment, the Project runs a liberation

Bostick New President Of Church Foundation

J. Benjamin Bostick is the new president of the North Carolina Episcopal Church Foundation for 1969-70.

Other new officers elected recently are: George F. Bason, vice president; and the Rev. Sidney S. Holt, secretary.

New Executive Committee members are Bostick, Bason, Julian Robertson, William H. Ruffin and Edward T. Taylor.

school for children and political education and adult education classes. Meetings are often alternated between private homes and the place communicated by word of mouth at the last moment, but they are held. A newsletter is also published keeping persons current in politics, and providing information on black culture and history. The staff is largely volunteer and most are students at Tougaloo College.

ABC (Accion de Bronce Colectiva) Los Angeles, Calif., \$14,000 — ABC is engaged in a three-point program in Los Angeles. It sponsors, in part, program for the resocialization, training and reemployment of black and brown ex-offenders and/or ex-addicts and sponsors itself a youth development project focusing on leadership training of persons between 15-24 with the intention of stimulating an developing community organization and a Chicano (Mexican American) Speakers Bureau which provides a central information and booking agency for the Mexican community. The Bureau gives training in public speaking and provides speakers on assignment. ABC, which is a coalition of local community organizations, was the Mexican-American unit of the Afro-Mex Coalition in Los Angeles. The Afro-American counterpart, the Black Congress, no longer exists. ABC, however, continues to be active.

Regional Coalitions through Training Programs and Conferences, \$100,000 — This grant will enable the staff of the General Convention Special Program, working with consultants as grant recipients, to sponsor a series of regional training conferences for black and brown community organization. At these conferences representatives from community organizations, beneficiaries and non-recipients of GC grants, will meet together and obtain assistance in such areas as community organization skills, economic development and internal development. Participants will also focus on the "more imperative" of such community organizations to build a unity based upon mutual love and trust among each other, and to work against the sedation of persons by the promises, rewards of individual privilege. The training conferences will be followed by further sessions, designed in response to particular regional needs and situations. A national conference may be held to consider such national issues as Federal Aid to Education and federal welfare standards.

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NORTH CAROLINA
The Churchman

October 1969



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Not In Diocesan Budget:

\$200,000 To Black Churchmen To Come From Voluntary Gifts

Editor's Note: Following are Bishop Fraser's comments on the recent Special General Convention at South Bend. Among actions at the Convention was a decision to provide \$200,000 . . . to be raised through voluntary gifts . . . to the National Committee of Black Churchmen. The action leaves unchanged the present scope of quotas and assessments. The resolution implementing this action specifically rejects "much of the ideology" of the "Black Manifesto." The convention also voted to make available on the same voluntary basis another \$100,000 to Indians and Eskimos.

There were two issues dealt with at the Special General Convention II which may need clarifying and thereby be of some assistance to you.

(1) It has been reported that amnesty was given to deserters. A resolution stated, "that in the interests of reconciliation and to indicate our high respect for conscience, we urge the President to grant at the earliest opportunity, amnesty for those who, witnessing to their beliefs, in defiance of the Draft law, have been sent to prison, deprived of the rights of citizenship, or gone into exile during the course of the Vietnam war." This resolution was tabled. Neither Bishop Moore nor I can find any reference to amnesty being given to members of the Armed Forces who have gone AWOL.

(2) Reproduced below is the resolution concerning the Black Economic Development Conference that was introduced into the House of Deputies. After hard, emotion-filled debate that lasted for hours, it was passed and presented to the House of Bishops in which a substitute resolution was presented that, in effect, omitted paragraph 4 and was defeated, and the House of Bishops then concurred and passed this resolution. The press reported this as the General Convention making a grant to the Black Manifesto. If you will read this carefully you will see that this is not true—to the dismay of those who were working toward that end. The resolution is as follows:

"The House of Deputies informs the House of Bishops that it has adopted the following Resolution:

"1. *Resolved*, the House of Bishops concurring, That this Church reaffirm its commitment to the principle of self-determination for minority groups, as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support programs which such groups themselves initiate, in accordance with the original criteria for the funding of such programs established by the General Convention of 1967; and be it further

"2. *Resolved*, the House of Bishops concurring, that this Church, while rejecting much of the ideology of the "Black Manifesto," recognize that Black Economic Development Conference is a movement which is an expression of self-determination for the organizing of the black community in America; and be it further

"3. *Resolved*, the House of Bishops concurring, That the application for seed money to enable groups such as the Black Economic Development Conference to fulfill their promise of being expressions of the principle of self-determination be submitted to the General Convention Special Program as the established procedure of this Church for any national funding of community organizations, both on a local and a national level; and be it further

"4. *Resolved*, the House of Bishops concurring, That the Executive Council is instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000.00 to the Na-

(Continued on page 4)

Here's Church Response To 'Manifesto'

Editor's Note: The following article was written before the recent conventions of the Episcopal Church and of the National Council of Churches.

NEW YORK — Following is a brief summary of official Church response to the James Forman "Black Manifesto" demanding reparations from the Christian Churches and Jewish synagogues of the United States:

NATIONAL COUNCIL OF CHURCHES — A special committee will consult with the Black Economic Development Conference and make proposals for submission to the NCC General Board.

UNITED METHODIST BOARD OF MISSIONS — The Board voted to reject the Manifesto but approved the commitment of \$1,300,000 to a program of "economic empowerment of black people" to be administered by Negro Methodists.

UNITED CHURCH OF CHRIST — The General Synod rejected the Manifesto but voted a \$500,000 annual budget for a Commission of Racial Justice in which Negroes will have majority vote.

EPISCOPAL CHURCH — Executive Council said it could "not accept the Manifesto as it is presented" but acknowledged the existence of injustice and racism in American society and pledged a greater effort by the Church to overcome these problems. Its response to the Manifesto pointed out that at the Episcopal Church budgeted one million dollars for its "urban crisis" program over a three-year period and invested additional millions in ghetto banks and business enterprises.

UNITED PRESBYTERIAN CHURCH — The General Assembly after hearing from Mr. Forman voted to authorize a 50 million dollar funding program for the poor, which could remain under Church control.

SOUTHERN BAPTIST CONVENTION — The Convention adopted a resolution which said that "we reject in total the demands, principles and methods espoused by the National Black Economic Development Council which has made outrageous claims against religious bodies in our nation, pro-

claiming our disapproval of the intimidation, threats and ultimatums propagated by leaders of this movement."

AMERICAN BAPTIST CONVENTION — The Executive Committee rejected "the ideology and rhetoric" of the Manifesto, but said that "we ought to thank God for Mr. Forman's implied call to repentance, restoration and reconciliation." American Baptist congregations were asked to re-evaluate their program priorities and make greater efforts to "end inequities of our society."

DISCIPLES OF CHRIST — The General Board rejected the "extremism" and "black racism" of the Manifesto but asked for increased support of Church programs to aid the poor.

SYNAGOGUE COUNCIL OF AMERICA AND NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL — The two bodies, representing a majority of American Jewish organizations, issued a joint statement which rejected the demands of the Manifesto "on both moral and practical grounds." The statement repeated earlier pledges to support necessary taxes for "massive government action" to improve jobs, housing, education and living condi-

tions in urban black ghettos.

NATIONAL BAPTIST CONVENTION IN THE U.S.A. — Dr. J. H. Jackson, head of this Negro denomination, told delegates to its national convention that no contributions will be made to the Black Economic Development Conference. He called the Manifesto "a message for the destruction of the United States."

ROMAN CATHOLIC ARCHDIOCESE OF NEW YORK — The Archdiocese rejected the Manifesto because of its "manner of presentation" and because it "contains political concepts which are completely contrary to our American way of life."

ROMAN CATHOLIC ARCHDIOCESE OF CINCINNATI — The Manifesto was called "nothing short of a disaster" and said that its concept of collective white guilt and hereditary responsibility is "repudiated by the facts of history."

Two cash contributions to the Black Economic Development Conference have totalled \$16,000. Fifteen thousand dollars was from the Washington Square Methodist Church of New York City's Greenwich Village and \$1,000 from the Council of Black Clergy of Philadelphia.

Sociologist Sees Good, Bad In 'Black Manifesto' Paper

"The Black Manifesto is but another manifestation of the 'sweet flypaper of life' — a little messy and a bit sticky. The prophetic and the preposterous are all balled and bound up together. It isn't easy to sort out one from the other. Some of us, therefore, are tempted to take the easy way out and uncritically buy the whole ball, or reject the whole bundle," writes eminent sociologist Charles V. Willie in the September issue of *The Episcopalian*.

A member of the Executive Council committee appointed by Presiding Bishop John E. Hines to draft a response to the Manifesto, Dr. Willie sorts out what in his opinion is prophetic and what is preposterous in the document.

Citing what in his opinion are some of the prophetic points, Dr. Willie says, "The charge in the Manifesto that there is racism in America is true. Not only is there white racism in the United States; black people who have been rejected in the past now are learning the fine art of rejecting today.

"The charge in the Manifesto," the University of Syracuse educator continues, "that the churches and synagogues of America are integral parts of the American social system and therefore must assume responsibility for how the whole system operates, is true."

On the other side Dr. Willie comments, "The implication that black people in America can be bought for
(Continued on page 6)

The Tar Heel DioSCENE

BY MARGARET S. KNIGHT
Churchman Editorial Board

For Vietman — *Mr. George Margeson*, head of the Armed Forces Committee for the Diocese, reports that he has forwarded eight boxes of supplies, weighing up to 44 pounds, to *Lt. Jerry Cook* in Vietnam. *Lt. Cook*, chaplain to two companies of marines at Camp Monahan in Vietnam, is former assistant rector at St. Luke's, Salisbury. With the help of a generous contribution from the Diocesan Laymen and members of Raleigh Churches, Mr. Margeson purchased (at wholesale) around five dozen each of toothbrushes and holders, combs, soap, soapboxes, shaving cream, ballpoint pens, nail clippers and other assorted items. He also sent around 75 books for the library there. Books are still needed for the library and he asks that anyone interested please send them on to *Lt. Harvey G. Cook, Lt. Che, USNR, Ammo Co., Supply Bn., 1st FSR/FLC, FPO San Francisco, Calif., 96602*. Mr. Margeson also urges all parishes to send him the names of their men in service so that they may be remembered by the Diocese.

St. John's — The annual meeting at St. John's, Williamsboro, will be held on Sunday, October 12. It will begin with a service of morning prayer at noon, conducted by the *Rev. Robert N. Davis*, rector of Church of the Holy Innocents, Henderson, and chairman of the St. John's committee. The choir from his parish will provide the music. The address will be delivered by the *Rev. E. N. Porter*, of St. Titus, Durham. A picnic lunch will be held on the church grounds following the service. A cordial invitation is extended to everyone to attend.

Holy Family — The *Rev. John C. Mott* is the new rector of Church of the Holy Family, Chapel Hill. Mr. Mott returned recently to the diocese from Colorado Springs, Colo., to enter graduate school at Duke University. He also served as priest-in-charge at St. John the Baptist, Wake Forest. Mr. Mott was rector of Holy Trinity, Greensboro, before going to Colorado.

To Reidsville — The *Rev. Wilbur H. Tyte* will come to St. Thomas'

Church, Reidsville, as rector on November 1. He comes from a parish of the same name in New York city.

To Smithfield — The *Rev. Fayette Grose*, who has been serving as chaplain in the US NR at Camp Lejeune, has become rector of St. Paul's, Smithfield.

To St. Martin's — The *Rev. Harold Womack Payne* has begun his duties as assistant to the rector of St. Martin's, Charlotte. A native of North Carolina, Mr. Payne was at churches in Walnut Cove and Haw River before leaving six months ago to serve as postulant at Order of the Holy Cross, West Park, N. Y. The *Rev. L. Bartine Sherman* is rector of St. Martin's.

To St. Mark's — The *Rev. Thomas Droppers* is new rector at St. Mark's,

Mecklenburg County. He comes from St. James, Black Mountain, in the diocese of Western North Carolina.

New Duties — The *Rev. R. Taylor Scott*, chaplain at N. C. State University, Raleigh, is now also associate professor in the Department of Social Studies there. The *Rev. William R. Coats*, former chaplain at UNC Chapel Hill, has gone to the University of California at La Jolla, to serve as chaplain. The *Rev. Albert A. Nelius*, who has been in graduate school at UNC, Chapel Hill, has taken a position on the library staff at Duke University. He was formerly assistant at St. Phillip's, Durham.

At Institute — The *Rev. Edward B. Jordan*, rector of Trinity Church, Scotland Neck, attended a two-week interdenominational Institute of Pastors

Voluntary Gifts

(Continued from page 2)

tional Committee of Black Churchmen, to be used for national Black community development, provided that the Executive Council shall first determine that such Committee meets the original criteria established by the General Convention in 1967."

Paragraph 1 of the above resolution reaffirms the principle of self-determination for minority groups which was adopted at the Seattle convention.

Paragraph 2 rejects much of the ideology of the Black Manifesto but recognizes the Black Economic Development Conference as an expression of self-determination.

Paragraph 3 states that all applications for seed money for self-determination shall go through the General Convention Special Program.

Paragraph 4. The \$200,000 is to be raised by voluntary gifts. It is to be separate and apart from the National Church's Program Quota. The National Committee of Black Churchmen is an ecumenical group of black clergy and laity who may apply for this money through the General Convention Special Program, and the Executive Council is charged to determine whether the organization meets the criteria established at Seattle in 1967. If anyone cares to contribute, he may do so. It will not be taken from the National Church's budget. It is a free and voluntary offering.

The Diocese of Pennsylvania has already pledged \$100,000 towards this fund and the Diocese of New York has pledged \$10,000.

The Convention also voted to make available on the same basis \$100,000 to American Indians and Eskimos.

This is not a new procedure for raising money and it has been done by the national Church previously in other matters which were considered controversial by communicants of the Church; and furthermore, this was the request by the Union of Episcopal Black Clergy and Laity in order that the national Church Program would not suffer through this effort.

Further light is directed on the South Bend Convention by a letter written to *The New York Times* by Presiding Bishop John E. Hines, chairman of the

Oct. 26-Nov. 2 Designated As 'Episcopal Schools Week'

Father Dies — Sympathy is extended to the Rev. W. I. Wolverton and his family upon the recent death of his father, the Rev. Dr. Wolverton, Sr., of Montgomery, Ala. Mr. Wolverton, Jr., is priest-in-charge of St. Christopher's, High Point.

To Richmond — Many people in the diocese will be interested to know that the Rev. John S. Spong, a former rector of Calvary Church, Tarboro, has accepted a call to be rector of St. Paul's, Richmond, Va., beginning in mid-September. He left this diocese to go to Lynchburg, Va., several years ago.

House of Bishops, and by John B. Coburn, president of the House of Deputies. That letter follows:

"The editorials of *The New York Times* evoke such widespread interest and are of such importance in developing an informed public opinion on the wide variety of issues before our nation that it is particularly essential that they be based upon an accurate understanding of the events upon which they comment. Unfortunately the editorial in *The New York Times* of September 7, 1969, entitled "Strange Precedent," is weakened by its assumption that the Special General Convention of the Episcopal Church meeting at South Bend, Indiana, accepted the "concept of reparations." Such was not the case.

"Neither in the official action of the Convention, nor in the report submitted to it by the Executive Council upon which the action was based, was the principle of reparations mentioned, much less approved.

"What the Convention approved was a grant of \$200,000 to the National Committee of Black Churchmen to be used for national black community development in keeping with the criteria for programs of self-determination established by the General Convention in 1967.

"In our opinion, as the presiding officers of the two houses of the General Convention, the significance of this action, as well as other related actions, reflects the determination of the Episcopal Church to give high priority—in ways appropriate to a Christian Church—to the eradication of racial injustice in our land and in our Church. The focus was upon present and future attitudes and actions rather than upon the acknowledgement of a right to compensation for injuries in the past.

"Individuals may have interpreted such actions as endorsing the principle of reparations. This was not, however, the intent of the General Convention; nor is there support for such interpretation in any action taken by the Convention itself.

"We shall appreciate it very much if you will bring this to the attention of your readers."

We hope the above information will be helpful to you. Other matters that came before the General Convention have been reported at the Clergy Conference. There will be a full report in the November issue of *THE CHURCHMAN*.

Most sincerely,
THOMAS A. FRASER

ferences and community service projects. It is an especially fitting time for the prayer "for those who teach and those who learn."

Among those who teach there are about 1,000 priests engaged in work with these schools. There are more than 100,000 students, some in nursery schools, some in elementary schools, some in schools kindergarten through the 12th grade, some in day schools, some in boarding schools.

The celebration is being sponsored by the National Association of Episcopal Schools which has offices at the Episcopal Church Center, 815 Second Avenue, New York City. The Rev. John Paul Carter is executive secretary. NAES President is the Rev. Dr. John D. Verdery, headmaster of the Wooster School, Danbury, Conn. Vice-president is the Rev. Thomas N. F. Shaw, headmaster of Trifity Episcopal School, New Orleans. The treasurer is Doctor Allen W. Becker, headmaster of St. Stephen's School, Austin, Tex. The immediate past president is Dr. Ruth Jenkins, headmistress of the Bishop's School, La Jolla, Calif.

The NAES organization will be meeting November 13 to 15 in a triennial conference at Grace Cathedral, San Francisco. The title of the conference is "From Generation to Generation," and featured speakers will be the Presiding Bishop, the Rt. Rev. John E. Hines, and the Rev. John B. Coburn, president of the House of Deputies and former dean of the Episcopal Theological School, Cambridge, Mass. Many other nationally known churchmen and educators will be serving as conference leaders. A number of the bishops of the Church are expected to attend.

NAES traces its beginning to 1937 when the National Council appointed a Commission on Secondary Schools. The present name was adopted in 1965 when the organization was incorporated and the Rev. Mr. Carter was appointed its full-time executive secretary. It was in the fall of 1965 that the first Episcopal School Week was held. Bishop Hines has annually endorsed and commended the celebration since that time. The following is from a letter from the Presiding Bishop.

"I think it was Howard Mumford

Jones who suggested that one of the ironies of our modern day is that society has to fear only the educated man. Primitive man offers no threat to the continuation of human society. This inaccurately quoted observation highlights not simply the importance of education but the importance of education which is able to encompass the enduring basis for moral and ethical decisions on the part of human beings.

"The Church's legitimate concern for education is implicit in her allegiance to her Lord, Christ, the Truth. The Church's concern for education is explicit in educational institutions which accept the responsibility for an educational process which aims at the good life for the whole man in the midst of God's creation."

There are a number of ways that churches can participate in Episcopal Schools Week. The congregation can pray for all educators and students in all the schools of our nation; for the schools of the Episcopal Church; for the schools in the area of the parish; for its parish members who are attending school. The clergy can preach about the church's vocation and responsibility in education. Parishes can publish in the Sunday bulletin or newsletter the names of parish members in church schools, facts about education and church schools, plans for Episcopal Schools Week, the names of church schools in the area. Vestries can discuss opportunities churchmen have to promote and encourage high standards of education, both in public and church schools. Church organizations can explore the educational needs of their community. Some churches will invite the choir, chaplain and headmaster of a church school to participate in a worship service in their churches during Episcopal Schools Week. Many will want to visit a nearby Episcopal School with a parish delegation.

Education is the primary concern of our American culture. Thirty nine per cent of the national population is engaged in the educational process as students, teachers or administrators. The nationwide budget for education is second only to national defense. The largest single professional group in the country is that which is engaged in the educational process. Some churches provide support for schools and for scholarship funds.

In a statement about Episcopal Schools Week, NAES President John Verdery asserts:

Aging Seminar

A seminar on "The Need For A Specific Ministry To The Aging" is scheduled Thursday and Friday, October 16 and 17 at Southern Pines. The Board of Directors of the Penick Memorial Home is sponsor for the seminar which will be headquartered at the Whispering Pines Motel.

Speakers Dr. Juanita Kreps, Dr. Belle Boone Beard, Dr. Henry F. Page, the Rev. Gregory D. M. Maletta, the Rev. Thomas Eugene Bollinger, Lester Davis, Elbert E. Levy, Willard S. Farrow, R. A. Short, Braxton Warner and the Rev. Eric Snyder.

The Rev. Robert W. McKewin, Penick Home administrator, is in charge of the seminar.

"The NAES does not exist as a private club for a relatively small collection of our nation's schools, to keep them separate and unsullied by the rest. It exists as a rallying point and source of strength for our member schools, that they may help each other and help their Mother Church and so better serve all education in our country and all Christendom. We are an association which, by its very existence, enables each of its members to know to whom they belong, just because they know what they believe.

"These are days when men and institutions need to have the courage to stand up and be counted, not defiantly but confidently. Episcopal Schools Week is nothing but an annual opportunity to do just that. Our Church has some cause to be proud of us; we have some cause to be proud of her, as well as some cause to be proud of each other. Our sins are many and so are our problems. But let us, each in the most appropriate way for ourselves, not be ashamed to let the world know what we believe and with whom we belong."

'Manifesto'

(Continued from page 3)

money is foolish and preposterous. Indeed, the language of the Manifesto that the demand for \$500 million is 'about \$15 per nigger' is insulting to the black people.

"Indeed," says the author, "the

Manifesto asks churches and synagogues to engage in a new form of slavery, degrading to the victim as well as the victimizer. The hands of the Church in America are not clean. Yet, it is preposterous to suggest that one can buy one's way out of sin.

"The Black Manifesto," concludes Dr. Willie, "is an awkward cry from blacks to be included rather than excluded from the mainstream of American life. Woe be unto the Church should it mistakenly interpret the call and merely pay off blacks to stay where they are which is outside the mainstream in American life.

"The continued existence of all-black and all-white church congregations is blasphemous. You can help people only with people. Love does not always flow from human contact. But without it, there is nothing but fear and suspicion. The Black Manifesto is concrete manifestation of the black and white fear and suspicion that exists today. The sacred and the profane are joined together; the prophetic and the preposterous are united. The task is ours to untangle the two."

Banner Display Available For Diocesan Use

BY BEULAH COLLINS
ECW Information Chairman

A display of 25 church banners is being sent to this Diocese from the Diocese of Los Angeles for our use during September. Mrs. John L. Wooten, chairman of Altar Work and Service of Exchange for the Diocese of North Carolina, reports.

The banners are of all types and were made by children, young people, amateurs and professionals. They are available for display, and any parish interested in showing them may contact Mrs. Wooten, 2920 Century Square, Winston-Salem, to arrange a date.

Available for loan throughout the year will be a set of six banners purchased by the Liturgical Commission of our own diocese. These bear the messages "Faith," "Peace," "Love," "Celebrate," "Joy," and "Glory." They are colorful, original in design, and suitable for all types of church services.

St. John's Gift Shop Thriving Affair

From a small cloak room to a thriving business — this is the story of the Gift and Gift Shop at St. John's Episcopal Church on Carmel Road in Charlotte.

The shop was born in the fall of 1967 when a small group of women met to discuss the idea, made themselves patrons in order to have a little working capital, and established that the profits from the shop would be used solely for mission work outside the St. John's parish. In January of 1969 the ladies realized they were in a position to substantiate the shop's existence by sending out their first check. The Thompson Orphanage was the recipient of \$750.

Permission was granted to use the 12' x 8' cloak room in the Parish House, and with a few minor renovations the space was converted from clothes rods to display shelves. Now it has expanded beyond those closet doors into the church's original sanctuary and the women are hoping for even more room.

Besides religious items such as Bibles and Prayer Books gift items for every member of the family are offered.

The shelves are lined with imports from Spain, Greece, Israel and Italy; découpage work; printed and engraved stationery and calling cards; toys; music boxes; night lights; and seasonal items.

One of the great customer-pleasers is the jewelry — cuff links, tie clasps, crosses, chains, charms, religious symbols, etc. The Sterling silver religious items are exclusive in this state to St. John's.

Hanging on the walls are wooden plaques with quotations and clever sayings, some made especially for boat enthusiasts; the old Scottish verse, "Ghosties and Ghoulies"; framed prayers — boy, girl, birth, confirmation; illuminated manuscripts; decorated marriage and birth certificates; mirrors. Most of the paintings, in all media, are taken on consignment and are done by local professional and amateur artists.

The two flower carts are always in bloom with unique, artistic flower arrangements and hand made flowers in many colors with which to make your



**CORNER OF MECKLENBURG SHOP
... Profits Earmarked For 'Outreach' Only**

own arrangements.

A new addition to the shop this fall will be a most unusual collection of Christmas cards and Advent calendars, imported from Europe. Also available are leaded stained glass dangling ornaments, suitable for a Christmas tree or window, and ordered from the gift shop at the Washington Cathedral.

The idea for the shop came from Mrs. W. E. Cole of St. John's, after she had visited Nashville, Tenn., and seen a similar shop in a church there.

All the workers are volunteer. Besides waiting on customers, pricing merchandise, filling mail orders, etc. from 9 a.m. until 1 p.m. Monday through Friday these ladies answer the telephone, freeing the Church secretary for other duties.

Many prayers, much hard work, and hours of loving devotion have gone into making this Gift Shop a success, but with the purpose for which it was established — work outside its home parish—how could it fail?

Restoration As Bank Saves Rectory

Editor's Note: The following article is reprinted with permission from "The State Magazine."

Everybody agreed that the historic old Rectory Building which stood on the grounds of Christ Episcopal Church facing Capitol Square in Raleigh, was too valuable to tear down.

Built of handmade brick over 150 years ago, it was the oldest brick building in the State's Capital City, and a structure whose architectural and historic significance was emphasized by its listing in the Historic American Buildings Survey.

But how to avoid its destruction — and still accommodate expansion needs of the church — was a controversy that raged for several years.

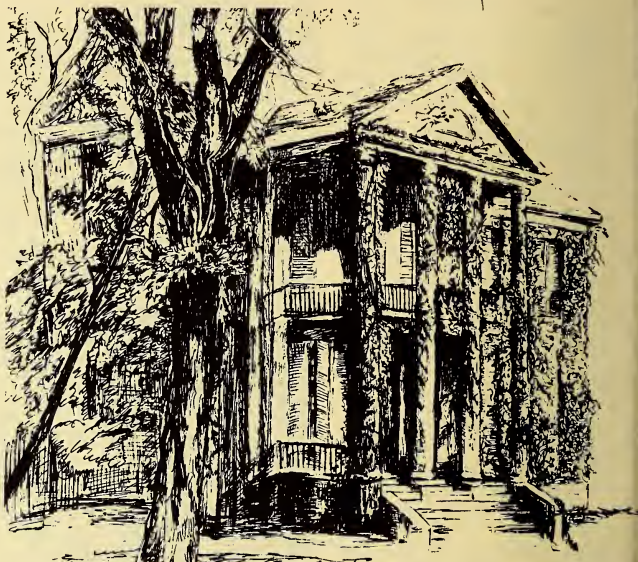
The dilemma is finally on its way to a solution, now that North Carolina National Bank has stepped into the picture, proposing to return the old building to its original purpose and atmosphere — that of an antebellum bank.

This was one of the State Bank Buildings, the central branch of six offices established by the State of North Carolina in the early 1800's (others were in Salisbury, Tarboro, Fayetteville, Edenton, Wilmington, and New Bern). Old records show that bids were sought for building the structure in 1812; the cornerstone was laid in 1813; and the building was opened in 1814 as a combination State Bank and residence for its President.

The dual purpose of the building followed a practice prevalent in that day of having bank buildings tenanted to protect against burglary. The first occupant, and President of the Bank, was Colonel William Polk, a Revolutionary War figure.

Christ Church, established in 1821, and located on property adjacent to the State Bank, purchased the bank building in 1875 for the sum of \$9,925. In the 90-odd years since then, Christ Church has utilized the building as a rectory and for various other purposes. Most recently it has been used for Sunday school classes.

With the passing of time the Old Rectory Building, as it was still called,



Certainly buildings have been moved before. But how many of them were 150 years old, two stories high, and fashioned of handmade brick with solid masonry walls? Majority opinion was that the Old Rectory would crumble at the first nudge. Nevertheless, NCNB decided to hazard the move, and bought the property on which they would restore the building to its original use and atmosphere, that of an antebellum bank. They engaged the team of Architect Arthur McKimmon and Builder John C. Williams, to take charge of the project. The Crouch house-moving firm, of the Charlotte area, was consulted about the move. Crouch officials brought some of their workmen to Raleigh to look over the job. Unmindful of the pessimistic predictions, these men walked around the building several times, looked it over, and said: "Yes, we can move it." And move it they did.

became woefully inadequate in its role of a parish house facility. Christ Church parishioners, faced with the urgent necessity of updating their plant, made plans to launch a \$550,000 building program.

Situated on the church grounds squarely in the way of their projected building was the treasured Old Rectory which, they were assured, could not be adapted to the church's modern needs. They were faced with the necessity of making a very painful choice. Once committed to the new building program, the Old Rectory would have to go — one way or another. Members of

the church split sharply over the issue.

It was a situation in which other voices of the Capital City soon made themselves heard. The Raleigh Historic Sites Commission took a strong stand: "The whole state has an interest in the building."

From the N. C. Department of Archives and History: "A building of such historical importance ought not to be lost to the community, state, and nation." The Raleigh News and Observer joined in the chorus with several editorial scoldings.

The Christ Church vestry, caught in the crossfire, scarcely needed remind-

g; for some time they had been seeking a solution short of demolition. Working with some of the interested groups, they were hoping to have the building moved, restored, and preserved at an appropriate location.

But without success. Many well-informed persons doubted that it would be possible to move the ancient structure without its crumbling. There was talk of moving it piece-by-piece. In any event, it was considered that the best of a successful move and restoration would be awesome.

In May of 1967 the Vestry decided to take their problem to the State of North Carolina. Rector Daniel Sapp and Senior Warden Ben Park appeared before a meeting of the State Capital Planning Commission, headed by Governor Moore, and offered the Old Rectory to the state on condition that it be moved and restored on Heritage Square at state expense, supplemented by private funds as available.

The State explored the Christ Church offer in some depth, but in the end turned it down. Hope of preserving the Old Rectory dimmed.

At Last, a Solution

At this point the Vestry authorized an official approach to an independent bank. Officials of North Carolina National Bank were interested in saving the historic structure, and could envision the possibilities of a State Capital Branch Office, appropriately equipped and operated in an authentically-restored, 1813 vintage State Bank building. It could be one of the truly unique banking offices in America!

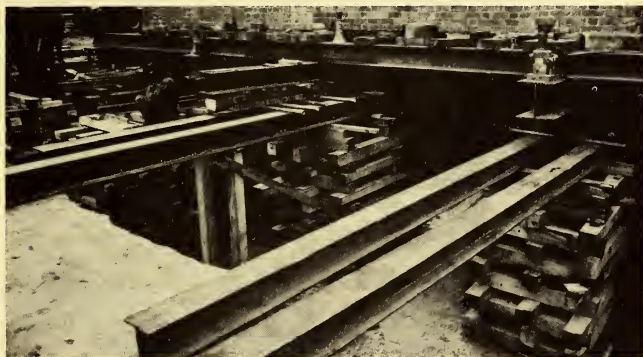
Christ Church negotiated an agreement with NCNB in which, at the bank's expense, the Old Rectory would be moved to a newly-acquired lot adjacent to the church property, and would there be restored. The restoration would be utilized as a branch with all banking facilities. Christ Church would have considerable control over the ultimate appearance of the building in its new location.

By early last year, John B. Harris, NCNB's senior vice-president in Raleigh, reported, "We have already begun a search for bank furniture and fixtures of the early 1800's. Great attention to historic accuracy and detail will be given in our efforts to restore some of North Carolina's priceless heritage."

Architect Arthur McKimmon and Elder John C. Williams, both of Raleigh (and both parishioners of



To reach the restoration site, the 150-year-old building must survive the ordeal of travel 73 feet eastward, and then southward for 24 feet toward New Bern Avenue, meantime moving 2 feet down grade during the trip.



As the ancient foundation was removed, the building was leveled with jacks, then, using two huge winches, workmen pulled the structure on an underpinning of timbers and crossed steel I-beams, topped by solid iron bars for rollers.



On signal, the winches tugged the building as gently as a carton of eggs, in 12 to 14-inch pulls, until the trip was complete. So gentle was the ride that soft drink bottles placed on the building never even tilted. From start to finish the moving operation required about 6 weeks. Restoration should be complete late this year.



Exploratory digging revealed clues to authentic restoration, including discovery of the original entrance foundation on New Bern Avenue. A long-hidden rat's nest yielded yellowed bank notes, specie and other valuable scraps. But the ancient cornerstone, laid in 1813, was never found.

Christ Church), had been engaged to take charge of the project, and were ranging widely over the country in search of period information.

In the meantime, one question which had loomed threateningly for months — ever since the prospect of moving the building had first been mentioned — was happily resolved. Skilled professional movers proved, to the great relief of all concerned, that the ancient structure could be moved without falling apart. Illustrations on page 11 show how the move was made.

By the time NCNB has completed restoration of its period bank, probably late this year, they will have invested over \$250,000 in the project. A great many people — both now and in the future — will be glad they did.

New Lay Sermon Series Is Planned

NEW YORK — Lay Readers Sermons will have a new name, a new size and new sermons beginning in 1970.

The series will be called *Selected Sermons* and will feature such contributors as the Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church; the Rt. Rev. Stephen Bayne, vice-president of the Executive Council, and the Very Rev. Samuel J. Wylie, dean of the General Theologi-

cal Seminary, New York City.

Other contributors will include the Rev. Canon Hugh Montefiore (Anglican), the Rev. Andrew Greeley (Roman Catholic) and Dr. Robert McAfee Brown (United Presbyterian).

The series will provide the subscriber with 52 Sunday sermons and additional sermons for Good Friday, Thanksgiving and Christmas. They are printed on a four-page, 6½ in. x 9¼ in. folder, with large, easy-to-read type.

Subscriptions for the quarterly mailings may be ordered at \$3.75 for a nine-month period beginning January 4, 1970. They must be received by November 5, 1969, at the Seabury Bookstore, 815 Second Avenue, New York, N. Y. 10017.

Film Festival Set

The Episcopal Churches in Greensboro are sponsoring a contemporary film festival in October for people interested in seeing some of the excellent "secular" films available for use in Christian education.

The festival will be held at the Greensboro Public Library on three consecutive Thursday nights, beginning October 9, from 7:30 to 9:30 p.m.

More information may be obtained by writing any of the six rectors in Greensboro.

Archbishop Sees Hope In Jerusalem

NEW YORK — The Anglican archbishop in Jerusalem describes himself as being in a unique position in the war-torn Middle East. His see city Jerusalem, is part of Israel, yet his archdiocese encompasses all of the surrounding Arab countries. He has ready access to the President of Israel or the King of Jordan and can travel freely throughout the area.

The Most Rev. George Appleton, who assumed his position in early 1969, reports that he has begun to take advantage of the opportunities afforded him in his new role.

At an informal press briefing during a recent five-day stay in New York City, this one man "peace mission" for the Middle East told of some of the things he has sought to do in the interest of trying to ease the Middle East conflict.

"I have paid visits to Jordan, Lebanon and Egypt, tried to draw out friends in the Israeli government and friendly Arab leaders their understanding and hopes about the situation. I have listened to hundreds of people and engaged in vigorous argument. I have read everything I could find dealing with the problems. I have had the privilege of an audience with King Hussein and with the President of Israel.

Amidst fears on both sides of the borders, there are a few glimmers of hope, according to the Archbishop. While Arabs generally refuse to define their conditions for peace, the feeling is expressed that if Israel took back a percentage of the Arab refugees, if Israel retired even a mile from the cease fire line, something might happen, he said.

He also said that some Israelis are advocating such a return of Arab refugees.

The fears on both sides are great however, and the Archbishop admitted that he had been "wondering if the problem will not be solved outside the Middle East." He was quick to emphasize that he was not referring to a dictated solution by the Big Powers.

Personal Growth Is Aim:

t. Aug. Gets \$50,000 Grant to Finance Youth 'Talent Hunt'

Dr. Prezell R. Robinson, president of Saint Augustine's College has announced that the college is the recipient of a special \$50,000 grant from the U.S. Office of Economic Opportunity to open an "Educational Talent Hunt" office in Rocky Mount.

The Educational Talent Hunt Program has as its major aims two basic objectives, (1) to seek out those pupils of the seventh through the twelfth grades who show ability, attitude, motivation and desire for individual growth and development; (2) to assist in planning these individuals in a training program whereby maximum personal growth is facilitated.

The general and basic objectives

spelled out in the program are as follows: (a) to identify those youth in public schools from grades 7-12, who have the talent and the ability to go to college, and plan for them programs, both financially and educationally, to make this possible, (b) To identify those youth who have dropped out of school and assist them in either re-entering school, vocational training, Job Corps, or New Careers Programs. (c) To identify adults, returning veterans and Job Corps returnees and assist them in re-entering educational vocational training or New Careers Programs.

The methods and techniques to be employed in accomplishing these objec-

r. Ottaway Is Guest:

Church-Industry Institute Featured On 'Today' Show

A Tar Heel program aimed at improving understanding between the church and the business community was recently featured on NBC Television's "Today" show.

The Rev. Richard N. Ottaway, executive director of the Church and Industry Institute at Winston-Salem, was interviewed by Host Hugh Downs on the popular TV program at 8:10 a.m.

A representative of the Episcopal Diocese of North Carolina. The Diocese organized and is a sponsor of the Industry Institute under the leadership of the Rt. Rev. Thomas A. Fraser, bishop of the Diocese.

Located on the Wake Forest University Campus at Winston-Salem, the Institute seeks to provide the clergy with a better knowledge of the work

life of their parishioners in today's technologically sophisticated industrial society. Mr. Ottaway explains it this way:

"The gap between work and ministry has been with us since the dawn of the industrial revolution. When the weavers left their cottages and went into a factory, the gap began," Mr. Ottaway says. "The clergyman is seen as uninformed, interested only in his own institution . . . critical of the profit motive. The industrialist is seen as profit obsessed . . . not interested in finer points of religion."

Mr. Ottaway outlined the "Today" show audience techniques the Institute utilizes in closing the gap between clergy and the businessman. At present, nine seminarians from several faiths are serving internships with six different Twin City companies. The participating companies include Integon Corporation, McLean Trucking Company, Piedmont Airlines, R. J. Reynolds Industries, Wachovia Bank and Western Electric Company.

October Calendar

- 1 Copy Deadline for November Churchman
Liturgical Commission, Raleigh
- 2 Board of Trustees of Saint Augustine's College
- 2-3 Parish Ministry Seminar, Southern Pines
- 5 Trinity XVIII
- 7 Vestrymen's Luncheon, Raleigh
- 8 ECW Quiet Day
- 9 Standing Committee
Board of Trustees, St. Mary's Jr. College
- 9-10 State of the Church, The Terraces
- 12 Trinity XIX
Bishop Moore visits Northeast Convocation
- 12 - 18 Advanced Leadership Training Conference
- 13 - 14 Bishops of the Fourth Province, Atlanta
- 14-15 ECW Board, The Terraces
- 16-17 Conference on the Aging, Southern Pines
- 16-18 N. C. Council of Churches Conference on COCU
- 18 Saint Luke
Urban Crisis Advisory Committee, Durham
In gathering of United Thank Offering
- 19 Trinity XX
- 21-23 ECW Retreat, The Terraces
- 26 Trinity XXI
- 27 Vade Mecum Board, Winston-Salem
- 28 Bishop Fraser visits Sandhills Convocation
- 31 Churchman Board
Bishops and Deans of Conventions, Raleigh

tives are similar to those used by other community service programs. The program is to be administered through a series of committees composed of volunteer members whose concern will range from program evaluation to a volunteer committee who will seek to make known within the numerous communities, townships and local areas program objectives and achievements. The several committees are, The Advisory Committee, The Student Board, The Local Committee, and several Student Advisory Boards located on College and University campuses where program participants are enrolled.

'One Reach One' Films Available To Parishes

The Emmy nominated, Ohio State Award winning "One Reach One" films are now available for in-church showings for a small rental charge.

The series of nine half-hour, 16mm, color, sound films probes some of the compelling problems of today through the perspective of the Christian faith. Subjects dealt with include early years of marriage; sexual behavior on the college campus; ageing; economic pressures; modern Phariseism; search for life's purpose and meaning; alcoholism; guilt and forgiveness and family life.

"One Reach One" films have obtained high ratings on TV; have been procured by the Roman Catholic Church for closed circuit telecasting and by the Armed Forces for showing to military men across the world. They have been used successfully in churches of all faiths and in high school and College classrooms. The dramatic documentary approach informs and triggers stimulating dialogue.

Complete information on the films for use in adult and youth educational programs and rental catalogue available from the Episcopal Radio-TV Foundation, P. O. Box 11711, Atlanta, Georgia 30305, producers of the series.

The Rev. B. Daniel Sapp rector of Christ Church at Raleigh, served as theological consultant for the series.

Pennsylvania Diocese Votes To Tackle Racial Tension

PHILADELPHIA — The Bishop and Council of the Episcopal Diocese of Pennsylvania have approved a resolution declaring that massive resources should be devoted by the Church to relieving racial tension in the United States and has voted to develop a diocesan program to assist in this effort.

The decision, approved by a majority of the 12 Council members present, did not specify what agency or agencies should receive financial assistance.

The Council had previously rejected demands made upon it by Muhammad Kenyatta, local director and a national vice-president of the National Black Economic Development Conference which is seeking \$500 million in "reparations" from the nation's churches and synagogues.

The Council meeting, called by the Rt. Rev. Robert L. DeWitt, Bishop of the Diocese, to reconsider its earlier stand, asked for the appointment of a committee "which shall, in consultation with the representatives of such groups as the committee shall deem appropriate:

—"Determine how best to marshal and use the monetary and other resources of this Diocese for these concerns; and

—"Recommend to this council no later than Oct. 1, 1969 a course of

action based upon these determinations."

Calif. Firm Offers Plan For Canvass

Free to interested church members and clergy is information about the Strength Through Giving Every Member Canvass Plan. This plan, which does not involve the services of a professional fund raiser, has helped the churches of one denomination (Episcopal) increase pledges by as much as 170 per cent over the previous year's giving. According to The Rev. Bert A. Anderson, B.D., director of the program, churches typically increase pledging from between 20 and 70 per cent when the program is used according to directions.

Strength Through Giving is a private educational organization devoted to helping churches strengthen themselves spiritually and financially. Instructions and materials are supplied to churches at low cost.

"The plan was written by a canvass director of many years experience," explains Rev. Anderson. "Consequently the plan is the next best thing to hiring a professional firm to put on a fund raising effort for a church. The stew-

World Vision Installs New President

The investiture of Dr. W. Stanl Mooneyham as president of World Vision International will be held at t Arcadia, Calif. Presbyterian Church 3 p.m., Sunday, October 19.

Dr. Richard C. Halverson will give the main address, followed by a response from Dr. Mooneyham. Dr. Paul S. Rees, vice-president at large and Dr. Ted W. Engstrom, executive vice-president will also take part in the ceremony.

World Vision International's board of directors will be present for the investiture which will be followed by public reception.

Prior to his assuming the position president of World Vision International, Dr. Mooneyham was vice-president in charge of International Relations for the Billy Graham Evangelical Association. He was coordinating rector for the World Congress on Evangelism held in Berlin, Germany, 1966 and for the Asia-South Pacific Congress on Evangelism held in Singapore in 1968.

World Vision International, with headquarters in Monrovia, California is a worldwide missionary service organization. Through it, more than 30,500 children are sponsored in 20 countries. It also conducts pastoral conferences for thousands of national ministers and evangelists each year. has sent more than three million dollars (1968-69) of relief supplies to needy areas as a voluntary agency participating in the U. S. government's A.I. program.

Also, WVI sponsors various medical, educational and evangelistic activities overseas and cooperates with more than 135 established denominational or interdenominational missionary agencies in meeting emergency needs.

ardship teaching of the materials strongly Biblical, the stress is on tithing and the methods are tailor made for Protestant churches," he said.

Address requests for information may be sent on church letterhead to The Rev. Bert Anderson, Strength Through Giving, Post Office Box 210 La Jolla, California 92037.

'Self-Supporting' Clergyman May Be Key To Ministry Growth

NEW YORK — "Self-supporting" priests and deacons will play an important part in the expansion of the ministry of the Episcopal Church if proposals which came before the church's recent Special General Convention in South Bend are finally implemented. Such "self-supporting" priests and

deacons would work in secular occupations and receive little or no monetary compensation for their ministerial functions, which would be carried out in their spare time and on week-ends.

Proposals for such a "self-supporting" priesthood are being drafted by a group of Bishops, theologians and priests, many of whom have been in-

Mississippi Church Damage Left By Hurricane Camille

NEW YORK — Early reports from Mississippi tell of heavy damage to Episcopal Church property by Hurricane Camille, according to the Rev. Raymond E. Maxwell, Executive Council secretary for World Relief and Church Aid.

Maxwell said the destruction and damage to churches, parish houses, rectories and schools were "enormous." Four church buildings, four rectories, two schools and one parish house were completely destroyed, and five other structures severely damaged.

Maxwell also reported that one clergyman's wife was a victim of the storm. She was Mrs. Durrie B. Hardin, wife of the rector of Trinity Church, Christian, Miss., who was killed when the rectory was struck.

Five thousand dollars has been sent

by Executive Council to the Rt. Rev. John M. Allin, Bishop of Mississippi. Materials and supplies have been shipped by Church World Service, an inter-Church relief agency which includes the Episcopal Church.

The Rev. Canon Frederick J. Bush, Jr., canon to the ordinary in Mississippi, said that officials were just beginning to assess the damage in the Diocese, and that the work was complicated by the lack of communications. Eighty thousand telephones are out of order in the stricken area.

"And we can't even guess how many members of the Church were killed," he said.

The Dioceses of Alabama, Florida and Louisiana, also in the hurricane area, have reported that damage in those areas was not nearly as great as in Mississippi.

involved in experimental programs for the education and deployment of self-supporting priests.

At a conference held last April in Columbus, O., sponsored by the Executive Council's section for Professional Leadership Development, this group heard of recent developments in this field and of the growing need for such ministries in today's pluralistic society from the Rev. Boone Porter of the General Theological Seminary, New York City.

One reason such self-supporting ministries are needed is economic. The maintenance of priests for small and poor congregations is a heavy charge on Diocesan resources. Such money could be freed for missionary outreach if more self-supporting priests were available. Many extra-parochial, institutional and industrial ministries could also be performed by skilled and committed persons already active in these fields, and ordained specifically for service to persons where they work.

The Church's mission among the poor and among ethnic minorities at home and among persons overseas could also be enhanced if indigenous leaders were prepared and ordained to minister to their own communities.

In addition, the self-supporting ministry could provide a role for priests who leave full-time parish work for secular employment yet who wish to carry out a sacramental ministry on a part-time basis. They could also retain coverage under The Church Pension Fund.

In a recent letter Robert A. Robinson, president of the Church Pension Fund, said that "worker priests" could be fully protected under Church retirement provisions.

"First of all," he said, "a priest is a priest and the Pension Fund cannot be in the position of deciding, especially in today's world, which priest is more priestly or has a more valid ministry than another. Consequently, we feel that if one's Bishop states that he is performing a ministry, and so informs us, we can use the salary that the priest is earning as the basis for receiving pension assessments."

In this manner any "worker priest" could receive retirement coverage to the full extent of his salary, including income from Church and non-Church sources. Provision could also be made for a part-time ministry on a pro rata basis.

(Continued on page 16)

Attic-Basement-Cupboard Sale Turns \$3,100 Profit For ECW

The Episcopal Churchwomen of the Chapel of the Cross at Chapel Hill netted over \$3,100 at their annual Attic-Basement-Cupboard Sale in April, and divided their profits among three causes:

Continuing for the second year the financing of medical examinations for needy children in the community serving junior high school; support of the tutoring program for underprivileged mountain children through the auspices of the Boys' Club

at the University of the South at Sewanee; and

Contribution to the Diocese of Alaska for the education of a native priest for that Diocese.

The sale fell on a rainy day, but the women who worked hard to make it a success (almost every woman in the parish), were gratified by a record turn-out of customers and a record turn-in of receipts all the same. Mrs. Winston Broadfoot, president of the Churchwomen, reported.

They Need Help Too:

Fourth Province Confronts Reality Of Clergy Problems

"Clergy are human, too," was the comment of one of the members of the Advisory Committee on Pastoral Development in the Fourth Province which met recently in Tampa, Florida.

In June the Synod of the Province had adopted a proposal and enabling resolution for the institution of a program of pastoral development for the clergy in the Province (commonly called the Province of Sewanee). The Advisory Committee of three bishops, three priests and three psychiatrists, was appointed immediately after Synod adjourned. The Rt. Rev. Milton L. Wood, Suffragan Bishop of Atlanta, is the convenor, but was unable to attend the August meeting; in his stead the Rt. Rev. David E. Richards presided.

In 1959 the then Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, appointed a committee of the House of Bishops on "Pastoral Counseling" to consider the problems the clergy face and for which the bishops have a concern. Bishop Richards, then missionary bishop of Central America, was a member of that committee which explored means of dealing with the emotional and other mental health problems of the clergy. After the committee made its report in 1968, asking that staff be appointed.

The Province of Sewanee is not the first to undertake a program under the

auspices of the House of Bishops committee. Provinces I, II and III entered into a cooperative arrangement, September 1, with the Northeast Career Center in Princeton, N. J., which is under the auspices of the United Presbyterian Church. In October, the Bishops of the Fifth Province will consider a proposal of a somewhat different nature.

The Tampa meeting was attended by five members of the Advisory Committee, the Very Rev. John A. Benton, Jr., and members of the staff of the Episcopal Counseling Center, in Tampa. Dean Benton is Director of the Center, and has been designated the director of a study to determine what the clergy of the Province believe they need in the way of pastoral care by their bishops, and what resources there are upon which they can call or to which they can be referred for special assistance.

While the clergy belong to one of the helping professions, they need to know what other type of help is available for themselves, members of their families, and parishioners. It is the hope of the committee that this knowledge will encourage early referrals as well as self-referrals by the clergy, before crises occur.

The Province of Sewanee put a special item in its budget to underwrite

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ree years. Conferences with bishops
the province are planned, sometimes
th psychiatrists. The staff of the
ounseling Center has been conducting
orkshops for clergy in the Diocese of
uth Florida for several years, with
od effect, and that program can be
tended throughout the Province.
Helpers often need help — "Clergy
e human, too."

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Christian Unity Workshop Enjoys Ecumenical Success

NEW YORK — The Sixth National Workshop for Christian Unity, sponsored by the Roman Catholic Archdiocese of Philadelphia, turned out to be a sign of increasing Christian unity, with Episcopalians, Presbyterians, United Methodists and others participating in what was originally designed as a workshop for Roman Catholics only.

The Episcopal Church used the occasion for its own diocesan ecumenical chairmen to meet, and some 40 of them were in attendance. Previously, the chairmen had met as a group but never in such an ecumenical setting.

Speakers at the workshop included such persons as the Rt. Rev. Robert Stopford, Anglican Bishop of London; Johannes B. Metz, professor of fundamental theology, University of Munster, Germany, and Jan Cardinal Willebrands, president of the Roman Catho-

lic Secretariat for Promoting Christian Unity.

Workshop took place in Enon Baptist Church, the Greek Orthodox Cathedral of St. George, the Roman Catholic Cathedral of Sts. Peter and Paul and Friends Meeting House.

To prepare for the workshop, which some 500 persons attended, more than 5,000 Philadelphians met during May (one night a week for five weeks). They also sought to understand the theme of the workshop — "Christ: Sign and Prophet of Unity to a Broken World" and to strengthen local ecumenical ties.

When the 7th National Workshop for Christian Unity is held in Kansas City in 1970, the Episcopal Church will again use the occasion to bring together Diocesan ecumenical chairmen and other Protestant churches are following suit.

"That this may be a sign among you, that when your children ask their fathers in time to come saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.




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'Curiosity' Principal Reason Behind Drug Experimentation

NEW YORK — Why do people take drugs?

"Each kid is looking for something different," says one ex-addict, Tom Eggers, now on the staff of a drug re-

habilitation program for pre-addicts called "Encounter."

He said he began taking drugs because he didn't think people liked him for himself.

"The people I admired were all taking drugs, so the thing I did was take drugs so I could be like them, so I could be accepted."

Soon, however, he was taking 10 pills a day and admits "I was doing things that I really would have never done unless I was high: stealing things, lying to people, cheating, robbing, taking money from my parents."

George Finney, who at one time was on heroin and pushing drugs to support this habit, is now coordinator for the New Jersey Regional Drug Abuse Agency in Essex County. He echoed Mr. Eggers.

"I was curious. I wanted to identify with the people that appeared to be 'slick' and I didn't feel as though basically I was."

Like Mr. Eggers, his initial contact was with marijuana and then with heroin, led to lying and stealing. He then went on to pushing drugs to support his habit.

Both men were heard on a four-part series on drug addiction produced by the Episcopal Church's Division of Radio and Television in September as part of the award winning radio series, *Viewpoint*, hosted by the Rev. Dana F. Kennedy.

Dr. Donald Louria, president of the New York State Council on Drug Addiction, and the Rev. Kenneth W. Mann, executive for the Office of Pastoral Care of the Executive Council of the Episcopal Church, completed the list of guests for the series. They agreed with the ex-addicts on why people take drugs.

Dr. Louria felt that there were many

reasons for taking drugs.

"In my book, *The Drug Scene*, spend a whole chapter on this, and found 20 or 30 different reasons. But I think if one were to list the most important, it would be curiosity."

For Dr. Mann, "drugs are a way of escaping from the feeling that one has never earned a sense of self-hood."

These four guests also discussed social topics as how to tell if a person is on drugs, and how to help him; what the effects of drugs are; and what rehabilitation programs are available speaking from personal experience of from years of study on one of the most pressing problems of America today.

'Self-Supporting'

(Continued from page 13)

The French and English worker-priest movements and experiments since 1930 in Indiana, Michigan, Idaho and elsewhere have shown the advantages and possibility of such an approach. Recognizing this, the Lambeth Conference of 1968, a meeting of Anglican Bishops from all parts of the world, urged the Church to encourage development of self-supporting ministries.

Work groups at the Columbus conference discussed various approaches to the problem, obstacles to be overcome and changes in the Episcopal Church's Canons to be proposed to General Convention.

Alterations or exceptions to present educational requirements were also suggested in order to permit skilled or indigenous leaders to be ordained after a period of special training, with provision for a program of on-going education.

Bishops; it was proposed, could license ordinands on a year-to-year basis for special ministries within a given Diocese.

Some participants suggested that distinctions between Church and secularly employed priests be abolished ultimately as a multi-faceted ministry develops. This would enable priests to move freely back and forth as needs and opportunities demanded.

A conference resolution urged Dioceses not only to welcome but to seek out skilled and dedicated persons for such ministries, to provide for their training and continuing educations, and to speed up their assignment to industry and other institutions and areas of need.

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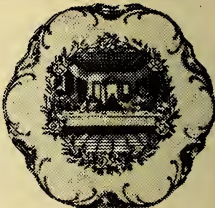
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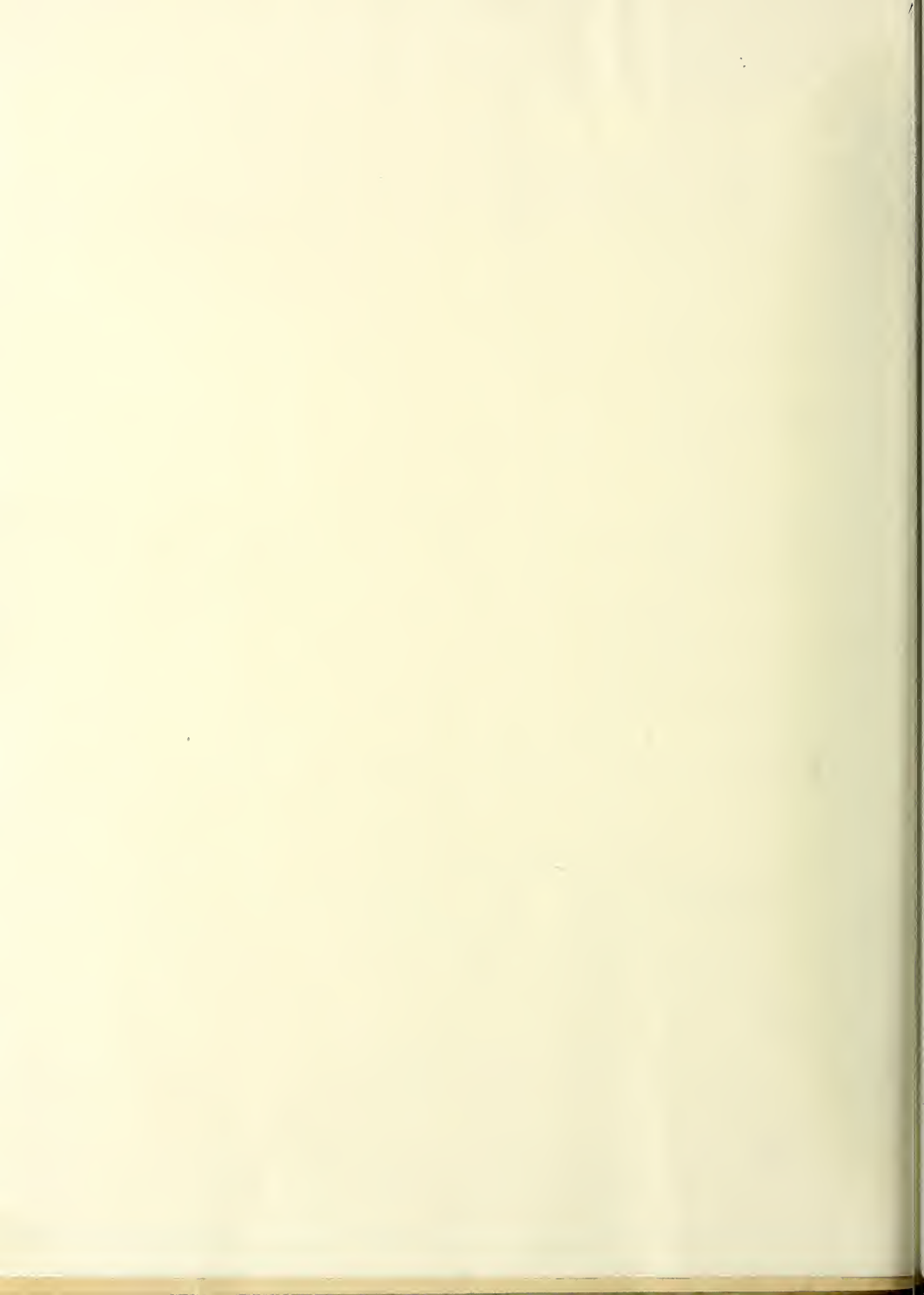
November 1969

In This Issue:

A Review Of Events

Leading To Grants For

Malcolm X University





Official Publication
Diocese of North Carolina

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In Special Session:

Council Urges Tightening Up Of Grant Screening Process Utilized By National Church

BY BEN F. PARK
Editor, The Churchman

Grants to controversial Malcolm X Liberation University at Durham have resulted in a resolution from the Diocesan Council calling for a tightening of the screening process utilized by the national church in connection with its nine-million-dollar "Urban Crisis Program."

The resolution was adopted at a recent Diocesan Council meeting attended by 12 lay and 8 clergy voting members. The resolution . . . adopted unanimously during a seven-hour session at Raleigh . . . indicated that many in the Diocese of North Carolina "feel that this grant may be unwise."

Announcement of grants totaling \$45,000 from the Executive Council (see story on Page 3) was made by Bishop Thomas A. Fraser on October 13. The Malcolm X Liberation University grant is the third made to North Carolina organizations. Earlier grants had been announced for the United Organization for Community Improvement at Durham and for the Black Cultural Association at Charlotte.

"One of the goals of our national church's Urban Crisis Program," Bishop Fraser said in announcing grants of \$15,000 and \$30,000, "is to help the poor and disenfranchised gain social, political and economic power in order to have an effective voice in decisions which affect their own lives." He explained that applications for the grants did not originate with the Diocese . . . but that the Diocese had been asked to review the \$30,000 grant request. The \$15,000 gift was granted earlier on an emergency basis following endorsement by the Rev. E. N. Porter of Durham, director of the Urban Crisis Program for the Diocese of North Carolina.

Diocesan approval of the \$30,000 grant came following a report from the Diocese's Urban Crisis Committee which termed the Durham program "quite appropriate for funding" in view of the "aims and objectives" of the Urban Crisis Program adopted by the national church at its 1967 convention in Seattle. The full text of the Diocese's Urban Crisis Advisory Committee's report to Bishop Fraser is as

follows:

"On behalf of the Urban Crisis Advisory Committee, I am writing to confirm our recent telephone conversation concerning the Committee's study of the Malcolm X Liberation University. You requested that the Committee make a recommendation to you concerning whether you should approve the application of Malcolm X for \$30,000 from the General Convention Special Program, sometimes referred to as the Urban Crisis Program. We herewith submit our report in writing.

"The Urban Crisis Advisory Committee met for its regular meeting on September 20 (with eight of the twelve members present) and in a special meeting on September 21 (with ten of the twelve members present). Both of these meetings were devoted to a review and evaluation of the development and plans of Malcolm X Liberation University," the report continued.

"We found that Malcolm X Liberation University is an experimental educational program which was organized by a group of blacks in the Spring of 1969. One source of momentum for its development was the dissatisfaction of a group of black students with the efforts of Duke University to develop a black studies program. They felt that the curriculum was not sufficiently relevant to the needs of poor blacks, and they also felt that blacks should be in control of the program. This group announced plans to form Malcolm X Liberation University. Subsequent to this time, Howard Fuller resigned his

position with the Foundation for Community Development to assume the leadership role in the organization and development of this new institution.

"Most of our time in our special meeting on September 21 was spent in interviewing Mr. Fuller and in raising questions with him concerning the objectives and methods of Malcolm X. Our understanding is as follows: Malcolm X plans a non-traditional educational approach. It will not seek to be accredited, and it will not offer a degree. Rather, its beginning class of some 35 students will learn about black history and culture to help the blacks feel pride in being black. They will be taught about existing structures of state and local government and how to organize to achieve changes which they view to be in the best interest of deprived blacks. Further, the educational program will attempt to relate to community needs, and the students will be offered field work in the community. The founders feel that existing educational institutions — the University of North Carolina at Chapel Hill, Duke University, and North Carolina Central University — are too inflexible and too controlled by the white power structure to offer relevant programs designed to meet the needs of poor, under-educated blacks," the report

Who Is Howard Fuller?

Who is Howard Fuller, founder of Malcolm X Liberation University at Durham . . . usually identified by the press as a "black militant" or "black activist"?

A capacity crowd took a look at Fuller and heard an expression of his views during a recent Sunday night program at Raleigh's Church of the Good Shepherd.

The occasion was a meeting of the Episcopal Forum, sponsored by three Raleigh parishes (Good Shepherd, St. Ambrose and St. Mark's). During an hour-long question and answer session Fuller is quoted as having said the following:

That Malcolm X Liberation University is not a Communist institution and will not teach violence:

That aims of the Durham institution clash with ideologies of both Communism and Socialism because in part of "racism."

That he was "honest" with the committee which approved a controversial grant to the school;

That life will be no "bed of roses" for students at the school because most of them will be working 25 to 30 hours a week in addition to attending school; and,

That cultivating "self reliance" will be the school's primary goal.

Fuller refused to say whether or not he is a Christian. He is quoted as replying to a question on this point as follows: "I don't think that's any of your business. Whomever I believe in is my own personal thing."

went on to say.

"As you know, Malcolm X applied for an emergency grant from the General Convention's Special Program in the summer. Our Director, the Rev.

E. N. Porter, was consulted by the GCSP concerning the wisdom of funding this program. After study, Father Porter recommended that the emer-
(Continued on page 12)

16 Allocations Total \$283,900:

NC Projects Among Programs Grants

GREENWICH, Conn.—A \$30,000 grant to Malcolm X Liberation University at Durham and a \$15,000 grant to the Black Cultural Association at Charlotte were among the most recent Executive Council allocations from the General Convention Special Program. A \$15,000 emergency grant had previously been made to the Durham project. A San Francisco educational project . . . also bearing the Malcolm X name . . . received a \$35,000 grant.

Council members approved a total of 16 grants under the Special Program, totalling \$283,900. Thirteen emergency grants were reported to the Council, totalling \$70,173. These emergency grants are made on the approval of the Presiding Bishop, the Rt. Rev. John E. Hines, in situations where delay would

imperil the project, or to allow an organization to operate until a full grant could be approved by the Council.

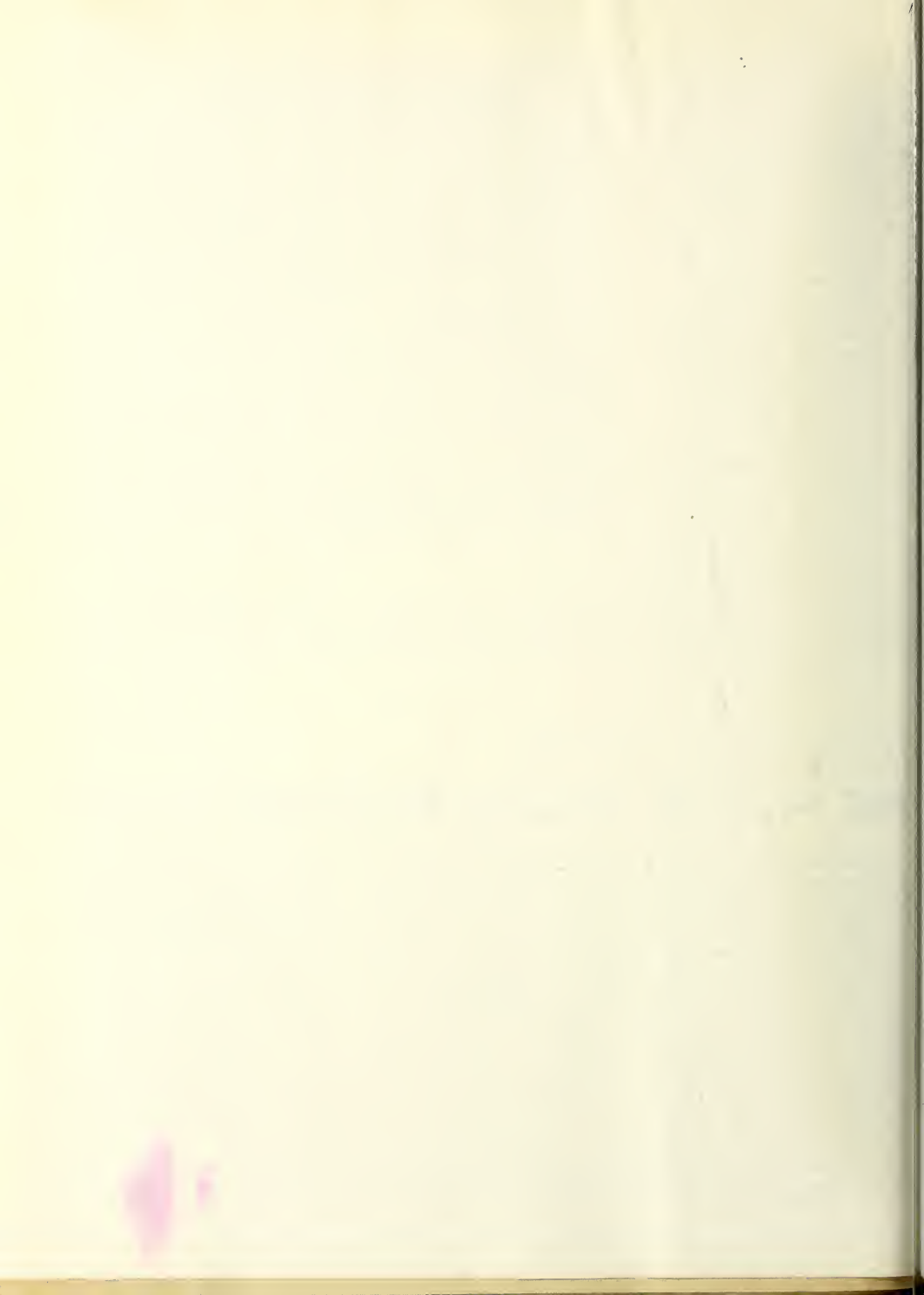
Mrs. Cyrus Higley, member of the Screening and Review Committee, reported that the General Convention Special Program will have available a million and a half dollars for Special Program grants through 1970.

Approved grants were as follows: *Malcolm X Liberation University*, Durham, N. C., \$30,000. The University was begun in April, 1969, as an alternative to present educational institutions. It is hoped that it will serve as a model for independent black schools. Curriculum includes study of such topics as independent African civilization, slavery, colonialism, neo-colonialism and the independent Afri-

can world, as well as general academic subjects taught in a manner related to the black experience. Field work in the black community will complement classroom experience. Decisions are to be made by the University community as a whole.

Black Cultural Association, Charlotte, N. C., \$15,000. This association, formed in 1968, is attempting to "create a new image of the black community, collectively and individually," through an educational program which includes courses in black history, literature, art, music, dance and dress. An additional grant of up to \$5,000 was also approved on a 1:1 matching basis.

Malcolm X Educational Center, San Francisco, Calif., \$35,000. This inde-



pendent elementary school was begun in the early part of 1969. This year it hopes to accommodate 100 children with a growth of 100 additional children in succeeding years. Technical and basic educational skills, self-knowledge and the history of ethnic minorities form the core of the curriculum. Each student will develop a program based on his future goals and studies. An additional \$10,000 grant was approved contingent upon the school raising a like sum.

Coalition of American Indians Local Offices, a national organization, \$9,000. The grant will enable three volunteer organizers to continue work on behalf of the Coalition of American Indian Citizens in three Indian communities. The \$3,000 each local office will receive will provide for such essentials as telephone, office materials and equipment, postage and rent.

South Philadelphia Training Center, Philadelphia, Pa., \$20,000. This grant will help fund an organizing program for black youths from the Philadelphia area which combines experience in such trades as plumbing, carpentry, wood crafts, tailoring, upholstering, and electrical work with training in community organization. Such organization is presently being conducted around the issue of the Crosstown Expressway which would divide the South Philadelphia neighborhood. An additional \$11,000 has been approved on a 1:1 matching basis.

Society for the Betterment of Corundu and Surrounding Areas, Balboa, Canal Zone, Panama, \$19,500. Located in one of the worst slums of Balboa, the Society plans to construct a leadership training and community organization center and to maintain a corps of volunteer workers to assist in such organization. It has obtained consultations and training from a professional community organizer. Already the organization has succeeded in getting the power and light company to run power lines into the community, providing electricity to 145 families. Future projects include land drainage and an improved sewage system.

United Black Community Organization, Cincinnati, Ohio, \$30,000. The United Black Community Organization was formed to unify, strengthen, organize and provide training for black community organizations, particularly in the Cincinnati area. It is concentrating on economic development, education, political education and black aware-

ness. In an upcoming election to the Board of Education, the UBCO has given the black community the unity necessary for it to choose its candidates for the Board and to have an effective veto over the endorsements of candidates. It is supported by several community councils, the NAACP, SNCC and Black Social Workers. An additional \$10,000 grant was approved on a 1:1 matching basis.

Mound Bayou Development Corporation, Mound Bayou, Miss., \$30,000. The Mound Bayou Development Corporation is establishing a Brickcrete Factory in the heart of Mississippi's delta where blacks have lost more than 40,000 agricultural jobs since 1963. The factory will provide both jobs and low cost building material at the same time. GCSP gave the corporation an emergency grant of \$10,000 in July, and in August they produced their first brickcrete, which is being used to wall up the factory. An additional \$10,000 has been approved on a 1:1 matching basis.

National Youth Congress, New York, N. Y., \$15,000. The Congress has set as its goal the organization of minority group youth throughout the country. Chapters have already been formed in eight cities. A magazine is produced monthly, and seminars have been held in New York. In order to present the voice of black and brown youth effectively, coalitions are being formed among youth groups, and with parent and community groups. The grant will help provide office equipment, staff salaries and rent of office space. An additional grant of \$5,000 was also approved on a 1:1 matching basis.

Tuscaloosa Day Care Centers, Tuscaloosa, Ala., \$5,400. The centers provide an opportunity for mothers capable of working to seek employment knowing that their children are being cared for. The centers are also used as meeting places for the community. Each center enrolls from 30 to 40 children and provides a program of play groups, creative arts and beginning reading skills. Plans have also been made to begin the study of Afro-American history. The grant will provide staff costs for three months and enable the centers to survive until accreditation can be obtained, making the centers eligible for governmental assistance.

Selma Inter-Religious Project, Tuscaloosa, Ala., \$5,000. The grant from

GCSP will subsidize the salary of one of five field directors the Selma Inter-Religious Project intends to hire in its efforts to provide resources for black groups in the area. The directors will function as community organizers and will be indigenous to the county in which they work. They may serve community groups as occasional speakers or be loaned to a group for an extended period of time. Selma Inter-Religious Project was formed in 1965 and is supported by the Joint Strategy and Action Committee (JSAC), a coalition of six major denominations for the purpose of coordinating action and strategy, particularly in the area of experimental projects and in those projects designed to bring about social change.

Elizabeth Ballard Community Center, Lawrence, Kan., \$20,000. The Elizabeth Ballard Community Center was begun as a traditional settlement house, but it has recently been the focus of efforts which stress self-determination and identity for the black community and combat institutional white racism. As a result, contributions have been cut off from many former sources. Within two years it is anticipated the Center will be self-supporting and efforts to establish a housing project and a black business have begun. The grant from the GCSP will enable the Center to keep its doors open in the immediate future. An additional \$10,000 was approved on a 1:1 matching basis.

National Committee of Black Churchmen, New York, N. Y., \$10,000. The grant from the GCSP will go towards the 1969 budget of the NCBC which includes salaries, office rent, supplies, travel, conferences and seminars. The organization is ecumenical and was formed to bring the strength of the black religious leadership to the forefront particularly on public issues related to minority groups; to unite black Churchmen throughout America; and to promote the participation of black churches and Churchmen in the larger Christian fellowship.

Kansas Legal Defense Fund, Kansas City, Kan., \$5,000. This grant is for community organization around the defense of eight community leaders in the Kansas area who are presently under arrest and facing trial under conditions appearing to be deliberate harassment. The eight are all connected with community organization efforts in black neighborhoods.

Council Reaffirms 'Voluntary' Aspect

GREENWICH, Conn. — The Executive Council of the Episcopal Church has affirmed that no funds budgeted for the general Church program or any money pledged by Dioceses to meet their quotas will be used for the National Committee of Black Churchmen or the National Committee on Indian Work in fulfilling allocations to these groups directed by its recent special Convention at the University of Notre Dame.

The Special General Convention II of the Church, held at South Bend, Ind., August 31 to September 5, had authorized the Executive Council to allocate at least \$200,000 to the N.C.B.C. and at least \$100,000 to aid Indian and Eskimo communities through the National Committee on Indian Work.

The formal resolution stated:

"Resolved, that the Executive Council interprets the foregoing action of special General Convention as not authorizing for these allocations the use of budgeted General Church Program funds or the use of any pledged money received or to be received from Dioceses in response to accepted quotas."

In a parallel action on the N.C.B.C., the Council in another resolution asserted that it "does now determine that the National Committee of Black Churchmen meets the criteria established in 1967 for programs of self-determination and economic development."

The vote on the N.C.B.C. was followed by approval of a special grant of \$10,000 under the Church's "Special Program" to be used by N.C.B.C. for administrative purposes. This funding has no relation to the allocations authorized by Convention for N.C.B.C.

The Council gave its approval to the N.C.B.C. after an hour-and-half discussion with the Rev. J. Metz Rollins, Presbyterian minister who is executive director of the N.C.B.C. and a member of the steering committee of the Black Economic Development Conference. He said the N.C.B.C. would serve "reluctantly" as a channel of funds to the B.E.D.C.

In another action the Council voted to authorize a Church-wide appeal for funds to go to the National Committee of Black Churchmen and the National

Committee on Indian Work to begin as soon as possible. It also voted to expand the present ad hoc committee of five Bishops to include five presbyters and ten laymen to help spearhead the drive.

It also directed the treasurer of Executive Council to establish two funds, one for money designated for the N.C.B.C. and another for money designated for the National Committee on Indian Work.

Undesignated funds received will be allocated on the basis of two-thirds for N.C.B.C. and one-third for Indian and Eskimo work.

The Rev. Mr. Rollins in his appearance before the Council said the N.C.B.C. was organized in 1967 at Dallas, Tex., to provide "a platform

for black Churchmen. It is not a separatist organization."

He said he was surprised by the action of the Convention at South Bend. At an earlier meeting of the N.C.B.C. with the Episcopal Union of Black Clergy and Laity, he said he was given to understand that the Episcopal group wanted B.E.D.C. to be recognized and funded directly.

"We view your action at South Bend as a compromise," he told the Council, "but we will serve as a conduit for funds if it is necessary but will do it reluctantly. It's your problem, not ours."

In speaking of the Black Manifesto, Mr. Rollins said there was a difference between the "white and black perspective" on the document.

"We feel the issue of violence is a smokescreen. We did not debate the issue of violence."

"We all along have viewed the Black Manifesto as worthy of support in principle," he said. "We were delighted by the embarrassment caused by the confrontations. Most of us were kicking ourselves for not being radical enough. The Manifesto has exacerbated the fact of the black-white crisis."

He said the Manifesto was a "white hangup," not a "black hangup."

"N.C.B.C. is committed to non-violence," he asserted. "I am a pacifist. We support the idea of self-determination, and support the idea of reparations."

He said the N.C.B.C. is perfectly capable of developing procedures and guide lines to administer whatever funds are received from the Episcopal Church.

Acting on a resolution from Special General Convention II allowing the Executive Council to expand its membership for a year by six persons Council elected the following from states of youth, Indians, Spanish-speaking people and members of the Union of Black Clergy and Laity.

Youth: Michael Simpson, secretary of the National Episcopal Students Committee; junior at Springfield (Mass.) College.

Jody Heinmuller, Easton, Md., working for a Bachelor of Divinity and Bachelor of Arts simultaneously at the

November Calendar

- 1 All Saints
Copy Deadline for December Churchman
- 2 Trinity XXII
- 2-9 Bishop Fraser visits Northwest Convocation
- 5-6 Committee on Non-Stipendiary Ministry, The Terraces
- 8 Acolyte Festival, Durham
- 9 Trinity XXIII
- 11 North Carolina Episcopal Church Foundation, Raleigh
- Investment Committee
- Kanuga Board, Columbia, South Carolina
- 13 Parish Ministry Seminar Standing Committee
- 15 Urban Crisis Advisory Committee, Durham
- 16 Trinity XXIV
- 16-22 Sensitivity Training for Leaders, Kanuga
- 16-22 Bishop Fraser visits Southwest Convocation
- 23 Next before Advent
- 23-24 Diocesan Council, The Terraces
- 25 Churchman Board
- World Mission Task Force, Raleigh
- 27 Thanksgiving Day
- 30 Advent I

Episcopal Theological Seminary, Cambridge.

Indian: The Rev. Webster Two Hawk, 39, member of National Committee on Indian Work. Works with Office of Economic Opportunity in South Dakota.

Spanish - Speaking Constituency: Leonardo Molina, San Antonio, Texas. Group worker with "chicanos" — low income Mexican Americans.

Union of Black Clergy and Laity: The Rev. Walter George Henson Jacobs, rector of St. Augustine's Church, Long Island.

Miss Barbara C. Harris, Community Relations Consultant for Sun Oil Company, Philadelphia.

Council also —

—approved 16 General Convention

Special Program grants totalling \$283,900.

—referred a report of the ad hoc committee on Indian Work given by Gerald One Feather, Pine Ridge, S. D., to its newly formed National Committee on Indian Work.

—received a report from its Committee on Trust Funds about South Africa investments.

—saw a new movie, "A Question of Mission," concerning the work of the Executive Council staff.

—heard a preliminary report about the formation of the Special Committee on Lay Ministries from Dr. Charity Weymouth, Bar Harbor, Maine.

—learned that as of August 31 receipts were \$766,710.03 behind the pledged quota based on 7/12th of

the annual pledge from dioceses, about normal for this time of year and about 5 percent ahead of 1968.

—listened to an hour and a half presentation on the work of the section on Professional Leadership Development, chaired by Mrs. Robert Rodenmayer.

—congratulated the Diocese of Hawaii on its new status as a Diocese.

—reviewed plans for the Diocesan visitation program by members of the Council scheduled for October and November.

—heard reports on World Hunger, World Relief.

—received a report from the Bishop of Georgia and the Bishop of Chicago, of the Committee on Additional Income.

Here's Review of South Bend Actions

NEW YORK, N. Y. — Following is an unofficial compilation of action taken by Special General Convention II at the University of Notre Dame, South Bend, Ind., which met from August 30 to September 5. Also included are separate actions by the House of Bishops and House of Deputies not requiring concurrence, as well as other legislative proposals not acted upon by the Convention.

The General Convention:

—Directed the Executive Council to raise \$200,000 in extra - budgetary funds and to allocate these funds to the National Committee of Black Churchmen to be used for black economic development and as an expression of unity with the black clergy of the Episcopal Church who supported the proposal.

—Directed the Executive Council to raise \$100,000 in extra - budgetary funds to be used in the Indian and Eskimo communities.

—Rejected the ideology of the Black Manifesto but recognized the Black Economic Development Conference "as an expression of self-determination for the black community."

—Endorsed the General Convention Special Program and called for outside evaluation to strengthen the program.

—Reaffirmed its commitment to the principle of self-determination for minority groups.

—Approved the interim expansion of the Executive Council by six pending changes in the canons in 1970.

Two of these six would be from 18 to 25 and four would represent minority groups. Of these four, two would be nominated by the Union of Black Clergy and Laity.

—Approved a change in the canons which will remove the nomination of women members to Executive Council from the Triennial Meeting after 1970, but will reserve 6 seats on the Council for women. General Convention will thereafter elect all lay members to the Council, not less than 6 to be women.

—Established a Clergy Deployment Office and appropriated \$37,650 for the purpose.

—Approved canonical changes which will enable increased use of non-stipendiary clergy.

—Amended canonical provisions relating to clergy discipline, pre-trial procedures, sentencing and restoration.

—Allocated \$10,000 to the Joint Commission on Structure. One-half of the amount was specifically earmarked for a study of criteria for a viable diocese.

—Asked the Joint Commission on Structure to consider replacing of the Provincial structure and standards for missionary areas as they move toward autonomy and proportional representation in the House of Deputies.

—Approved in principle holding General Convention every two years.

—Voted to allow the use of "An Order of Worship," the Consultation on Church Union liturgy on a trial basis with the approval of Diocesan bishops.

—Approved modifications recom-

mended in the liturgy approved for trial use by Convention in 1967.

—Approved a proposal for "mature" Missionary Districts to elect their own Bishops.

—Approved a change in the status of the Missionary District of Honolulu to the Diocese of Hawaii.

—Asked officials of both the United States and the United Nations to give supportive concern to Okinawa's aspirations for restoration of full citizenship when the Ryukyu Islands revert to Japanese control.

—Adopted a set of theological statements known as the Bucharest Documents which originated shortly before World War II at a gathering of the Orthodox Church of Rumania. They deal with the harmony that exists between Anglican and Orthodox churches on such matters as liturgy, holy orders and theology.

—Voted to abolish the Joint Commission on Education for Holy Orders and transferred its functions to the Board for Theological Education.

—Voted to allow clergymen of other communions to participate in Morning Prayer, Evening Prayer, Holy Matrimony and burial services.

—Called for cooperation between the liturgical commission of the Episcopal Church and similar commissions of other churches.

—Directed that nominations for membership upon the Executive Council be obtained and circulated well in advance of the General Convention in Houston in 1970.

—Approved of the division of the sent Diocese of South Florida into two separate jurisdictions.

—Consented to the election of the Rev. John M. Burgess as Bishop adjutor of the Diocese of Massachusetts.

—Approved of the establishment of Anglican Consultative Council to serve as a continuing link between all members of the Anglican Communion.

—Called for a Council of Renewal within the Episcopal Church.

—Reaffirmed a previous stand opposing capital punishment.

—Called for a reform of the American penal system.

—Approved a plan which will standardize group life and major medical coverage for clergy and other employees of the Episcopal Church.

—Changed Canon 38 so as to require that the Presiding Bishop be notified of the election of new Bishops.

—Authorized the licensing of women to be layreaders.

—Increased the retirement pension Missionary Bishops to \$6,000.

—Approved a request from the Missionary District of the Virgin Islands to be allowed to withdraw from IX province.

House of Bishops:

—Approved the election of a Bishop of Haiti and approved a delay of one year in the election of a Bishop for Ecuador.

—Endorsed the Lambeth report on confirmation.

—Expressed sympathy to Mrs. James A. Pike on the death of her husband, who was then reported missing in the Near East.

—Tabled a resolution calling for the immediate reduction of fighting in Vietnam and a speed-up in the withdrawal of American troops.

—Tabled a request for additional funds to expand Diocesan draft counseling programs.

House of Deputies:

—Refused to seat a woman Deputy from the Diocese of Los Angeles.

—Voted to allow candidates for Holy Orders to sit in the House of Deputies.

—Tabled a resolution which would have provided "spiritual sanctuary" for servicemen who were A.W.O.L. and who came from Hawaii to make their request of the Convention.

Other proposed legislation requiring concurrence on which one of the two

Houses failed to act included:

—A proposal to ask Congress for an early elimination of the draft.

—A request to the President to grant amnesty to those in jail or in exile because of their opposition to the war in Vietnam.

—A proposal for the adoption of stricter guidelines for the administration of the General Convention Special Program.

—A proposal for the trial use of other liturgies of the Anglican Communion in the American Church.

Who, What, Is B. E. D. C. ?

The Black Economic Development Conference, formed on April 26, 1969, derives its organizational impetus from the National Black Economic Development Conference in Detroit, sponsored by the Interreligious Foundation for Community Organization. A group of delegates assembled at the Conference voted to become an on-going body for the purpose of developing and implementing cooperative economic programs to benefit black people.

Lack of capital is a critical factor in the development of a massive cooperative economic development program for the black community which is envisioned by B.E.D.C. The Conference asserted that the religious institutions in the U. S. have available sources of fluid capital and should be asked to participate in a massive cooperative economic development program under the direction of the Black Economic Development Conference.

Programs of the B.E.D.C. described in The Black Manifesto of April 26, 1969, are as follows:

1. Southern Land Bank.
2. Industrial Printing Operations.
3. Advance Systems of Communications.
4. Training facilities in all aspects of radio, television and other aspects of modern communication.
5. A national labor strike and defense fund.
6. Organization of welfare recipients.
7. Research Skills Center.
8. Creation of a Black University.
9. Formation of a Black Appeal.

The B.E.D.C. is in the process of incorporating itself within the State of New York. It already has a mass base among black people and support of many whites throughout the United States. Future plans call for broadening the base of operation through the formation of state, city and local organizations.

Following is a general summary of B.E.D.C. philosophy and immediate goals:

1. B.E.D.C. commits itself to the development of cooperative economic enterprises in the black communities in order to develop self-help and establish and perpetuate self-reliance in the black community. Resources for this are expected to come from two areas — the churches and the people (through such organizations as the United Black Appeal).

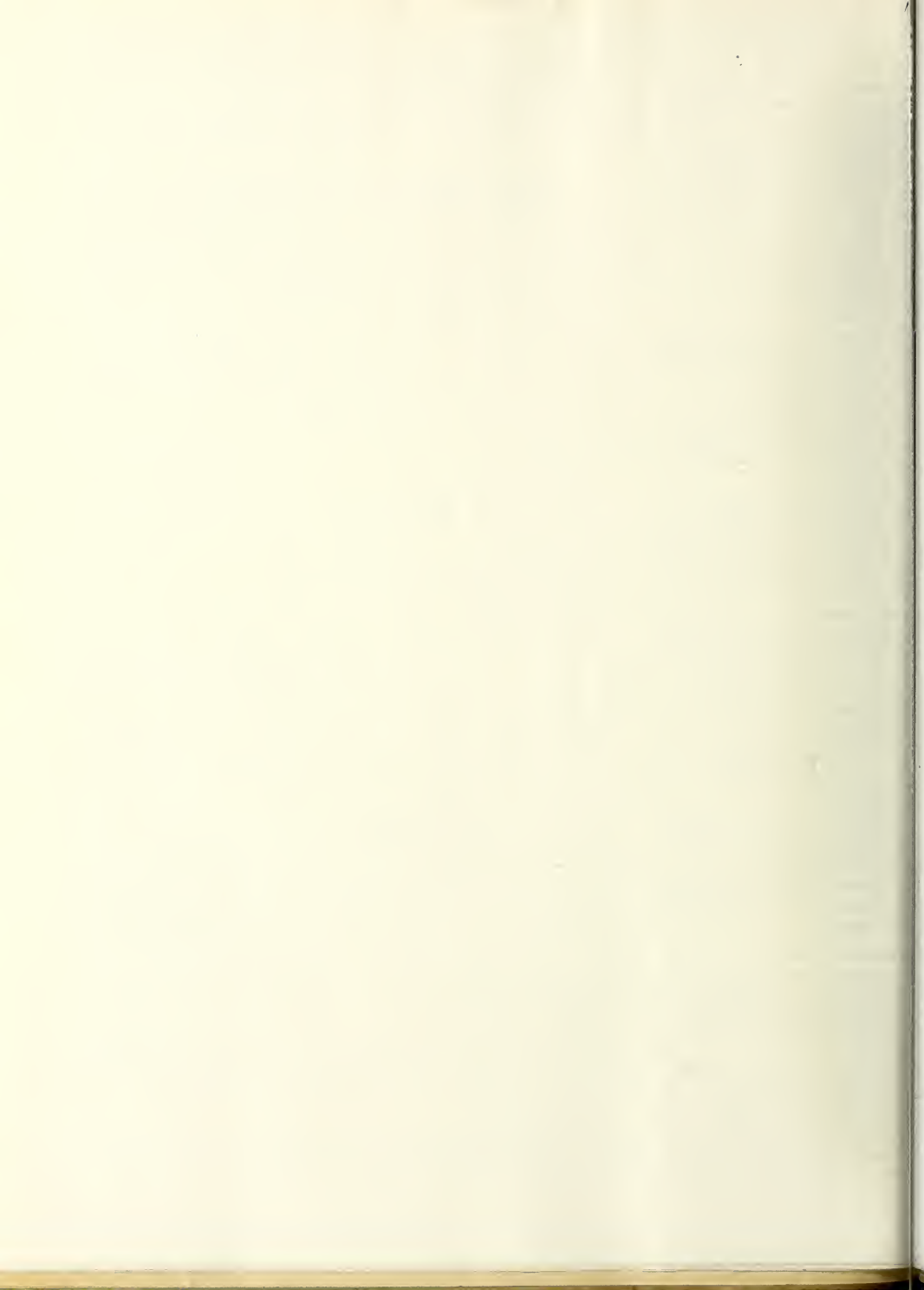
2. B.E.D.C. has expressed willingness to work with black Churchmen. It is exploring the possibilities of relationships with other sectors of black communities such as black lawyers, doctors, and local community organizations.

3. B.E.D.C. has no interest in developing individual black capitalists. It seeks to involve people who are poor in its program. It urges a broadening of the middle management of the black community. It hopes to develop what it considers to be the most viable instrument to unite a broad spectrum of black community — a National Black Skills Bank, a cooperative black enterprise to provide black technical assistance and development for black people. The National Black Skills Bank would provide training for black people and would have a high degree of technical competence.

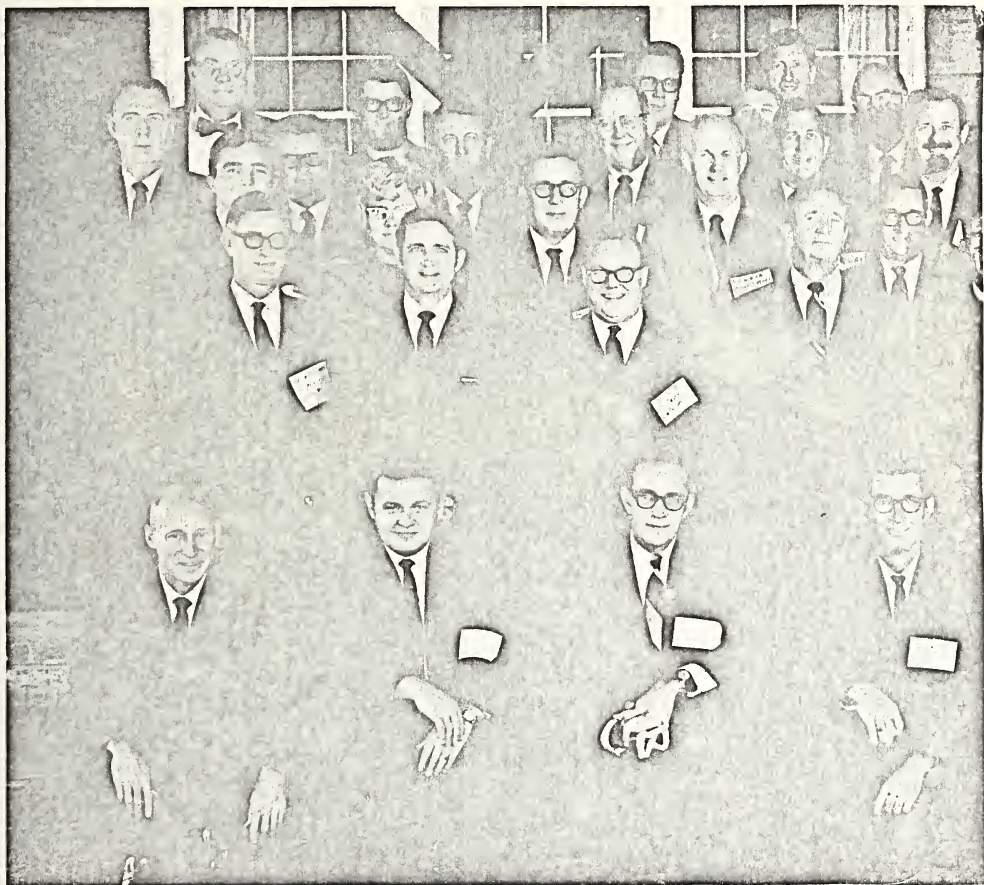
4. B.E.D.C. recognizes that, in order to achieve its goals, it must structure itself accordingly. It will seek to develop a broad constituency which would be reflected and represented in its Steering Committee. It will seek to develop relationships with local units — on the city, state and regional levels — which would enjoy a considerable degree of autonomy and self determination.

Steering Committee:

The Rev. Calvin Marshall, chairman: New York City — Pastor of the Varick Memorial African Methodist Episcopal Zion Church in Brooklyn, chairman of the Clergy Vigil of New York.



'69 Chairmen Polish Skills As 'Eve



TRAINING SESSION—A workshop for Every Member Canvass chairmen of the Diocese was conducted recently under the direction of the Department of Stewardship and Communication. The Rev. Downs C. Spittler, Jr., department chairman, was in charge of preparation for the workshop

Muhammed Kenyatta of Chester, Pa., a community organizer in Philadelphia and a former staff member of the Human Relations Project in Jackson, Miss., vice-chairman for administration.

Dr. Vincent G. Harding, professor of history at Spelman College, Atlanta, and director of the Martin Luther King Library Project, treasurer.

Doreen Graves, administrative assistant in the Department of Social Justice of the National Council of Churches, secretary. She is the only officer who is not a member of BEDC's steering committee.

Four area vice-chairmen, representing sections of the U. S., are: West Coast, Mrs. Althea Alexander of Los Angeles, a staff member of the National Welfare Rights Organization (NWRO); South, Mrs. Geraldine Smith, Jackson, Miss., financial secretary of NWRO; East, Dr. Robert Browne, assistant professor of

economics at Fairleigh Dickinson
Ken Cockrel, a Detroit attorney.

The other members of the steering committee are: State Representative Julian Bonilla, director of the Oakland (Calif.) Department of Community Development; head of the Philadelphia Council on the Environment; the Rev. Cain Felder of Atlanta; Mr. James Forman, director of the Urban League; training for the Foundation for the Study of the Negro and Negro Americans; Hamer of Ruleville, Miss., vice-chairman of the SCLC; Party; Mike Hamlin, a Detroit community organizer; chairman of the Unitarian-Universalist Church of America.



Member Canvass' Time Approaches



and presided over the Sunday session held at the Angus Barn near Raleigh. Both Bishop Fraser and Bishop Moore were present and participated in the program which began at 10 a.m. and adjourned at mid-afternoon. Canvass chairmen for 1969 are shown above at the Angus Barn.

by, Teaneck, N. J.; and Mid-West,

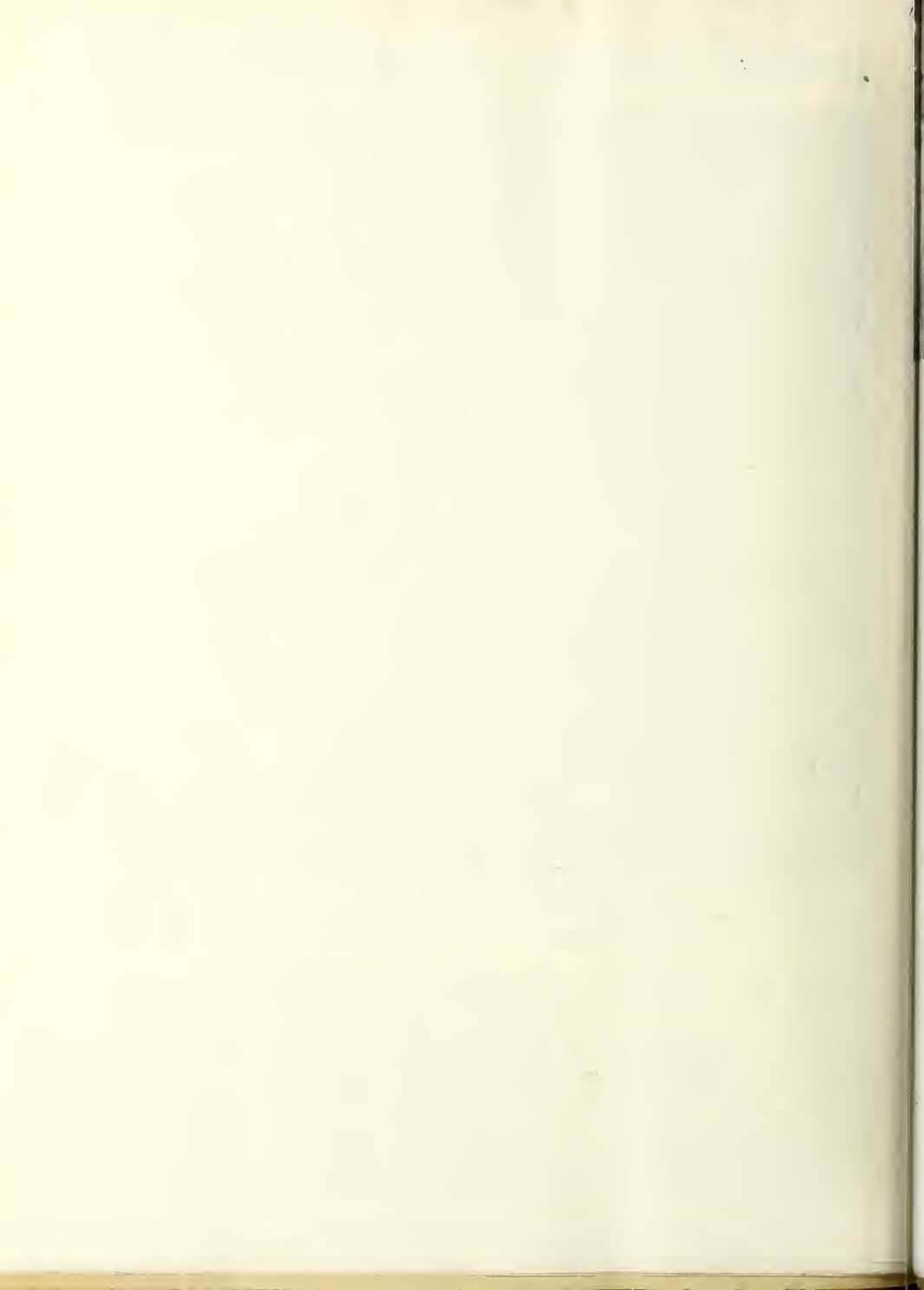
ee are:

dorgia; Mark Comfort, chairman of
ommittee; the Rev. Vaughn Eason,
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eller of Durham, N. C., director of
ity Development; Mrs. Fannie Lou
r the Mississippi Freedom Democratic
rganizer; Hayward Henry of Boston,
ack Caucus; Len Holt of Berkeley,

Calif., assistant general counsel for the Congress of Racial Equality.

Also, Mel Jackson of Dayton, Ohio, director of the Dayton Organization; Hulbert James of Washington, D. C., director of field operations for NWRO; Father Lawrence Lucas, assistant pastor of St. Joseph's Roman Catholic church, New York; Howard Moore, an Atlanta attorney; the Rev. J. Metz Rollins, executive director of the National Committee of Black Churchmen; John Watson, a Detroit community organizer; the Rev. Woodie W. White, executive secretary of the Washington-based United Methodist Commission on Religion and Race.

And Dr. M. L. Wilson, president of the Council of Churches of the City of New York and chairman of the National Committee of Black Churchmen, and Michael Wright, a student at San Francisco State University.





VESTRY LUNCHEONS—Here is a scene from one of five luncheons held at Diocesan House in Raleigh during recent weeks. The gatherings were attended by vestrymen from parishes and missions throughout the Diocese. Beginning at mid-morning and adjourning by early afternoon, the agenda has included in addition to lunch a service in the chapel plus a discussion of problems and opportunities facing the Episcopal Church. Bishop Fraser has presided at all five of the vestry functions. (Photo by Margaret Darst Smith.)

Women Save \$1.4 Million From UTO

NEW YORK, N. Y. — Forty-nine grants totalling \$1,418,923.96 were approved from the United Thank Offering by the Episcopal Church's Committee for Women during its recent fall meeting.

The grants, which are for projects both overseas and in the United States, included \$329,599.75 to the General Convention Special Program, a major effort of the Episcopal Church to assist the poor and powerless in determining their own futures through the funding of locally controlled community programs. It is the final installment of a request for \$3,000,000 for the Triennial Meeting of the Women in Seattle in 1967.

The Committee discussed preliminary plans for the Triennial Meeting to be held in Houston, Tex. in 1970 and elected Mrs. J. Wilmette Wilson of Savannah, Ga., as assistant presiding officer of the Triennial Meeting. The presiding officer, Mrs. A. Travers Ewell of South Miami, Fla., had been elected at a previous meeting.

Mrs. Wilson is assistant professor of mathematics at Savannah State College. She also directed the Savannah Upward Bound Project during 1967 and 1968 and is a member of the Committee for Women and of the committee which screens and reviews grants to the General Convention Special Program.

The Committee also allocated \$5,000 to the Presiding Bishop's Fund for World Relief to assist communities of

the Gulf Coast area which suffered severe damage from Hurricane Camille in late August.

'Violence' Groups Not Eligible:

Episcopal Church Cranking Up Machinery To Receive \$300,000

NEW YORK, N. Y. — The Episcopal Church is taking immediate steps to raise \$300,000 for use in black community development and to fund work among American Indian and Eskimo communities.

Plans for raising the funds, which

will be used to implement a decision of the Church's Special General Convention II to give \$200,000 to the black community and \$100,000 more to Indians and Eskimos, were announced recently by the Rt. Rev. Charles F. Hall, bishop of New Hampshire.

Bishop Hall heads a committee of five Bishops appointed by the Presiding Bishop to direct the fund raising and which includes:

The Rt. Rev. George L. Cadigan, Bishop of Missouri; the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia; the Rt. Rev. George R. Millard, Suffragan Bishop of California, and the Rt. Rev. Edward Hamilton West, Bishop of Florida.

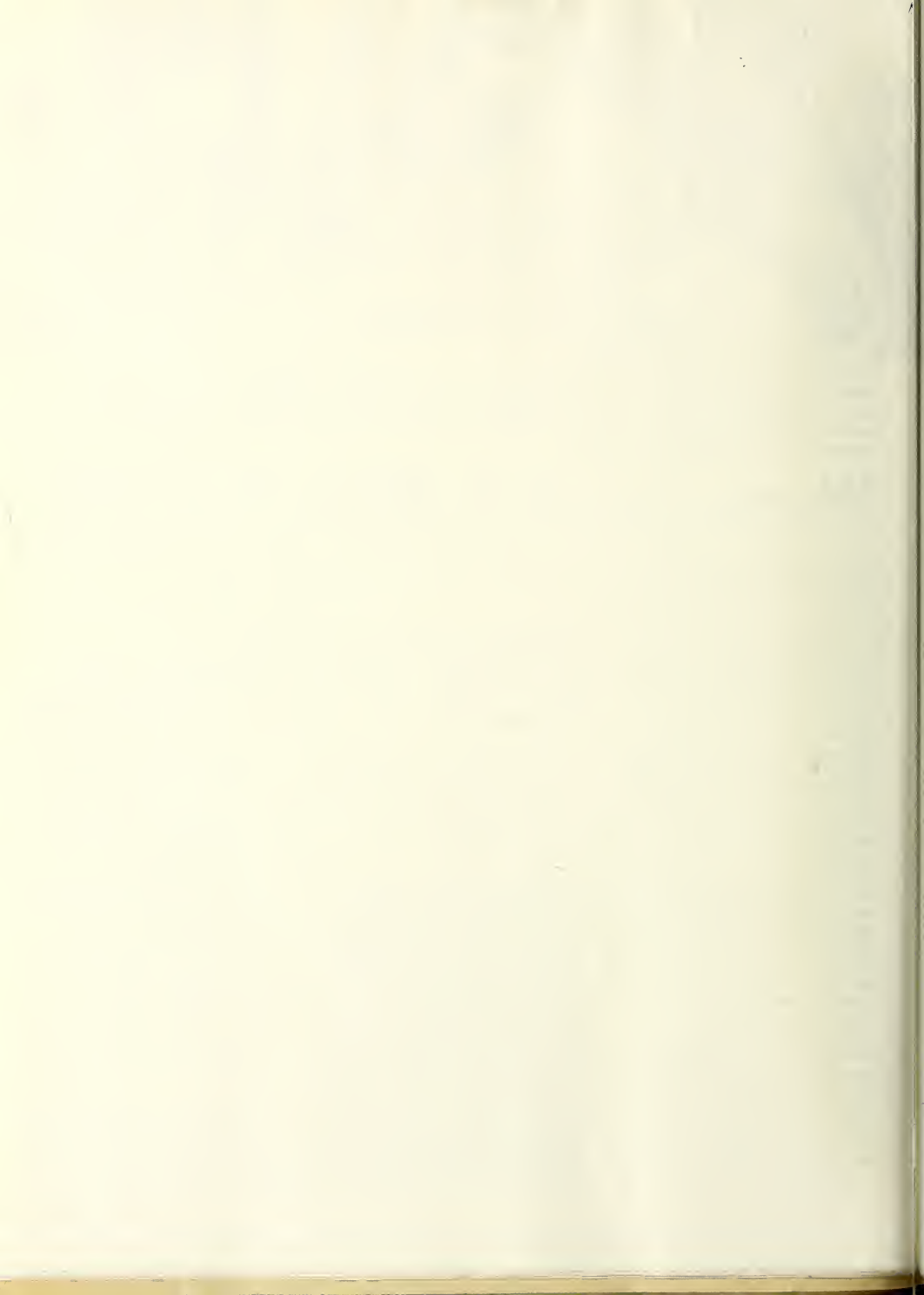
In announcing the fund-raising plan, Bishop Hall said that \$83,000 already had been pledged by bishops and deputies before the adjournment of the special Convention meeting at the Uni-

Acolytes' Day

Acolytes' Day for the Diocese of North Carolina has been scheduled at Duke University in Durham on Saturday, November 8.

The day's activities will include a 10:30 a.m. Festival Holy Communion in Duke Chapel, a noon box lunch in Duke Indoor Stadium and the Duke-Clemson game at 1:30 p.m.

The purpose of the Acolytes' Day is to give parishes and missions in the Diocese a means to honor or support the acolytes.



Bishop Wiggins Pays Visit To N. C. Diocese

During his recent visit to the Diocese of North Carolina The Rt. Rev. Maxwell Wiggins, bishop of the Diocese of Victoria Nyanza in Tanzania, East Africa, was a guest of the Church of the Good Shepherd in Raleigh and of the Church of the Holy Comforter in Burlington. Mrs. Wiggins accompanied her husband during his visit as they continued their journey from Africa to New Zealand for home leave.

At a meeting with representatives of the Burlington parish, Bishop Wiggins spoke of the work being done in their diocese in primary evangelism, medical care, education and agricultural training. His talk was well illustrated with color slides and personal anecdotes.

During his visit to Burlington Mrs. Jesse H. Erwin, III, as president of the Episcopal Churchwomen of the parish, presented the Bishop with a check for \$1,700.00, for use in connection with our diocesan project of assisting to build a new church center near Mwanza town there.

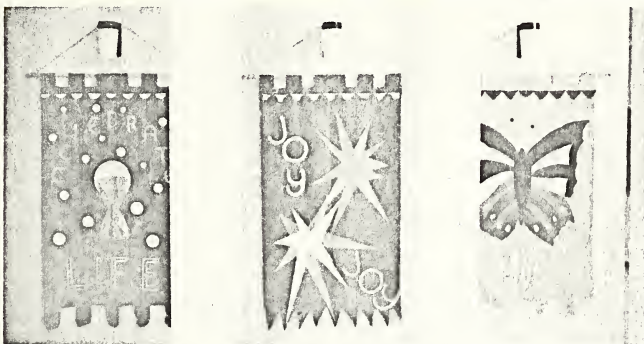
The amount was raised through the efforts of the E.C.W. bazaar in Burlington and designated for work of the church overseas.

versity of Notre Dame August 30 to September 5.

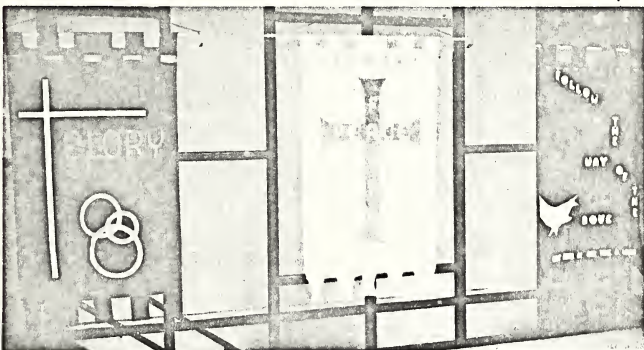
The first \$200,000 to be raised, Bishop Hall said, will be given to the National Committee of Black Churchmen, who will decide how the money will be distributed. Such determination, he emphasized, will be made on the basis of criteria established by the Episcopal Church's General Convention in 1967 which met in Seattle and set up the nine-million-dollar "General Convention Special Program" stressing self-determination for poor blacks and other minorities in achieving economic and political power.

The criteria include a requirement that Church funds of the "Special Program" be used to assist organizations of the poor and powerless to help themselves in their own programs with "no strings attached." Organizations advocating the use of violence are not eligible for grants, and the N.C.B.C., a national ecumenical organization of

Banners Available For Loan



NEED A DISPLAY?—The Diocesan Liturgical Commission has purchased a set of six colorful banners for use during all types of church services. They bear the messages "Faith," "Peace," "Love," "Celebrate," "Joy" and "Glory." The banners may be borrowed for local parish and mission use by writing the Rev. William Hethcock, director of program, Diocese of North Carolina, P. O. Box 17025, Raleigh, N. C. 27609. (Photo by Margaret Darst Smith.)



black clergy and laity, also will be required to meet the same criteria.

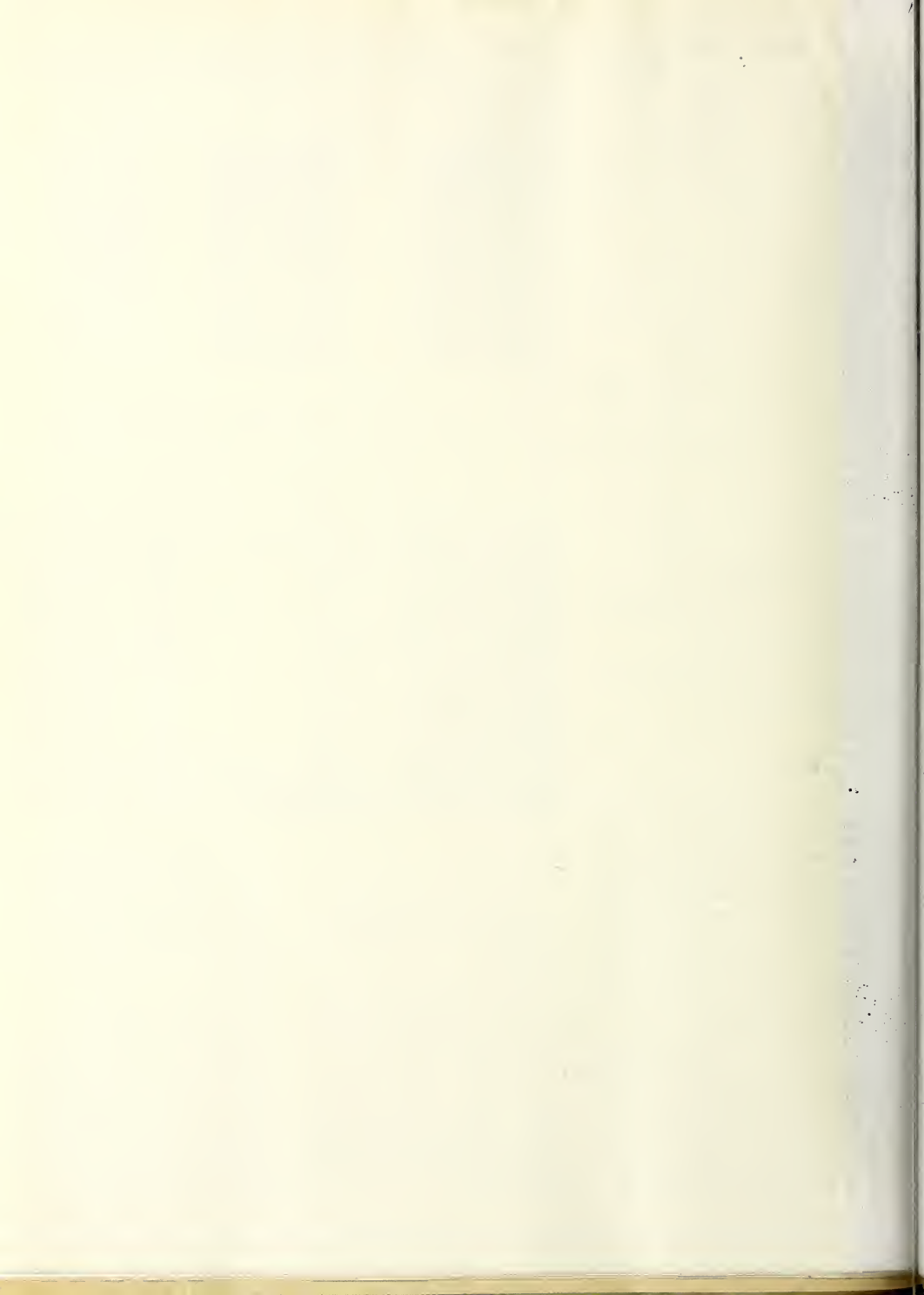
The fund-raising plan announced by Bishop Hall provides that offerings will be received immediately and be completed by Christmas.

Checks should be sent to the diocesan bishop and made payable to Dr. Lindley M. Franklin, Jr., Treasurer, Episcopal Church Center, 815 2nd Ave., New York, N. Y. 10017.

"We are confident that this grant will be quickly translated into action to serve the vital needs of the Indians, Eskimos and the black community," Bishop Hall stated.

A letter from Bishop Hall to the Bishops and clergy of the Episcopal Church pointed out that the \$200,000 is not a response to The Black Manifesto nor an acceptance of the "concept of reparations." The principle of reparations was not even mentioned in the report of the Executive Council, he said.

"This grant is a trust relationship," he declared, "between all of us — black and white together. It is a positive answer to the black clergy and laymen who were delegates to the Convention, and a Christian response to the massive needs of the nation's black community. Together we look forward, not backward. Together we respond to God's will for His people in the days at hand and the years ahead."



Malcolm X

(Continued from page 3)

gency grant of \$15,000 be awarded.

"In view of the aims and objectives of the GCSF, this program appears to us to be quite appropriate for funding. We therefore recommend that you approve the application of Malcolm X Liberation University for \$30,000 additional funding. Further, we would hope that you can offer leadership in explaining this program to the Diocese, particularly in relation to the issue of whether it is appropriate for the Church to be involved in funding this type of program. We feel that it is right — that it is important for the church to be involved in a leadership role in this time of change — but we also recognize there may be risks involved.

"Thank you for giving us the opportunity to advise you on this important issue," the report concluded.

The report was signed by Mr. Porter as program director and by Mason P. Thomas, Jr., of Chapel Hill, chairman of the advisory group.

Within a matter of days reaction to announcement of the grant prompted a statement by Bishop Fraser to the Diocese's senior wardens, clergy and Council members. The statement . . . issued on October 20 . . . said that in view of "an apparent division in the Diocese" a special meeting of the Diocesan Council was being scheduled on October 31. The text of the statement follows:

"The Episcopal Church in North Carolina does not belong to the Bishop. It belongs to the people. The Church is the Body of which Jesus Christ is the Head and all baptized persons are the members. The Bishop is the chief pastor and one of his functions along with the Diocesan Council is to carry out the will of the people expressed in the Conventions of the Diocese and of the national Church. When the Urban Crisis Committee advised the Bishop on the application of the Malcolm X Liberation University, they felt that this was what they were doing," the Bishop's statement said.

"There is no good reason why a member of this diocese should not know that the General Convention Special Program established by the General Convention in 1967 is designed to fund such projects as Malcolm X Liberation University. The purpose and function of the General Con-

vention Special Program as well as the grants which it has made have been well advertised throughout the diocese, especially in the NORTH CAROLINA CHURCHMAN. The director of the Program, Mr. Leon Modeste, was the dinner speaker at the Diocesan Convention in 1969 and clearly explained the Program to the delegates of the Convention.

"There is no good reason why the members of this diocese should not know about the resolution on Urban Crisis which was approved by the

Diocesan Convention in Greensboro in 1968. This resolution directed the Diocesan Council to adopt the Urban Crisis as their chief priority and to design an appropriate structure to explore the needs within our own diocese. The resolution was put into effect only after much deliberation by the Diocesan Council and resulted in the appointment of the Urban Crisis Committee which is composed of two women and ten laymen, representing business, medicine, education, social work, insurance, and law. Their names

Bishops' Visitation Schedule

There are 29 visitation days in the year. In order to accomplish the visitation on this schedule in 1970, since the General Convention takes place from October 11-21, two visitations must take place during the month of June. This will not be the case every year. The plan at this point is that in 1971 Bishop Fraser and Bishop Moore will reverse visitations so that every congregation is visited by both Bishops every two years.

An exception occurs in some congregations which will receive a visitation every other year. These exceptions are noted on the calendar. When Bishop Fraser visits a community, the primary visitation will go to a parish, and the secondary visitation to a mission. Since Bishop Moore is the Suffragan Bishop in charge of missions, when he visits a community, the primary visitation will go to the mission and the secondary visitation to the parish. There is no visitation on Easter Day. March 1 and April 5 are days on which there is no visitation since the Bishops are attending Diocesan functions elsewhere.

BISHOP FRASER'S SCHEDULE

| Date | Day | Primary Visitation | Secondary Visitation |
|-------|-----|---|---|
| Jan. | 11 | —Epiphany I, Concord | |
| | 18 | —Epiphany II, Albemarle | Thomasville* |
| | 25 | —Septuagesima, Lexington | Cooleemee* (1970) (Every other year) Fork* (1971) (Every other year) |
| Feb. | 8 | —Quinquagesima, Charlotte, Christ | |
| | 15 | —Lent I, Asheboro | |
| | 22 | —Lent II, Greensboro, St. Andrew's | Greensboro, Redeemer* |
| Mar. | 1 | —Lent III, Laymen's Convention | |
| | 8 | —Lent IV, Charlotte, Holy Comforter | |
| | 15 | —Passion, Monroe | |
| | 22 | —Palm, Salisbury, St. Luke's | Salisbury, St. Matthew's* |
| Apr. | 5 | —Easter I, Youth Convention | |
| | 12 | —Easter II, Greensboro, Holy Trinity | Mayodan* |
| | 19 | —Easter III, Charlotte, St. Andrew's | Charlotte, All Saints* |
| | 26 | —Easter IV, Mt. Airy | Elkin* |
| May | 10 | —Ascension I, Sanford | Pittsboro |
| | 17 | —Whitsunday, Charlotte, St. John's | |
| | 24 | —Trinity Sunday, Southern Pines | |
| | 31 | —Trinity I, Winston-Salem, St. Paul's | Winston-Salem, St. Stephen's* |
| Jun. | 7 | —Trinity II, Rocky Mount, St. Andrew's | Rocky Mount, Christ (9:30) |
| | 14 | —Trinity III, Henderson, Holy Innocents | Henderson, St. John's* |
| Sept. | 13 | —Trinity XVI, Eden, Epiphany | |
| | 20 | —Trinity XVII, Roanoke Rapids | Littleton, St. Anna's* |
| | 27 | —Trinity XVIII, Raleigh, St. Timothy's | Cary, St. Paul's* |
| Oct. | 4 | —Trinity XIX, Durham, St. Philip's | Durham, St. Titus |
| | 11 | —Trinity XX, General Convention | |
| | 18 | —Trinity XXI, General Convention | |
| Nov. | 8 | —Trinity XXIV, Erwin, St. Stephen's | Laurinburg |



were announced in the press and church periodicals and are recorded in the Journal of the 1969 Convention. The chairman of the Committee, Mr. Mason Thomas of Chapel Hill, is a member of the Diocesan Council. The director of the Diocesan Program, the Reverend E. Nathaniel Porter, is the Vicar of St. Titus' Church, Durham. He has conducted several meetings on this subject throughout the diocese as well as having been a speaker in parishes and at conferences," the state-

ment continued.

"The Bishop requested the advice of the director and the Committee on the grant for Malcolm X Liberation University. The Committee responded in sincerity and good faith. They met on two consecutive days, and at the meeting when they made their decision ten of the twelve members were present. They acted unanimously in what they believed to be in keeping with the purpose of the General Convention Special Program and the desire of the

diocese in establishing an Urban Crisis Program. They recommended that the Bishop of the Diocese approve the application. In my opinion, we have observed the democratic process in carrying out the will of the people as expressed in the Diocesan and General Conventions.

"In view of an apparent division in the diocese over the approval of the application, I have called a special meeting of the Diocesan Council and the Deans of Conventions on October 31. On November 23 and 24, the Diocesan Council and Deans will have their second annual meeting with a lay member of the Executive Council of the national Church. On January 30 and 31, the Diocesan Convention will meet in Salisbury. These three meetings, beginning next week, will give the Bishop and Urban Crisis Committee an opportunity to explain how and why they reached their decision. These meetings will also give every clergyman, vestry, and congregation an opportunity to express support of the decision . . . or, if they feel that the Bishop and Committee have erred in their judgment, to express their dissent and to make that dissent known to the diocese and the national Church. A list of names and addresses of Diocesan Council members is enclosed for your use in the event any vestry may want to address its opinions to them prior to October 31," Bishop Fraser's statement concluded.

The resolution approved by the Diocesan Council at its October 31 meeting expressed "confidence in the judgment of the Bishop and the Urban Crisis Advisory Committee and the processes they used in approving this grant even though individual Council members feel the grant is an error." Following is the Council's resolution:

"WHEREAS, the 1967 General Convention of the Protestant Episcopal Church established the GCSP dealing with the Urban Crisis problems which has awarded a grant of \$45,000 to Malcolm X Liberation University in Durham, N. C.; and

"WHEREAS, there is deep dissent and disagreement within the Diocese over the wisdom of this grant, and whether the grant is appropriate in relation to the criteria and guidelines of the GCSP; and

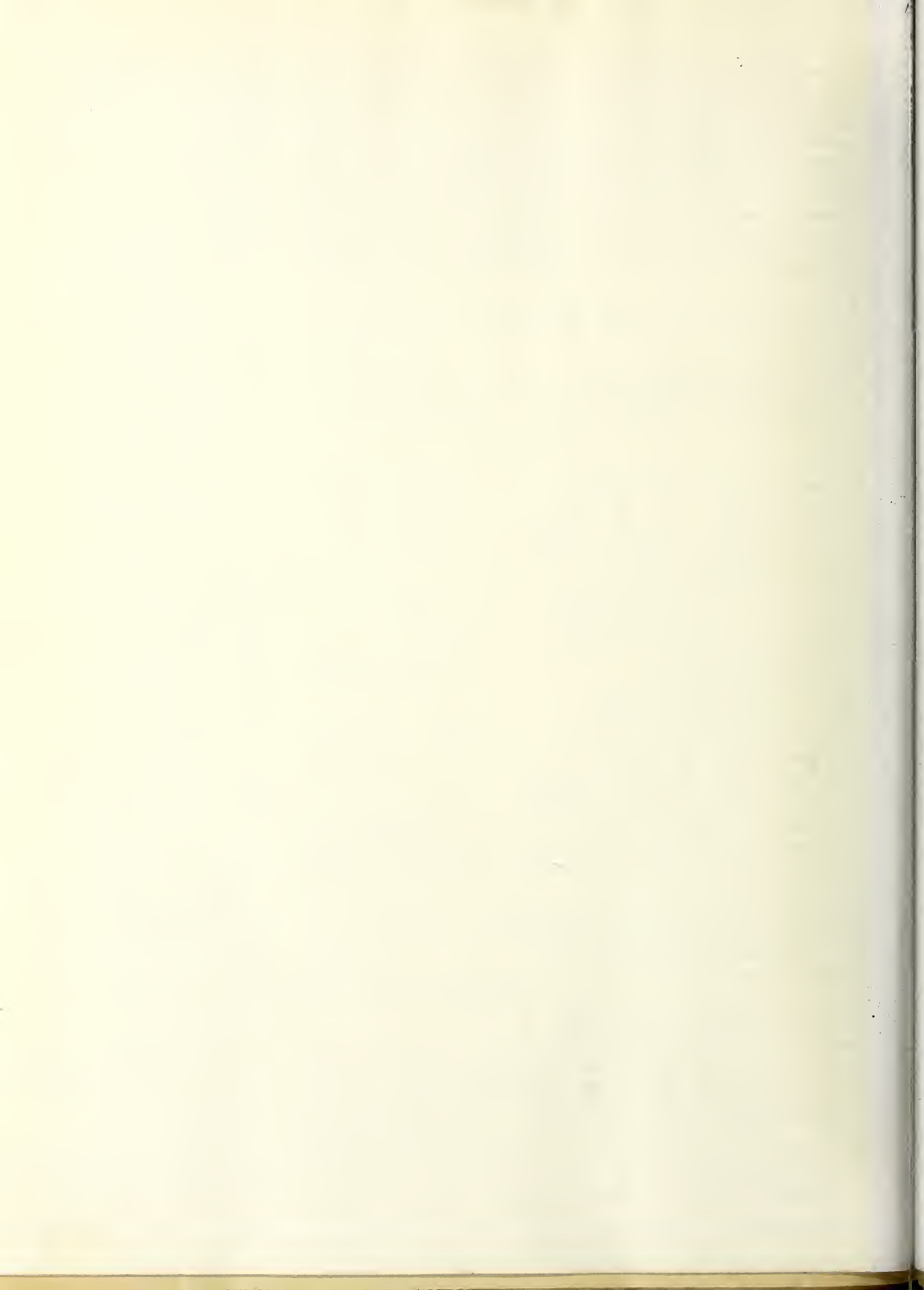
"WHEREAS, the Diocesan Council has received many responses from the people of this Diocese indicating that many Christians feel that this grant

- 15—Trinity XXV, Chapel Hill, Chapel of Cross
22—Next before Advent, Durham, St. Joseph's.....Durham, St. Andrew's
(both in morning?)
29—Advent I, Reidsville
Dec. 13—Advent III, Raleigh, Christ.....Raleigh, St. Mark's
20—Advent IV, Rocky Mount, Good Shepherd.....Rocky Mount, Epiphany*
27—Christmas I, Smithfield, St. Paul's.....Battleboro (every other year)

BISHOP MOORE'S SCHEDULE

| Date | Day | Primary Visitation | Secondary Visitation |
|-------|-----|---|--|
| Jan. | 11 | Epiphany I, Wilson, St. Mark's..... | Wilson, St. Timothy's* |
| | 18 | Epiphany II, Raleigh Good Shepherd | |
| | 25 | Septuagesima, Oxford, St. Cyprian's..... | Oxford, St. Stephen's* |
| Feb. | 1 | Sexagesima, Statesville, Trinity | |
| | 8 | Quinquagesima, Jackson..... | Weldon* |
| | 15 | Lent I, Chapel Hill, Holy Family | |
| | 22 | Lent II, Louisburg, St. Matthias..... | Louisburg, St. Paul's* |
| Mar. | 1 | Lent III, Laymen's Convention | |
| | 8 | Lent IV, Warrenton, All Saints..... | Warrenton, Emmanuel* |
| | 15 | Passion, Garner..... | Raleigh, St. Michael's |
| | 22 | Palm, Littleton, St. Alban's..... | Hillsborough |
| Apr. | 5 | Easter I, Youth Convention | |
| | 12 | Easter II, Halifax, St. Mark's..... | Enfield* |
| | 19 | Easter III, Tarboro, St. Luke's..... | Tarboro, Calvary (9:30?) |
| | 26 | Easter IV, Eden, St. Mary's..... | Eden, St. Luke's |
| May | 3 | Easter V, Wake Forest, St. John's | |
| | 10 | Ascension I, Durham, St. Stephen's | |
| | 17 | Whitsunday, Tarboro, St. Michael's..... | Scotland Neck* |
| | 24 | Trinity Sunday, Haw River..... | Burlington (9:30?) |
| | 31 | Trinity I, Roxboro..... | Durham, St. Luke's |
| Jun. | 7 | Trinity II, Charlotte, Christ the King..... | Charlotte, St. Christopher's (9:00 and 11:00) |
| | 14 | Trinity III, Rockingham | |
| Sept. | 13 | Trinity XVI, High Point, St. Christopher's..... | High Point, St. Mary's |
| | 20 | Trinity XVII, Charlotte, St. Martin's | |
| | 27 | Trinity XVIII, Hamlet..... | Wadesboro* |
| Oct. | 4 | Trinity XIX, Winston-Salem, St. Anne's..... | Winston-Salem, St. Timothy's (9:30 and 11:00) |
| | 11 | Trinity XX, General Convention | |
| | 18 | Trinity XXI, General Convention | |
| Nov. | 8 | Trinity XXIV, Charlotte, St. Peter's | |
| | 15 | Trinity XXV, Greensboro, St. Barnabas..... | Greensboro, St. Francis* |
| | 22 | Next before Advent, Raleigh, St. Augustine's..... | Raleigh, St. Ambrose |
| | 29 | Advent I, Iredell County, St. James | |
| Dec. | 13 | Advent III, Davidson, St. Alban's..... | Huntersville, St. Mark's (both in a.m.?) |
| | 20 | Advent IV, Walnut Cove..... | Greensboro, All Saints* |
| | 27 | Christmas I | |

* All secondary visitations are to be scheduled for late afternoon unless otherwise noted.



may be unwise;

"NOW, THEREFORE, be it resolved that the Diocesan Council of the Diocese of North Carolina expresses its confidence in the judgment of the Bishop and the Urban Crisis Advisory Committee and the processes they used in approving this grant even though individual Council members feel the grant is an error; and

"BE IT FURTHER RESOLVED that the Diocesan Council of the Diocese of North Carolina urgently requests that the Executive Council of the Episcopal Church review its screening processes for awarding grants in order that adequate time and voice be given to the Bishop and the Urban Crisis Advisory Committee so that applications can be more thoroughly studied and evaluated, i.e., that applications and the screening committee's evaluation be submitted to the Bishop in advance; and

"BE IT FURTHER RESOLVED that the Diocesan Council be informed of all future requests for grants within the Diocese so that they may express their concern and advice to the Bishop and the Urban Crisis Advisory Committee; and

"BE IT FURTHER RESOLVED that the Diocesan Council reaffirm its commitment to the priority given to the Urban Crisis Program on both Diocesan and parochial levels, and to seek ways of implementing the demands of the Gospel in our mission to the poor, the dispossessed, and the victims of racism, black or white," the October 31 resolution concluded.

In the June, 1969 issue of THE CHURCHMAN Chairman Thomas in a report on the advisory committee's activities cited a resolution adopted during the February, 1968, diocesan convention at Greensboro. He quoted the resolution in part as follows:

"THEREFORE be it resolved:

"That the 152nd Annual Convention of the Diocese of North Carolina direct the Diocesan Council to adopt this crisis as their chief priority during 1968 by designing an appropriate structure to explore the needs within our own Diocese; to determine available resources; and to develop on the local, area and diocesan levels programs, such as:

"1. Providing scholarships for the poor to attend existing parish nurseries and kindergartens.

"2. Establishing pre-school educational opportunities for the poor.

"3. Encouraging churchmen to provide leadership and support for the disadvantaged to be heard in city councils, by housing authorities, and other decision-making groups.

"4. Supporting efforts on the part of industry and education to enable the unemployed and under-employed to improve themselves through advanced training and to find better opportunities to improve their economic status.

"5. Sponsoring low-cost housing for the poor.

"6. Increasing the opportunities for the young to benefit from Diocesan camping and educational facilities," the resolution concluded:

Committee Chairman Thomas ended his article in the June issue with a statement that some members of the advisory group "questioned whether the Church could do anything relevant in relation to welfare, poverty or problems of black people."

Thomas concluded, the article by writing as follows:

"Is the Church the best or worst instrument for social change? Some felt that the Church is dead as an institution. Others felt that it could be moved to meaningful involvement and leadership. Most agreed that each of us personally must inform ourselves about the facts and examine our own prejudices. Everyone is personally responsible for his individual involvement or lack of concern.

"We don't know. There have been times when the Advisory Committee has felt discouraged about moving the large, institutional Episcopal Church — segregated on Sundays — toward

meaningful understanding and involvement. What do you think?"

The advisory committee has 12 members, eight of whom are Negroes. Members in addition to Chairman Thomas are R. Mayne Albright, Howard Clement, Mrs. George Cox, L. E. Davis, Edwin M. Holt, Dr. Charles Johnson, Dr. C. L. Patterson, Dr. Leroy Swift, William L. Thorp, Jr., Harold Webb and Mrs. Laurette West.

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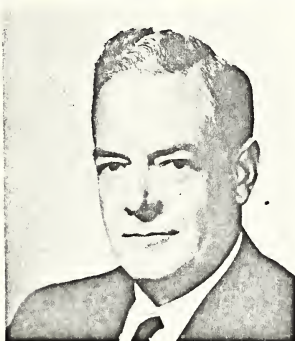
National Church Representative To Attend Nov. Council Meeting

When the Diocesan Council meets at the Terraces in Southern Pines on November 23 and 24 its members will have an opportunity to get a first-hand report on operations of the Episcopal Church at the national level.

Due to attend the November meeting is Charles F. Bound, a member of the Executive Council and resident of New York. Bound brings to his position on the Executive Council of the Episcopal Church a variety of talents. Vice president of the Morgan Guaranty Trust Company of New York, Bound is also the author of *A Banker Looks at Book Publishing* and an active participant in Church and civic activities.

A native of New York City, Bound graduated from the Hotchkiss School and Harvard University in 1932. He returned to Cambridge in 1949 and 1957 for graduate study in finance. He has worked for Tingue-Brown, New York, 1932-33, Martindale-Hubbell, Chicago, 1934-36, The Security National Bank of St. Louis, 1937-38, and since 1939, the Morgan Guaranty Trust Company of New York. During World War II, he was a Lt. Commander in the U.S.N.R.

Bound has served his home parish, St. Mark's Church in Mount Kisco, New York, as vestryman and senior warden. He has been chairman of the Finance Committee of the Diocese of New York, and chairman of the



BOUND
... to Visit Diocese

Diocese's 175th Anniversary Fund Drive. He was a Deputy to the 1964 General Convention of the Protestant Episcopal Church where he was elected to membership on the Executive Council.

In the book publishing field, Bound is a Director of Harcourt, Brace & World, and the Franklin Book Programs, Inc. He is also a director of the Regional Plan Association which he served as treasurer when he lived in St. Louis. Formerly he was a director of the Boys' Club of Mount Kisco, and chairman of the Citizens' Com-

VES Opens With 212 Enrollment

LYNCHBURG, VA. — Virginia Episcopal School this fall opened for its 54th session with an enrollment of 212 boys and a faculty of 21 members, Headmaster William L. Wyatt has announced.

A geographical breakdown indicates North Carolinians are predominant with 108 Tar Heels on board. Of the 58 Virginians enrolled, 28 are from Lynchburg. Sixteen states, including Hawaii, are represented, and two foreign lanes, Japan and Thailand.

There are only three newcomers to the permanent faculty. James Bronwyn Childress, B.A., a native and a graduate of Lynchburg College teaches Spanish. William H. Jenkins, B.S., a graduate of the University of the South (Sewanee) teaches biology. Calvin N. Jones, B.A., is a Tennesseean and a Davidson College alumnus and is an instructor in German and English.

Two ladies are represented this year on the faculty. Mrs. Frances R. Knipp, long associated with E. C. Glass, assists in the Language Department, and Mrs. Donald E. Wagner, whose two sons are recent graduates of VES, instructs, temporarily, in the Mathematics Department on account of the illness of Thomas Moore.

An innovation this year will be an exchange program involving several students of the Seven Hills School. Ten young ladies will attend classes in physics, music and history appreciation, German and French at VES. Five VES students will receive instruction at The Seven Hills School in an advanced course in European history.

The purpose of the exchange program is two-fold, Headmaster Wyatt explained. It allows certain exceptional students a broader selection of subjects, and, without changing the basic nature of either institution, presents an opportunity for an exchange of ideas and viewpoints between young men and women, heretofore lacking at both schools.

mittee for Public Schools in Bedford, New York.

Married to the former Alva Root, the Bounds have five children and three grandchildren.

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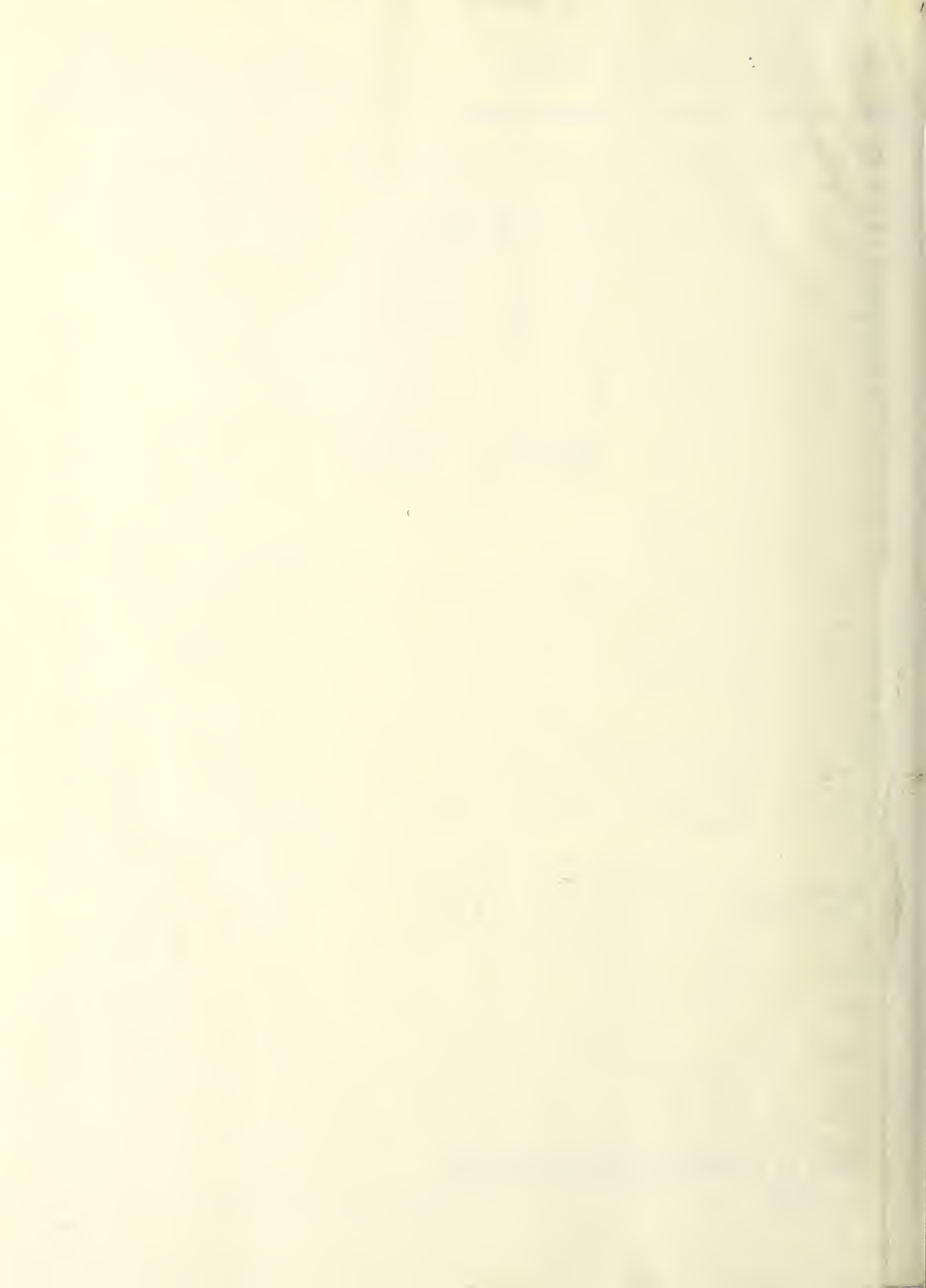
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The Tar Heel DioSCENE

BY MARGARET S. KNIGHT Churchman Editorial Board

To St. Luke's — The Rev. Uly Harrison Gooch becomes rector of St. Luke's, Salisbury, on November 1. Mr. Gooch is a native Virginian. He was born in Stratford in 1933. He attended St. Paul's School in Maryland and the University of Virginia. He was employed in private business for several years before attending Seabury-Western Theological Seminary. Since finishing at the seminary he has been priest-in-charge of two missions in northern Virginia and assistant rector at St. Paul's, Richmond. An installation service is scheduled at 7:30 p.m. on October 29.

RCCM Day — Another note from St. Luke's *Messenger* tells of Sunday, September 14, being celebrated as Rowan Cooperative Christian Ministry Day. RCCM, it notes, is a little over two years old and presently counts 45 churches as members. The three main projects now under way are an adult education program, a tutoring program to help slow learners in the local schools, and a clothing distribution center. Initially the member churches pledged \$9,000. The annual budget is now \$15,000 with \$6,000 additional now asked. St. Luke's has pledged \$1,000 and is giving an additional \$6,000. The Rev. James Cress is executive director. Many people from St. Luke's have been involved in the program as volunteers.

To Charlotte — The Rev. Grafton Cockrell has accepted a call to go to Christ Church, Charlotte, as an associate rector. He has been priest-in-charge of St. Mark's, Raleigh. He and his wife, Jacqueline and their three children will go to Charlotte on November 1. Their new address will be 2508 Oxford Place.

Correction — The Rev. Harcourt Waller, rector of Christ Church, Charlotte, recently came to that parish from St. Paul's Memorial Church at the University of Virginia, Charlottesville, and not from Christ Church, Charlottesville, as was mistakenly stated.

Fair Report — Now, it seems, is the time for all good Episcopalians to come to the aid of their parish with bazaars and fairs. First one reported so far was

a smashing success. All Saints' Church, Concord (and Cabarras County) reported, on an early count, \$7,500 in receipts from their Country Fair held in September. The Rev. Parker Marks is rector.

Art Exhibit — On exhibit this month at Diocesan House, Raleigh, are colorful "serigraphs," by Sister Corita Kent of California, a former nun. The art form, taking its name from the root forms meaning "silk" and "writing," resemble the gay, colorful and popular poster pop-art so "in" just now. It is in the same classification as etchings and wood engravings, and other like graphics, with each "poster" a hand proof. (Sister Corita now teaches in a college in Los Angeles, and some of the serigraphs are for sale.)

Storm Relief — Many churches in the Diocese have contributed generously to the funds for the relief of victims of Hurricane Camille in Mississippi. Of particular interest is a note from St. Peter's, Epistle, Charlotte; "One of our former rectors, the Rev. Willis Gaylord Clark, D. D., served as rector of Trinity Church, Pass Christian, Miss., after leaving St. Peter's. A few years ago both he and Mrs. Clark died. However, the parish they served and the rectory they lived in were both demolished by 'Camille,' and the wife of the present rector, the Rev. Durrie B. Hardin, was killed when the roof of the rectory collapsed." Six other Episcopal Churches were destroyed or damaged in Mississippi.

To Oklahoma — The Rev. William Robert Merrill who has been on the faculty of North Carolina School of the Arts, Winston-Salem, has gone to Oklahoma College of Liberal Arts in Chickasha, Oklahoma.

At Seminary — The Rev. Alwin Reiners, rector of Church of the Holy Comforter, Charlotte, was at the post graduate School of Continuing Education at Virginia Seminary in Alexandria in October and early November. Noted from Holy Comforter's *Messenger*: "The instruction is from a variety of teachers (from theologians to urban planners) with a large part of the input coming out of the man's experience through the case study approach to the parish ministry."

New Daughter — From the Parish Post of Holy Trinity, Greensboro, comes news that a baby girl was born early in September to Ken and Jane Taber. Mr. Taber was assistant rector at Holy Trinity for several years, and is now priest-in-charge of Church of the Creator, Mechanicsville, Richmond, Va.

Film Festivals — As a part of its Christian education program two Raleigh Episcopal Churches, Christ Church and Church of the Good Shepherd, together with two Methodist Churches, are sponsoring a series of foreign films, one each month for seven months. "The series will provide an opportunity," the planners say, "for adults to see and discuss in a Christian context major issues explored by foreign directors in eight significant foreign films."

In Greensboro the Episcopal churches, in conjunction with the Greensboro Public Library, recently sponsored a film festival "especially designed for those who work with children and young people . . . in terms of in-depth probing into life's meaning."

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Diocese's annual Acolytes' Day held at Duke University on Monday, November 8. The above is from a morning Festival Communion in Duke Chapel. More than 1,000 youths and adults attended this year's event which included a box lunch in the Student Stadium and the Duke-UNC football game.



Official Publication
Diocese of North Carolina

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Bishop

BEN F. PARK

Editor

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GARET S. KNIGHT, WILLIAM B.
WRIGHT, GEORGE E. LONDON AND
MRS. MARGARET DARST SMITH.

Editorial Board

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A Reader Writes

DOING RESEARCH

Editor, The Churchman:

I am currently doing research at Duke University for my doctoral dissertation on Levi Silliman Ives, second bishop of North Carolina, 1831-1853.

It would be of great help to me if you could find a corner in a forthcoming issue to broadcast my appeal for information relating to the existence of letters to, from, or concerning Bishop Ives, which may now be in private hands.

Please ask your readers to contact me at the below address.

Any help you can render will be greatly appreciated. Thank you very much.

The Rev. Michael T. Malone
4601 Chicopee Trail
Durham, N. C. 27707

MORE ON JERUSALEM

Editor, The Churchman:

The article about the archbishop of Jerusalem (October issue) reminded me of a letter I recently received from Canon René Bozarth, the American representative of Bishop Cubazin, the Anglican Arab Bishop in Jerusalem. Following are the non-personal parts of the letter:

"We have no trouble getting things out of occupied territory at the present time but we are experiencing almost totally insurmountable difficulty in getting things into occupied territory. Our present large problem is that we have sent by ship several months ago about three thousand pounds of drug items and surgical equipment desperately needed for our Arab Anglican Hospital at Nablus, the only hospital operated by the Church anywhere in the Middle East. It was formerly known as the Arab Evangelical Hospital, founded in the late 1800's by a priest-physician and now run by a wonderful Scottish Registered Nurse who is married to the Chief of Staff Physician Dr. Musallam. The equipment we have sent has not been released by the Israeli Government on technicalities and it now seems that when they do release it we will be forced to pay a customs import on these entirely medical and non-profit items.

In any event, the Palestine tragedy which began under the Ottoman days is continuing in our own time and there is no ready resolution or likely end to it in the immediate future. I hope that if you have friends, especially in the Church, who are able to assist us in our medical programs on behalf of St. Luke's Hospital you will inform them of our work there or send me names and addresses to whom I can send information about what our courageous Scotch Nurse and her Arab Anglican husband are doing and also that if you know friends who wish Holy Land Flowers as Christmas greetings you will inform them that they already exist in the United States and are available from the Society of St. Paul's Press — preferably without any further imprinting which is extremely dangerous and therefore expensive if the flowers are to be protected."

Palestinian Christians have suffered so much, and it would be a pity to see the Anglican Church die in Our Lord's native land. If anyone wishes to contribute to the hospital or to the church, remember to make checks payable to *The Society of St. Paul*; at the bottom of the check write St. Luke's Hospital, Nablus; or for Bishop Cubazin; or for Arab Anglican Church. That way it can be deducted from your income tax. If a Christian directly sends money to a fellow Christian in another country, it is not deductible.

MRS. HELEN K. ZUNES
Windsor Circle
Chapel Hill, N. C. 27514

Laymen Announce Plans For 1970

By LAWRENCE B. LANE
Secretary, Laymen's Association

The fall program planning meeting of officers and directors of the Diocesan Laymen's Organization recently took place at the Terraces in Southern Pines.

A great deal of enthusiasm and optimism regarding the coming year's program was evidenced by the fact that all the members were present. These included:

- Ed Mulvey, president — Winston-Salem (St. Paul's);
- Paul Neil, first vice president — Charlotte (Christ's);
- John Scott, second vice president — Greensboro (St. Francis);
- Larry Lane, secretary — Tarboro (Calvary);
- Jim Davis, treasurer — Raleigh (St. Michael's);

Charles Winston, Thank Offering custodian — Raleigh (Christ's);

- Luke Drury, Board member — Greensboro (St. Francis);
- Bill Holloman, Board member — Scotland Neck (Trinity);

Horace Davis, Board member — Charlotte (St. Peter's);

Bob Prongay, Board member — Winston-Salem (St. Paul's);

Henry Craumer, Board member — Raleigh (St. Michael's); and,

The Rev. William Hethcock, diocesan director of program — Raleigh.

It was decided to hold the annual convention in Winston-Salem on Sunday March 1, 1970, with Saint Paul's being the host church. Plans are now being finalized to hold the worship service, business session, luncheon, and speaking session in the new Convention Center.

The Convention Program Committee headed by John Scott is working to obtain a noted lay speaker who is a member of the Executive Council of our National Episcopal Church. The theme for this year's programs is — "Get the Facts and Get Involved."

Tentative plans were made regarding the annual conference, to be held at Wade Mecum, June 19 and 20, 1970. A meeting to finalize the conference program and speakers will be held at the Terraces on January 16 and 17.

Hear Malcolm X Discussion:

Diocesan Episcopal Churchwomen Hold Fall Meeting At Terraces

By BEULAH COLLINS
ECW Information Chairman

The Episcopal Churchwomen's Diocesan Board met recently at the Terraces in Southern Pines.

Mrs. M. E. Motsinger, president, announced that two new officers had been named to the board. Mrs. Carl F. Herman, Mistletoe Drive, Greensboro, has taken the place of Mrs. E. H. Dudley as Church Periodical Club director.

Mrs. Dudley died this fall of a recurrent illness. Mrs. Francis Winslow, Canterbury Road, Raleigh, has assumed the duties of Central Convocation chairman, replacing Mrs. S. E. Jennette of Henderson. Mrs. Jennette was forced to resign because of poor health.

The resignation of Mrs. Robert Merritt of Mount Airy as secretary of Christian education was read to the Board, and Mrs. W. J. Long of Roanoke Rapids, vice-president and president-elect, agreed to complete Mrs. Merritt's unexpired term for the rest of the current year.

With the date for the Fall Ingathering of the United Thank Offering set for October 18, it was announced that the Spring Ingathering had collected a total of \$13,190.24. Mrs. Walter Burbank of Concord is custodian of the Thank Offering for the Diocese.

Mrs. Burbank has two film strips available for branch use. The earlier of the two is titled "This Channel of Love," and the new strip is "This, Thy Child." These are available for branch U.T.O. custodians directly from their Convocations, at these addresses:

Northeast — Mrs. Scott Bowers, Jr.: Box 604, Jackson, 27845; Central — Mrs. Russell J. Parham: 144 Lakeview Drive, Henderson, 27536; Northwest — Mrs. Roger Gant, Jr.: 717 W. Davis Street, Burlington, 27215; Southwest — Mrs. W. W. Burbank: 545 Winfield Blvd., Concord, 28025; and Sandhills — Mrs. Thomas H. Cathcart: 445 Dogwood Lane, Southern Pines, 28387.

Mason Thomas, chairman of the Diocesan Urban Crisis Committee, spoke to the Board on the recent national grant to Malcolm X University, and responded to the questions of Board members.

December Calendar

- 1 Saint Andrew
Copy Deadline for January Churchman
- 1-3 Bishop Moore and Diocesan Mission Clergy, Southern Pines
- 7 Advent II
- 7-14 Bishop Moore visits Durham-Chapel Hill Area
- 9 Program Conference I
- 11 Parish Ministry Seminar Standing Committee
- 13-14 Youth Commission, The Terraces
- 14 Advent III
- 15 Wade Mecum Board, Winston-Salem
- 20 Board of Directors, Penick Home
Urban Crisis Advisory Committee, Durham
- 21 Advent IV
- 22 Saint Thomas
- 25 Christmas Day
- 26 Saint Stephen
- 27 Saint John
- 28 Holy Innocents
- 29-30 Examining Chaplains, Charlotte
- 30 Churchman Board

The Tar Heel DioSCENE

By MARGARET S. KNIGHT
Churchman Editorial Board

Dedication — On the day of their annual homecoming, St. Bartholomew's Church, Pittsboro, dedicated a stone to the glory of God and in memory of four Hill Brothers, John, William, Nathaniel, and Thomas. The land for the church was donated by Dr. Nathaniel Hill and Dr. Frederick Hill, sons of John Hill. The stone, erected close to the front entrance of the building, was given by Mrs. Eva Hill Smith of Texas, a descendant of Col. Thomas Hill. *The Rev. Frederick W. Hoyt* is rector of St. Bartholomew's.

The special bulletin for the dedication gives a short history of the church: "The name of our parish dates from the year 1771, when the Governor and Council assembled to establish the 'County of Chatham and St. Bartholomew's Parish.' There is no official record of religious activity in the parish named in honor our Lord's sixth disciple until the year 1821. At this time two missionary clergymen, the Rev. Thomas Wright and the Rev. William Hooper visited and ministered to the goodly number of church families then resident in Pittsboro. It was not until 1833 that the parish was firmly established and in possession of a suitable house for worship. The Hill family's beneficence made possible the erection of the present edifice which has been in continuous use for 136 years. The Rt. Rev. Levi Silliman Ives, second bishop of North Carolina, duly consecrated 'to the service of Almighty God, a building by the name of St. Bartholomew's', and instituted as first rector the Rev. Thomas Frederick Davis, who later became fourth bishop of South Carolina. Four years later, 1837, the parish sent four delegates to the convention: S. S. Jackson, Henry A. London, John H. Houghton, and John B. Jones."

Vietnam News — From *Lt. H. G. (Jerry) Cook*, serving as a Marine Chaplain in Vietnam, come several items of news. From the "Messenger" of St. Luke's, Salisbury, where he served as assistant rector, comes news that he is author of an article in the October 19th issue of *The Living Church*, entitled "The Church in Viet-

nam." Also comes news that his wife Betty was to leave on October 13 to join Jerry in Hawaii for Rest and Relaxation leave. And from George Margeson, chairman of the Armed Services Commission, comes a letter from him about his work with an orphanage and a large leper colony in Danang: "Let me describe briefly our work at the China Beach Orphanage. There are approximately 315 children, ages 3-15 years. They are in desperate need of clothes to fit children of that age group. Also they enjoy games, candies, etc. that all children love. The Happy Haven Leprosarium has people of all ages from infants on up. Many lepers are married to non-lepers and thus the reason for infants. These people need clothes, especially shoes and socks as their numb extremities get cut and

infected very quickly. They don't feel this pain or know that a cut has been made. Our doctors and dentists are involved in the orphanage and the Leprosarium. Our young, tough Marines, when time permits from their heavy schedule, visit the orphanage and act as substitute parents. Is there a possibility that the men and women in the Diocese could in some way help with our orphans and lepers?" Address for Lt. Cook is Office of the Group Chaplain, MAG 16, First MAW Air FMFPAC, c/o FPO San Francisco Calif. 96602.

Congratulations — Born to the Rev. Mr. and Mrs. Sterling G. Gordon, associate rector of St. Mary's, High Point, a son, John Hamilton, on Oct. (Continued on Page 16)

Treasurer's Report

Editor's Note: Following is the report of Diocesan Treasurer Sidney S. Holt on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through September 30, 1969. The assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in this Diocese and throughout the world.

| | EPISCOPAL MAINTENANCE | | CHURCH'S PROGRAM | |
|---------------------------------|-----------------------|-----------|------------------|-----------|
| | Assessed | Paid | Quota | Paid |
| Albemarle, Christ Church..... | 639.63 | \$ 639.63 | \$ 2,374.98 | \$ 800.00 |
| Ansonville, All Souls..... | 176.49 | .00 | 655.33 | .00 |
| Asheboro, Good Shepherd..... | 1,039.52 | 520.02 | 3,859.75 | 1,930.02 |
| Battleboro, St. Johns..... | 181.46 | .00 | 673.76 | .00 |
| Burlington, Holy Comforter..... | 3,347.35 | 2,510.55 | 12,558.78 | 9,419.13 |
| St. Athanasius..... | 23.33 | 23.33 | 86.12 | 86.12 |
| Cary, St. Pauls..... | 466.15 | 311.25 | 1,730.83 | 1,154.20 |
| Chapel Hill, Ch. of Cross..... | 3,715.00 | 2,815.00 | 13,793.88 | 10,343.83 |
| Holy Family..... | 1,744.52 | 1,300.37 | 6,477.45 | 4,858.11 |
| Charlotte, Christ Church..... | 12,550.88 | 3,137.70 | 46,731.65 | 11,682.90 |
| Holy Comforter..... | 3,890.85 | 2,594.42 | 14,576.79 | 9,708.30 |
| St. Andrews..... | 1,582.58 | 1,055.04 | 5,876.13 | 3,917.44 |
| St. Christophers..... | 827.43 | 620.58 | 3,072.26 | 2,270.44 |
| St. Johns..... | 3,615.26 | 2,410.00 | 13,553.54 | 8,949.30 |
| St. Martins..... | 5,154.21 | 3,865.68 | 19,267.69 | 14,483.22 |
| St. Michaels..... | 558.59 | 284.68 | 2,074.04 | 1,026.09 |
| St. Peters..... | 4,186.41 | 3,139.50 | 13,747.00 | 9,164.66 |
| Cleveland, Christ Church..... | 429.56 | 322.20 | 1,594.97 | 1,196.22 |
| Concord, All Saints..... | 1,674.44 | 1,260.00 | 6,217.23 | 4,680.00 |
| Coolemeec, Good Shepherd..... | 235.84 | 235.84 | 875.69 | 275.69 |
| Davidson, St. Albans..... | 158.63 | 79.33 | 300.00 | 150.00 |
| Durham, Ephphatha..... | 38.67 | .00 | 143.58 | .00 |
| St. Andrews..... | 185.47 | 139.11 | 688.65 | 516.44 |
| St. Josephs..... | 897.03 | 297.03 | 2,000.00 | .00 |
| St. Lukes..... | 1,159.67 | 869.76 | 4,305.89 | 3,229.33 |
| St. Philips..... | 4,352.79 | 2,147.52 | 16,162.00 | 8,244.00 |
| St. Stephens..... | 2,048.11 | 1,535.49 | 7,734.69 | 5,833.77 |
| St. Titus..... | 919.14 | 612.78 | 3,412.79 | 2,275.22 |
| Eden, Epiphany..... | 834.57 | 626.25 | 1,430.00 | 1,105.00 |
| St. Lukes..... | 734.24 | 550.71 | 2,726.25 | 2,044.77 |
| St. Marys..... | 118.58 | 118.58 | .00 | .00 |
| Elkin, Galloway Memorial..... | 138.47 | 34.70 | 514.14 | 128.50 |

EPISCOPAL MAINTENANCE

CHURCH'S PROGRAM

Fitzgerald To Head Indian Affairs

SOUTH BEND, Ind.—The Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, has announced the appointment of Kent Fitzgerald of Window Rock, Ariz., to the post of executive officer for Indian affairs.

In this capacity, Fitzgerald will be the principal Executive Council staff person for all matters having to do with mission and ministry among American Indian and Eskimo peoples. He will serve as staff liaison with the new National Committee on Indian Work and will provide leadership as the Episcopal Church moves to achieve more real involvement of Indian and Eskimo people in its life and decision-making.

He will serve as a consultant to the Council until November 1 when he will officially join the staff.

In announcing the appointment, the Presiding Bishop said:

"For many generations, the Episcopal Church has exercised a major mission and ministry to Indian and Eskimo peoples and thousands of those people are members of this Church. I am determined that their voice be heard more effectively in every decision-making council and that this Church's responsibility to them and to all Indians and Eskimos remain one of the highest priorities. As an Indian churchman who has long maintained the respect and trust of Indians and non-Indians alike for his integrity, his faith, and his leadership ability, Mr. Fitzgerald is admirably suited to his new responsibilities and brings great talents to the staff of Executive Council. His acceptance of this appointment is a source of much rejoicing to me and my staff colleagues."

Fitzgerald is a member of the Chipewewa Tribe and a veteran of 29 years service in the Bureau of Indian Affairs. Most recently he has served on two important BIA-wide committees, the Commission of Indian Affairs Committee for the selection and training of Indian Agency Superintendents and the National Community Development Committee.

| | Assessed | Paid | Quota | Paid |
|-----------------------------|---------------|--------------|---------------|---------------|
| Enfield, The Advent. | 471.06 |00 | 1,000.00 |00 |
| Erwin, St. Stephens | 761.84 | 761.84 | 1,750.00 | 1,750.00 |
| Fork, The Ascension | 129.30 | 129.30 | 480.10 | 480.10 |
| Fuquay-Varina, Trinity | 66.31 | 66.31 | 246.22 | 246.22 |
| Germantown, St. Philips | 18.29 | 18.29 | 67.90 | 67.90 |
| Greensboro, All Saints | 956.15 | 637.36 | 3,550.02 | 2,366.64 |
| Holy Trinity | 8,567.38 | 5,711.58 | 31,940.84 | 21,423.88 |
| The Redeemer | 401.65 | 401.65 | 1,490.35 | 100.00 |
| St. Andrews | 2,748.30 | 2,748.30 | 10,334.48 | 8,267.58 |
| St. Barnabas | 38.43 | 28.83 | 292.69 | 219.53 |
| St. Francis | 3,585.21 | 2,000.00 | 13,311.96 | 2,600.00 |
| Halifax, St. Marks | 213.50 | 213.50 | 630.00 | 630.00 |
| Hamlet, All Saints | 374.61 | 374.61 | 1,394.02 | 951.87 |
| Haw River, St. Andrews | 203.37 | 203.37 | 755.10 | 377.58 |
| Henderson, Holy Innocents | 2,337.14 | 1,363.34 | 8,807.86 | 5,127.13 |
| St. Johns | 150.62 | 150.62 | 559.24 | 559.24 |
| High Point, St. Marys | 3,779.78 | 2,519.84 | 14,164.40 | 2,469.06 |
| Hillsborough, St. Matthews | 956.79 | 956.79 | 1,843.21 | 843.21 |
| Huntersville, St. Marks | 932.70 | 624.70 | 3,463.14 | 2,311.14 |
| Iredell Co., St. James | 81.39 | 81.39 | 302.19 | 202.19 |
| Jackson, The Saviour | 191.09 | 143.31 | 709.52 | 532.14 |
| Kittrell, St. James | 42.73 | 42.73 | 140.00 | 140.00 |
| Laurinburg, St. Davids | 376.69 | 376.69 | 1,398.66 | 1,023.66 |
| Lexington, Grace | 1,189.10 | 990.90 | 4,545.15 | 3,809.25 |
| Littleton, St. Albans | 188.28 | 188.28 |00 |00 |
| St. Annas | 19.06 | 19.06 | 70.79 | 70.79 |
| Louisburg, St. Matthias | 31.57 | 31.57 | 117.24 | 94.71 |
| St. Pauls | 508.69 | 381.60 | 1,000.00 | 750.15 |
| Mayodan, The Messiah | 215.53 | 215.53 | 800.27 | 800.27 |
| Milton, Christ Church | 33.45 | 33.45 | 124.20 | 124.20 |
| Monroe, St. Pauls | 985.08 | 164.18 | 3,637.64 | 609.64 |
| Mount Airy, Trinity | 1,174.97 | 587.48 | 4,362.69 | 2,181.34 |
| Northampton Co., St. Lukes | 21.69 |00 | 80.55 |00 |
| Oxford, St. Cyprians | 180.37 | 45.37 | 669.73 | 369.73 |
| St. Stephens | 1,153.47 | 865.08 | 4,412.85 | 3,309.66 |
| Pittsboro, St. Bartholomews | 567.05 | 567.05 | 2,105.46 | 700.00 |
| Raleigh, Christ Church | 4,764.00 | 2,000.00 | 17,818.83 | 11,000.00 |
| Good Shepherd | 4,187.37 | 3,365.55 | 15,847.79 | 11,885.85 |
| St. Ambrose | 787.09 | 500.00 | 2,922.49 |00 |
| St. Augustines | 41.56 | 41.56 | 154.32 | 154.32 |
| St. Marks | 246.76 | 123.38 | 916.24 | 458.12 |
| St. Marys | 58.95 | 58.95 | 218.87 | 220.87 |
| St. Michaels | 3,921.34 | 2,272.34 | 14,690.04 | 6,089.04 |
| St. Timothy | 1,656.06 | 1,215.00 | 6,149.00 | 1,000.00 |
| Reidsville, St. Thomas | 861.88 | 574.60 | 3,200.19 | 2,133.47 |
| Ridgeway, Good Shepherd | 17.93 |00 | 66.59 |00 |
| Roanoke Rapids, All Saints | 1,221.11 | 610.50 | 4,534.00 | 2,266.98 |
| Rockingham, The Messiah | 879.27 | 579.27 | 3,264.75 | 1,864.75 |
| Rocky Mount, Christ Church | 436.74 | 436.74 | 1,686.64 | 1,139.55 |
| Epiphany | 129.26 |00 | 239.97 |00 |
| Good Shepherd | 3,945.06 | 2,970.06 | 14,778.08 | 10,103.08 |
| St. Andrews | 862.36 | 431.18 | 3,201.95 | 1,600.98 |
| Roxboro, St. Marks | 195.33 | 146.52 | 725.27 | 543.96 |
| Salisbury, St. Lukes | 3,902.16 | 2,926.59 | 14,488.80 | 10,866.66 |
| St. Matthews | 455.37 | 283.17 | 1,802.18 | 1,051.39 |
| St. Pauls | 222.85 |00 |00 |00 |
| Sanford, St. Thomas | 801.78 | 334.11 | 2,977.01 | 1,294.64 |
| Scotland Neck, Trinity | 959.90 | 660.56 | 3,564.14 | 2,376.08 |
| Siler City, St. Marks | 77.25 | 77.25 | 286.84 | 215.13 |
| Smithfield, St. Pauls | 965.51 | 714.42 | 3,714.95 | 2,793.69 |
| Southern Pines, Emmanuel | 3,059.48 | 2,295.00 | 12,000.00 | 9,000.00 |
| Speed, St. Marys | 78.02 | 78.02 | 289.70 | 289.70 |
| Statesville, Trinity | 1,270.86 | 1,270.86 | 4,848.74 | 4,848.74 |
| Stovall, St. Peters | 13.74 | 13.74 | 51.01 | 51.01 |
| Tarboro, Calvary | 2,622.74 | 1,529.92 | 9,938.30 | 5,823.08 |
| St. Lukes | 118.00 | 98.30 | 438.14 | 365.10 |
| St. Michaels | 341.61 | 341.61 | 1,268.43 |00 |
| Thomasville, St. Pauls | 601.55 | 451.08 | 2,232.56 | 1,674.97 |
| Townsville, Holy Trinity | 61.43 | 61.43 | 228.11 | 228.11 |
| Wadesboro, Calvary | 875.78 | 875.78 | 3,381.79 | 3,381.79 |
| Wake Forest, St. Johns | 134.35 | 134.35 | 563.86 | 263.86 |
| Walnut Cove, Christ Church | 230.65 | 230.65 | 856.42 | 400.00 |
| Warrenton, All Saints | 55.73 | 27.87 | 206.91 | 103.44 |
| Emmanuel | 843.96 | 450.00 | 3,133.66 | 500.00 |
| Weldon, Grace | 473.16 | 238.84 | 1,756.86 | 876.00 |
| Wilson, St. Marks | 126.51 |00 | 234.87 |00 |
| St. Timothy | 2,456.98 | 1,456.98 | 9,252.80 | 5,452.80 |
| Winston-Salem, St. Annes | 589.60 | 294.80 | 2,189.21 | 1,094.61 |
| St. Pauls | 8,813.94 | 6,610.50 | 32,926.34 | 24,744.80 |
| St. Stephens | 320.27 | 320.27 | 1,189.16 | 594.58 |
| St. Timothy | 1,914.35 | 1,435.76 | 7,108.01 | 5,331.02 |
| Woodleaf, St. Georges | 52.06 | 52.06 | 193.30 | 193.30 |
| Yanceyville, St. Lukes | 19.89 |00 | 73.86 |00 |
| TOTALS | \$ 147,979.06 | \$ 96,517.37 | \$ 541,407.28 | \$ 319,659.09 |

Pisani Termed 'One-Man Bridge To Generation Gap':

New Enthusiasm Comes To St. Mary's



MR. AND MRS. PISANI WITH CHILDREN, SALLY AND JACK

... Pictures courtesy Raleigh Times

Editor's Note: The following article is reprinted with permission from "The Raleigh Times"

By **LUCY COULBOURN**
Times Woman's Editor

Frank W. Pisani is a one-man bridge to the generation gap.

He's youthful. He's dynamic. And young people respond to him.

The new president of St. Mary's Junior College is barely settled in his office but he's already making plans to close the generation gap at St. Mary's.

"It's more the fault of adults than young people. Once they know you like them and love them, they are open to

communication and in the right context. And they have a lot to say," Pisani explained.

The opportunity to communicate with young people was St. Mary's drawing card, he admitted. "It's small enough, and it's Christian oriented."

Pisani comes to St. Mary's from the position of associate dean at the Virginia Theological Seminary in Alexandria, Va. Prior to that he was rector of the Church of the Holy Comforter in Tallahassee, Fla. He obtained his bachelor of divinity from the University of Florida at Gainesville and served in the United States Army during World War II in the European

theater. It was while he was stationed in Florida at Camp Landing that he met his wife, the former Harriet Hazard.

He laughed about his first impressions at St. Mary's, "It was a dismal January day . . . raining . . . and the motel reservations weren't made. I had spent the morning hanging around in meetings and was asking myself why I'd even come down. At noon they turned me over to six girls for lunch and a campus tour. They were so alive . . . so fresh . . . so open," he exclaimed. "I began to see a real ministry here."

"There is a great faculty at St. Mary's . . . dedicated. Beyond that

there is an openness between the president of the school and student body ... that's the most exciting part."

It's evident that Pisani is excited about the challenge of heading the school.

"When I announced to my colleagues that I was going to be president of a school for 500 girls," he laughed, "They said, 'You've gone crazy to want to be a college president today.'"

"But I'd turn in 200 ugly men for 500 beautiful girls any day," he quipped.

"And here the numbers are small enough so that you can communicate. I think we can avoid these disasters (referring to campus demonstrations)," he explained. "How they can avoid it at larger schools, I don't know."

"Then, here I get very old-fashioned," he mused. "I love them (the students). Part of this 'really caring for young people' requires authority and discipline. These are two ingredients that just have to be in their lives."

Turning his thoughts to the problems that face private schools, he remarked, "Private schools by the score are going under today. The problem is basically economic. If people want the quality of education and the kind of experience possibly in a small school, then friends of the college will have to help financially. You can only increase tuitions to a certain extent ... then you price yourself right out of existence."

A strong endowment program for attracting faculty and providing small enough classes "for a real educational encounter" is the answer, he believes.

He asserted, "An academic tradition is invaluable too. Dr. Stone (Pisani's predecessor) has done such a wonderful job of maintaining high academic standards that an amazing number of St. Mary's girls get their first choice of schools when they graduate."

He smiled, "You know I'll bring up another old-fashioned idea. St. Mary's has been very interested in emphasizing the fact that their students are ladies. They glory in this. Some of the girls chafe. But they really like it."

Among the changes he has planned at St. Mary's is increased participation by the students in the whole general life of the school. He plans to have students serving on various committees dealing with the direction of the school.

Another which is sure to be popular with the students is the substitution of an informal student-faculty picnic for



ST. MARY'S PRESIDENT
... Excited by Challenge

the formal tea with its interminable lines.

The Pisanis also plan to have a series of informal suppers in order to get to know the students.

According to Pisani, his entire family is happy about the move to Raleigh. His daughter Sally, who is 16, will enter St. Mary's as a freshman. His son Jack, 10, was here one weekend, and he lined up two dates.

His wife Harriet, who he says loves to paint, work in glass and dabble in all sorts of artistic things, will have the opportunity to decorate the new president's home which is being built.

"Right now," he laughed, "Harriet's terribly frustrated. The movers left all her art board in Alexandria."

And right now Pisani is frustrated too. "When I came here I had an eight handicap. It's killed me that I've gotten to play golf only once since I've come down here."

After things settle down a bit he is looking forward to more time on the Tarheel golf courses.

The Pisanis are now residing at 2013 St. Mary's St. until the new president's home is completed.

Personnel Bank Set Up For Overseas Duty

NEW YORK, N. Y. — Eight church organizations have pooled their resources to establish a new agency for the enlistment of mission personnel for overseas service. The new agency, the Overseas Personnel Recruitment Office (OPRO), recruits and screens potential candidates, recommends qualified persons to fill specific needs and carries out research and interpretation, a program which is expected to be fully underway some time this fall, according to the Rev. Myles H. Walburn, OPRO's director. Offices are located at 475 Riverside Drive, New York City.

The new venture has two distinctive features that will enable it to improve efficiency in missionary recruitment, Mr. Walburn believes. One is that the eight participating organizations have placed their candidate prospect files in one joint office, something that has never been done before. This makes possible a "personnel bank," with potential recruits classified on IBM cards under 14 main categories.

Lay persons who approach the Executive Council of the Episcopal Church, for example, will be referred to OPRO where they may be interviewed and their qualifications evaluated and recorded. Potential candidates can then be matched against the missionary positions that are open.

A second feature is that OPRO has three full-time candidate secretaries who work on nothing but enlistment. Each is a specialist in a particular area. One candidate secretary works with educational personnel, one with ordained and medical personnel, and one with other categories such as agricultural specialists.

OPRO was not organized just for reasons of efficiency or economy, but also for theological reasons, Mr. Walburn emphasized. The missionary "appropriate for today" is an ecumenical missionary, Mr. Walburn believes, and he expects OPRO to stimulate the emergence of that kind of missionary.

A part of OPRO's job will be to visit campuses and interpret the nature of contemporary mission work. Similarly, interpretation is to be done throughout the Churches in profes-

sional fields (such as medicine, social work, etc.) where candidates will be sought, and in society in general. Such interpretation, Mr. Walburn said, will include presenting the "challenge of the new situation for mission" and seeking young people interested in meeting that challenge.

It was emphasized that the member agencies will retain responsibility for final approval of missionary candidates and for making appointments.

OPRO is governed by a board of directors which has two members from each participating organization. These organizations are: The Church of the Brethren, the Episcopal Church, the Reformed Church in America, the United Church of Christ, the United Methodist Church, the United Presbyterian Church, the United Board for Higher Education in Asia and the Division of Overseas Ministries of the National Council of Churches.

Representing the Episcopal Church on the board are Paul A. Tate, Associate Deputy for Overseas Relations, and the Rev. Alvin Robinson, Personnel Secretary, Professional Leadership Development, both of the Executive Council staff.

Relief For Biafra Totals \$40 Million

BONN, West Germany — Some \$40 million has been raised thus far by 25 church agencies in 17 countries for emergency relief assistance to Nigeria/Biafra, according to data released by West German Protestant and Roman Catholic organizations.

About two-fifths — or \$16 million — of the funds were contributed by an Evangelical Church of Germany agency and the German Catholic Caritas Association.

Operating commonly under the name Joint Church Aid, the assistance of the 25 agencies, including Church World Service has been concentrated on maintaining the airbridge between Sao Tome and Biafra, feeding 1,400,000 refugees daily, establishing children's homes, and instituting an agricultural program which aims at increasing food production within Biafra itself.

Episcopalians have contributed to this effort through the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N. Y. 10017.

Episcopal Church Joins In Clergy Counselling Program

NEW YORK — Twenty-eight dioceses of the Episcopal Church on September 1 began participation in the Princeton, N. J. "Northeast Career Center," a United Presbyterian Church counselling service established in 1965 to give vocational assistance to its full-time employees.

It is the first official step to be taken by the Episcopal Church to provide career assistance to clergymen who are faced with critical vocational decisions affecting their ministry.

The career counselling service is made available to Episcopal clergymen and their wives in Provinces I, II and III during a three-year trial period and will be financed by annual \$25,000 contributions from the participating dioceses of the three provinces which make up the Episcopal Church jurisdiction in the northeast area of the United States. Additional funds have been contributed through the office of the Presiding Bishop of the Episcopal Church.

Besides helping to fund the program, the Episcopal Church will provide a priest who will serve as one of the staff counsellors. Another counsellor to be employed will be a minister of the Lutheran Church in America, also a new participant in the counselling program.

In announcing the new career development program, the Rt. Rev. David E. Richards said the Episcopal Church is very concerned with finding resources helpful in providing counselling and career development services for its clergymen. He said other such centers located in various parts of the country are being planned ecumenically, and local leadership of the Episcopal Church will be involved. A center in Los Angeles is expected to be in operation by early 1970.

Bishop Richards, former Bishop of Central America and Costa Rica, is now national coordinator for the House of Bishops Committee on Pastoral Counselling, a post he has held since January, 1969. It was created because of the Bishop's concern for the many priests who are beginning to question the traditional role of the minister in a time of change or who are experiencing difficult personal problems.

Bishop Richards also announced that the new Episcopal member of the

Princeton Center staff will be the Rev. Laurance Walton who will leave the Church's Executive Council to take the new post. Part of his responsibility on the Executive Council has been to provide counselling and career guidance for missionaries returning to the United States after service abroad.

The Rev. Mr. Walton, now attending New York University for special training, will work toward a Master's Degree in counselling while serving on the Princeton staff.

Walton pointed out that the new program will make it possible for the Episcopal Church to benefit from the services and experience of the Princeton Center, which has been in operation for four years. Services will include psychological and vocational counselling and testing.

'Pins and Needles' Is New Drug Series

NEW YORK — Do you know what bennies are? Barbs, rockets, rainbows, blue - heavens? How about giggle-smoke?

How many people are dependent on drugs? What drugs do they use, and what are the effects? Has the government taken action in this area? What has the Church done, and what must it do? Is there anything you can do?

These are some of the questions raised and answered in *On Pills and Needles, A Christian Look at Drug Dependence* — the second in the new series of Seabury Papers, produced under the direction of the Executive Council of the Episcopal Church.

The handbook, written by Dr. Kenneth Mann, gives the layman basic information on drugs and the people who use them. It includes discussion questions, resources and a bibliography, making it a helpful study tool for parish, interchurch and community groups. Dr. Mann is executive for the office of Pastoral Services in the Executive Council's section for Experimental and Specialized Services.

Copies are available through local Church bookstores, or from The Seabury Bookstore, 815 Second Avenue, New York, N. Y. 10017.



CHARLOTTE FESTIVAL DRAWS CROWD OF 5,000—The recent week-long "Festival in the Park" attracted 5,000 visitors at Charlotte recently. The upper photo is an interior view of the display tent operated by Charlotte's Christ the King Center. The Rev. James H. B. Kenyon, director of the Center, passes out material as visitors view arts and crafts projects from the summer's "Camp-At-Home" program. The lower photo shows "The New Soul Breed," one of two combos sponsored during the Festival of the Center.



Speakers for the seminar were: Dr. Juanita Kreps of Duke University, Durham; Dr. Belle Boone Beard of Lynchburg College, Lynchburg; the Rev. Gregory D. M. Maletta of Episcopal Diocese of Washington, D. C.; Dr. Henry F. Page of Lankenau Hospital, Philadelphia; and the Rev. Eugene Bollinger of St. Philip's Church, Durham.

Resource persons helped to make the seminar more valuable. They included Lester Davis, executive director of the American Association of Homes for the Aging; the Rev. Eric Snyder, of the Executive Council of the Episcopal Church; Elbert Levy, of the North Carolina Hebrew Homes for the Aging, Winston-Salem; Braxton Warner, chief, Services to the Aging, North Carolina Division of Social Services; Richard Short, executive director of the Presbyterian Homes for the Aging in High Point; and Willard Farrow, executive director of the Methodist Home in Charlotte. A combination of the talks, a review of the talks by the resource persons, and discussions by registrants from the floor constituted the seminar format.

The seminar was planned by Mrs. Annie May Pemberton, one of the Board members of the Penick Home; and the Rev. Robert W. McKewin, administrator of the Home, presided.

Penick Home The Sponsor:

Seminar On Aging Problems Attracts 120 Participants

SOUTHERN PINES — The Board of Directors of The Penick Home recently sponsored a seminar on "The Need for a Specific Ministry to the Aging." This seminar, conducted for the purpose of educating the clergy and laity of the Diocese of North Carolina about the problems of aged persons, was attended by approximately

120 persons.

Most of these were made up of members of the Board of Directors, and the staff, of the Penick Home and of the North Carolina non-profit homes for the aging staff and board members. A few clergy and laity of the Diocese of North Carolina made up the balance of the registrants.

Roundup Of Church News

Robert Beloe, secretary to both the Archbishop of Canterbury and his predecessor, Lord Fisher of Lambeth, has been appointed liaison officer with the World Council of Churches headquarters in Geneva, Switzerland. His job will be to establish closer links between the worldwide Anglican Communion and the World Council.

The Most Rev. George Simms, Archbishop of Dublin, was elected unanimously the new Primate of the Church of Ireland by the Bench of Bishops meeting in Dublin. He succeeds Archbishop James McCann and will transfer to the Archbishopric of Armagh, the primatial see of the Church.

The Rev. Canon Robert Jeffery, warden of Zonnebloem College, Capetown, South Africa, has been appointed deputy to the Anglican executive officer, the Rt. Rev. John Howe.

Three former Anglican priests have been ordained to the Roman Catholic diaconate by Archbishop John Goody of Perth, Australia. They will be the first married deacons in Western Australia.

The Confederation of Evangelical Churches in Colombia, South America, has asked Pope Paul VI to add his voice to those who are asking for the abolition of the Concordat and the Agreement of Missions which exist between Colombia and the Vatican. These agreements discriminate against non-Roman Catholic churches.

The Roman Catholic Bishops Conference of the Pacific, whose jurisdictions include the Fiji and Gilbert Islands, have given permission for Anglicans to receive the Eucharist at Roman Catholic worship. Three conditions were placed upon the permission, however. The request must be spontaneous; the Anglican must express faith in the Eucharist in accord with the Roman Catholic Church, and an Anglican priest must be unavailable for long periods of time.

Mrs. Mary Reifsnnyder, widow of the

Rt. Rev. Charles S. Reifsnnyder, Suffragan Bishop of Tokyo, died July 23. The couple served in Japan from 1904 to 1941.

Mrs. Mary Townsend, wife of the Rev. John H. Townsend, died in Texas June 29. The couple had served as missionaries in Cuba from 1924 to 1947 and in the Panama Canal Zone, from 1947 to 1962. Funeral services were held at St. Paul's Church, Glen Cove, Long Island.

The Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, was elected Bishop Coadjutor of the Diocese with right to succeed the Rt. Rev. Anson Phelps Stokes on his retirement. Bishop Burgess would become the first black Bishop to head an Episcopal Diocese in the United States.

Christopher Columbus Kraft, Jr., director of flight operations at the Mission Control Center, Houston, Tex., has become a familiar voice to the mil-

Yule Radio Programs Planned For December

NEW YORK, N. Y. — "Best sellers" again this year are the special Christmas radio programs of the Executive Council's Division of Radio and Television.

To be heard on over 1,300 stations from coast to coast is a 15-minute program featuring a five-minute Christmas Message by the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church. Carols are sung by the Men and Boy's Choir of the Cathedral Church of St. John the Divine, New York City. Also to be heard are four 3½ minute programs entitled "Story of a Favorite Carol." These programs, narrated by Garry Moore, give the history of well known Christmas carols, followed by the singing of the carol itself.

In addition, the Cathedral Hour, a weekly series heard on 133 stations, will feature the Presiding Bishop's Christmas Message on its Christmas Day broadcast.

lions who watched America's astronauts on television. It was he who had to make the final decision on whether Neil Armstrong and Edwin Aldrin would land on the moon. He also helps make decisions for the Episcopal Diocese of Texas as a member of the Diocese's Executive Board. He and his family attend the Church of the Good Shepherd, Friendswood, Texas, and are active in parish affairs.

The Rev. Malcolm Boyd recently said he has no intention of severing his connection with the institutional church. The best-selling author said he had a "Virginia Woolf kind of marriage to the Church. It's violent, it's lusty, it's organic. A divorce would be out of the question. We would always be in one another's fantasies."

The American Jewish Committee has withdrawn from membership in the Interreligious Foundation for Community Organization (IFCO). The critical factor in the decision was IFCO's "refusal to take a clear stand as to where IFCO stood on the matter of the ideology of the Black Manifesto with its call to guerilla warfare and resort to arms to bring down the government," according to Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee.

Dr. Lee Hastings Bristol, Jr., who recently retired as president of Westminster Choir College, Princeton, N. J., has been elected the first executive secretary of the Episcopal Church's Joint Commission on Church Music. He will serve in the position without salary.

The Rev. Granville C. Woods, Jr., rector of Otey Parish and chaplain of the School of Theology of the University of the South, Sewanee, Tenn., has been appointed Dean of the Virginia Theological Seminary at Alexandria, Va.

The Rt. Rev. Beverley Dandridge Tucker, who served as Bishop of the Diocese of Ohio from 1938 to 1952, died at his home in Cleveland Heights July 4 at the age of 87. Funeral ser-

vices, held at Trinity Cathedral, Cleveland, were conducted by his two successors, the Rt. Rev. Nelson M. Burroughs and the Rt. Rev. John H. Burt, present head of the Diocese. Bishop Tucker's father was Bishop of Southern Virginia.

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, officiated at the marriage of his son, Edward R. Welles, III to Miss Anne Elizabeth LaHines in the Roman Catholic Church of Our Lady Star of the Sea, Islesford, Little Cranberry Island, Maine. A dispensation, which had been arranged by the Roman Catholic Bishop of Bridgeport, Conn., was granted from Rome, allowing the couple to be married according to the Episcopal Book of Common Prayer.

The Rev. William Teska was ordained to the Episcopal priesthood in Minneapolis's Riverside Park. Conducting the service was the Rt. Rev. Philip F. McNairy, Bishop Coadjutor of Minnesota.

Virginia Diocese Elects Suffragan

RICHMOND, Va. — The Rev. Philip Alan Smith, 49, chaplain at the Virginia Theological Seminary in Alexandria, was elected bishop suffragan of the Diocese of Virginia on the 5th ballot recently at Christ Church, Charlottesville. He was one of 12 nominees for the office which will be vacated by the Rt. Rev. Samuel B. Chilton, when he retires at the end of the year.

Eight men were nominated for the suffragan bishop's post by a nominating committee chaired by Frederick Deane, Jr., of Richmond. Four others were nominated from the floor.

The Bishop-elect is well-known among the clergy who have graduated from the Virginia seminary where he has been since 1959, first as assistant professor of pastoral theology and then as chaplain. He graduated from VTS in 1949.

He was born in Belmont, Mass., and served as assistant rector of All Saints, Atlanta, from 1949 to 1951, and rector of Christ Church, Exeter, N. H., 1952-1959. He is married to the former Barbara Ann Taylor, and they have three children.

Rochester Theological Center Receives Grant Of \$131,769

ROCHESTER, N. Y. — Colgate Rochester Divinity School/Bexley Hall, members of the Rochester Center for Theological Studies, have announced that the Sealantic Fund, Inc., of New York, N. Y., had made a grant of \$131,769 to support the development of the Rochester Center for Theological Studies.

The Sealantic Fund, established by the late Mr. John D. Rockefeller, Jr., supports theological education as one of its major interests. It has made a number of grants to help establish the emerging clusters of theological institutions which are members of the American Association of Theological Schools.

Commenting on the grant, President Gene E. Bartlett said: "The grant by the Sealantic Fund gives essential support to the Rochester Center at a most crucial time. Through this gift we are enabled to make those studies which will assure a good foundation for the future. By this gift we have been helped to take a major step toward establishing a theological center of national significance."

The core of the new Center has

been formed by Colgate Rochester, which is an ecumenical divinity school in Rochester, and Bexley Hall, the Episcopal divinity school long associated with Kenyon College in Gambier, Ohio. Bexley Hall has moved its entire student body, faculty, and administration to Rochester — the first time any seminary has moved across state lines to affiliate with such a center. Colgate Rochester and Bexley Hall have been joined in forming the Rochester Center for Theological Studies by St. Bernard's, a Roman Catholic seminary of the Rochester Diocese.

These three schools will retain their separate identities in the Center, while coordinating programs at various levels of cooperation. An important aspect of the Center is affiliation with the University of Rochester. In the city of Rochester itself, the possibilities for valuable field experience will bring students face to face with such pressing social problems as racial strife, narcotics addiction, poverty, alcoholism, and many others. The purpose of the new Center will be to train young men and women for the parish ministry.

Being 'God's Fellow Worker' Theme For Jan. Prayer Week

NEW YORK, N. Y. — The Christian's responsibility to be "God's fellow worker" will be the theme of the annual Week of Prayer for Christian Unity, January 18 through 25.

Church leaders hope that the 1970 Week of Prayer will become "the opportunity to establish and pursue a program of Christian participation in development, to make contacts between local population and migrant workers or other groups, to take new initiative in a racial project, to provide occasions for discussion between political groups otherwise not on speaking terms or to start an effort to visit lonely and isolated people.

The announcement of plans for the Week of Prayer stated:

"Division of Christians is not exclusively along confessional lines, but churches themselves are deeply divided

by issues of class, race and political situations, and these divisions should also be taken into account during the Week of Prayer."

The Week of Prayer for Christian Unity is co-sponsored in the United States by the National Council of Churches' Department of Faith and Order and the Graymoor Ecumenical Institute, with the cooperation of the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs.

A leaflet based on the theme of the week, "We are fellow workers for God" (1 Cor. 3:9) is available from Week of Prayer, Graymoor, Garrison, N. Y. 10524 for \$4.00 per hundred; \$3.50 per hundred for orders of 1,000 or more. Posters publicizing the week are also available for .25 per copy.

Nine Denominations Push For Union

CINCINNATI, Ohio — Procedures designed to enable nine Protestant denominations to work more cooperatively on "urgent" programs until such time as they may be structurally joined through the Consultation on Church Union (COCU) were adopted here recently.

In its closing session, a COCU-sponsored Conference on Program asked the denominations to name a steering committee of nine persons to "stimulate, observe, and evaluate existing and innovative united planning and action."

In adopting the proposal, the conference delegates noted that much collaboration and joint work already has taken place internationally, nationally and locally, and "that in some communities collaboration of parishes and congregations in mission enterprise has far outstripped concerted national church efforts."

However, they said, full participation by all the churches of COCU and their agencies has not always been possible and it is hoped that the recommendations adopted October 2 will help.

Among the areas in which consideration for united planning and action were suggested are youth ministry, economic development, theological education, collaboration between whites and blacks and other minority groups, public and higher education, and peace.

It was stressed in the document that any cooperative effort must include "adequate rather than token participation" by those served by the proposed project—youth, lay men and women, and parish clergy. Provision also was made for cooperation with both COCU-related groups and those including a wider ecumenical participation.

All nine participating churches are to be included in any planning and action undertaken and task forces are to be set up as necessary.

The executive committee of the Consultation was urged to "encourage local and regional experimentation in developing models of action with the opportunity for consultation and learning by national resource teams." It also was asked that the executive committee "give concerted study to the ecumenical

growth and renewal which has emerged where the church has wrestled with community and world issues."

About 150 persons representing the nine COCU denominations attended the meeting in Cincinnati, the first of its kind ever called in the eight-year history of the Consultation.

Much of the three-day session was spent in small group consideration of how four major topics related to COCU—councilar and confessional movements, consortia such as the Joint Strategy and Action Committee (JSAC), national and international concerns, and educational ministries. The agenda was re-arranged during the course of the conference to include a panel presentation of "COCU through the eyes of the young and the black."

Background papers on the four major topics were prepared in advance and the materials were introduced through panel discussions.

"We are not here to affect the pace of church union or prepare commercials for COCU, but rather to consider what our commitment is to union in terms of program," the Rev. Dr. Tracey K. Jones, Jr., said in an introduction to the conference. Dr. Jones is general secretary of the United Methodist Board of Missions.

Summing up the sessions, the Rev. Dr. Alford Carleton, executive vice-president of the United Church of Christ Board for World Ministries and chairman of the conference steering committee, said that "we have sought for a new look and broader action instead of moving along traditional program-group lines." Dr. Carleton also expressed satisfaction that at some points the discussion groups had "run ahead" of the steering committee in their consideration of the issues.

Co-chairmen for the Conference on Program were the Rt. Rev. Stephen F. Bayne, Jr., vice-president of the Episcopal Church's Program Council, and the Rev. Dr. Charles S. Spivey, Jr., secretary of the COCU executive committee from the African Methodist Episcopal Church and a staff member of the National Council of Churches. The Rev. Dr. Donald J. Wilson, a co-opted member of the COCU secretariat from the United Presbyterian

Church, served as organizing secretary.

Participants in the conference represented the African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal Churches, the Christian Church (Disciples of Christ), Episcopal Church, Presbyterian Church U.S., United Church of Christ, United Methodist Church, and the United Presbyterian Church in the U.S.A.

Observer-consultants included those from the American Baptist Convention, the Lutheran Council in the U.S.A., and the National Conference of Catholic Bishops.

"The world is going to help us with our agenda," the Rev. John A. Anderson of Atlanta, Georgia, told the opening session.

"Taxation at the local level is going to make us start sharing property instead of building a cathedral on every corner," the executive secretary of the Board of National Ministries of the Presbyterian Church U.S. asserted, and "inflation is going to make us start working together" to reduce duplication and competition.

Dr. Anderson said that the "institutional church needs a new efficiency" and cited situations such as in India where he said church-related hospitals exist within a few miles of each other without one knowing what the other has available in the way of expensive laboratory equipment.

Speaking on the same panel, Mrs. A. Eugene Adair of New York declared that the "church must be involved in restructuring public education" and suggested that the small, private college may have "had its day." Mrs. Adair is associate executive secretary of the General Department of Health, Education and Welfare of the United Presbyterian Church in the U.S.A.

Educational concerns in the mission of the church were raised in the final panel of the conference, also.

"Higher education in the United States is deficient, imperfect and geared to the wrong ends, and churches have to be concerned about it," the Rev. Dr. Myron F. Wicke of Nashville, Tenn., asserted. Dr. Wicke is general secretary of the Division of Higher

Education of the United Methodist Church's Board of Education.

Education, he said, "has trained people for certain limited goals . . . has taught a person how to beat his neighbor to the draw. . . . We need now to train young people in the much broader aspects of humane living."

Standards of accreditation and black study programs were cited by Dr. Wicke as examples of ailments in the educational system. The former, he said, needs a "thorough going-over," and the latter "is an inadequate response to a major problem" when instituted for 300 black students in a college of 25,000. "All white students need it," he asserted.

In another presentation, a panel representing youth and blacks stressed that any united body growing out of COCU must have a strong emphasis on social action if it is going to appeal to these groups.

"Religion's 'ultimate concern' is manifested in involvement in social action," asserted Miss Leila Fenhagen of Washington, D. C., a student at Converse College in South Carolina and a representative of the Episcopal Church.

Paul Melrose, a representative of the United Methodist Church and a student at Union Theological Seminary in New York, reiterated the need for action when he said that COCU "must come down out of the clouds" and "bring theology into the practical areas in which we find ourselves."

"Theology without action is no theology at all," he told the conference.

Issues of black participation in COCU were discussed by the Rev. E. Franklin Jackson, Washington, D. C., and the Rev. Isaiah Scipio, Detroit, Mich., pastors of the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church, respectively, and Lucius Pitts, a Christian Methodist student in Birmingham, Ala.

"COCU cannot be successful without blacks," Mr. Pitts told the group, and he urged that the concepts of the Consultation be "broken down" so that young people of all races can understand them.

Dr. Jackson stressed that the black church has something to offer COCU, particularly in the area of worship, and he also urged that problems in the United States not be forgotten while attention is turned on world missions.

Three speakers in an earlier panel, although approaching the problems of

Speaker Sees Irresponsibility In Preparation Of The Clergy

NEW YORK, N. Y. — A call for enlightened and material support of Episcopal ministers to supplant "irresponsible" attitudes of the past was issued by a church leader at the recent 20th anniversary Founders Dinner of the Episcopal Church Foundation.

The Rt. Rev. Frederick J. Warnecke, bishop of Bethlehem, Pa., and chairman of the Board for Theological Education, defined such irresponsibility as "saying all the right things but doing few of them."

The dinner, held in New York City, was given in honor of the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop who, in 1949, founded the Episcopal Church Foundation, a national organization of laymen that initiates and underwrites projects in support of the work of the Church.

On behalf of his board, Bishop Warnecke cited the Theological Education Survey committee chaired by Dr. Nathan Pusey, president of Harvard University, and funded by the Foundation, for having "succeeded in moving the Church off that dead center where it has been so long in theological education."

"At this time in history we need the finest and best of our youth in the ministry of the Church," he said. But, he continued, speaking of seminaries, "It is not only amazing that they are as good as they are; it is amazing that we have any seminaries, for the Church has been utterly irresponsible toward them. There is no national budgetary

church union and mission from different perspectives, agreed that what any united church of the future does for people cannot be divided into "home" and "foreign" categories.

The Rev. David M. Stowe, United Church of Christ delegate from New York, called for a concept of mission that would include receiving persons from other countries as well as sending mission workers to them. He urged home mission agencies to become thoroughly involved in the work of the World Council of Churches, "putting large sums of money into World Council ecumenical projects."

Somewhat similarly, the Rev. David Ramage, Jr., executive secretary of the

provision for them. We receive an annual voluntary offering — in some places — which produces about 35 cents per Episcopalian per year.

"But more, we are irresponsible concerning the careers and lives of nearly 10,000 ministers, not to mention their wives and children who so often pay too high a price for our irresponsibility."

Assailing the assumption that three years in a seminary can prepare a man for a lifetime in the profession, Bishop Warnecke called for a program to provide a sabbatical for every young priest five years after ordination.

"The clergy of the Church need these times of refreshment and retraining," he said. He also recommended true internships for deacons, "rather than using them as coolie labor curates, or throwing them into desperate small missions that cannot otherwise be filled."

Regarding costs, Bishop Warnecke said that a sabbatical program would require about \$7,000 per man, that the Board for Theological Education would need \$1.4 million at this time in launching such a project. Subsidies for placing and training deacons was estimated at \$5,000 annually, and it would require \$2 million to launch an internship program.

Altogether in the career area of the ministry, he said, including programs of continuing education that will be both institutional and diocesan-based, the Board hopes to have \$26.5 million available in the next five years.

General Department of Mission Strategy and Evangelism in the United Presbyterian Board of National Missions, declared that "mission is going to be ecumenical or it is not going to be mission."

A need to bring churchmen from overseas into COCU was voiced by the Rev. John F. Schaefer, associate general secretary of the World Division of the United Methodist Board of Missions. This will enable COCU to more effectively carry out the worldwide aspects of mission, he said.

Another viewpoint on the problems and promises of church union was ex-

(Continued on Page 15)

Coal Co-ops Help Poor Help Selves

By RO GARDNER
Special to the Churchman

HICKMAN, Ky. — It is one of the oldest Episcopal churches in the Diocese — historically the mother church in this westernmost part of Kentucky known as the Purchase. But being old, and oldest, doesn't count for much in these times which "are a'changing."

In the past 15 years, St. Paul's, Hickman, has seen its membership and spirit dwindle.

On the brink of being closed and attendance sometimes down to that "two or three gathered together," the orphan child of the Diocese had gotten used to holdings its breath each time the department of missions came to visit.

Four different ministers had struggled with the situation. The parish house was used for Cub Scouts, Alcoholics Anonymous, and members really tried to get prospects to ice-cream suppers, pot-luck suppers and services. With not much success.

Then St. Paul's had its own kind of miracle.

No other church in the community was sure it wanted a proposed day-care center. St. Paul's itself was not sure whether it wanted to "suffer the little (integrated) children."

The new minister, fresh out of seminary (and still remembering black-white confrontations in Washington he'd witnessed) knew what he'd like the Church to do, but he wanted members to make the decision. The day-care center was a VISTA project to provide mothers of pre-school children a chance to work and supplement meager family incomes.

In the farm-oriented, cotton-producing area, the idea of such an integrated facility in a white Church was alien to a traditional way of life. Another church had tried it and created a gulf between their liberal minister and conservative congregation.

But after prayerful consideration, the small congregation accepted the notion that perhaps this was a God-given opportunity. This undertaking led to other involvements — including an ambitious project to get low-cost coal for the poor.

VISTA coordinator Mike Lappin



SYMBOLIC LUMP—A lump of coal may have substituted for the keen feelings of appreciation which members of the Hickman Transport Club and the Clinton Transport Club felt toward Kentucky's Episcopal Bishop, C. Gresham Marmion (at left). The Rev. Bob Layne, vicar of the Episcopal Churches of Fulton County, presents the memento at a Diocesan Convention.

told the Rev. Bob Layne of the idea which could benefit some 2,500 low-income residents of Fulton and Hickman Counties. Transport clubs would purchase trucks and transport coal from Kentucky and Southern Illinois coal fields. Those who could least afford to pay — when they could scratch it up — were paying as much as \$17.50 a ton, and more — when they had to

buy it in 100-lb tow sacks (burlap bags).

The only other alternative for heating the shacks they lived in was dead-wood scavenged along the riverbanks. Sometimes they would find old lumber from razed buildings, or maybe they could cut timber for a share of stove-wood. And there was always the deadly dangerous coal oil (kerosene) which

annually takes its toll of old shacks and their residents.

Through cooperatives, the price might be cut in half and the self-help program would be a psychological first step. The poor could thus begin to learn how, through organization, they might find their way out of this maze of poverty in which they had been lost all their lives.

Layne told the Rt. Rev. C. Gresham Marmion of the idea. With the Bishop's approval and encouragement, Layne wrote the Rev. John Stevens at the Episcopal Church Center in New York. The non-profit transport clubs would need money to purchase trucks, licenses, insurance and depreciation allowances. Maintenance would be furnished free by "shade-tree" mechanic members of the clubs. Their expertise in salvaging parts from junked autos and trucks could be counted on for parts replacement.

Coal mines were about 100 miles away and about 40 trips during the season would save poor people some \$3,000 in heating costs. For other months of the year there were ambitious plans to grow produce and truck it to Paducah markets.

To repay the loans, money-raising projects were planned. VISTAs would direct the clubs in management, book-keeping and organization.

Poverty in the Lower Bottom (so-called because of rich, delta farm land) has created an unpublicized "Appalachia." Contrary to Eastern Kentucky miners, Lower Bottom farm laborers have never known prosperity, nor have they had a union to do collective bargaining for them.

Farm wages over the past 15 years have risen from \$5 for a 12-hour day to about \$8 presently. The work is seasonal and scarce due to mechanization.

The Executive Council of the Episcopal Church through the "Urban Crisis Program" made grants and loans totaling \$3,850 to the two clubs (one at Clinton, the other at Hickman) in December, 1968. Half of this was in outright grants and half, interest free loans.

A month later, 75 tons had been delivered to 57 families at a charge of \$9.45 plus tax. The clubs set membership fees of \$1 and provision was made for anyone in need to get coal at the reduced rate — regardless of credit rating.

The clubs have had to struggle to

survive. Sign-up has been slow — especially in the Lower Bottom.

Coal dealers are naturally not too happy about competition, and one humorously noted he would furnish Sam Mayes a free bus ticket to Chicago.

But Mayes, who drives the Hickman

Union

(Continued From Page 13)

pressed by the Rev. Kenneth G. Neigh, general secretary of the United Presbyterian Board of National Missions. He stressed especially the need for looking toward union in the light of current realities.

While affirming his "complete dedication" to the COCU process, he said that "we're past the 'my, how we love each other' stage, and down to the nitty gritty" of deciding on ways the proposed new united church should be organized.

Two organizations have taken on new significance for the church unity movement, at least partly resulting from the Black Manifesto promulgated by James Forman, the missions leader said. One of these is the Black Economic Development Conference which came into the limelight with Forman's presentation of the Manifesto, and the other is the National Committee of Black Churchmen.

This latter group, said Dr. Neigh, "in days to come will be one of the most important forces in the mission in which we will be involved."

The National Conference on Program was called by COCU to explore ways in which the nine participating denominations could draw resources together and work more cooperatively together until such time as union may be completed. At the conclusion of the conference a nine-member steering committee to guide these efforts was recommended to the COCU executive committee and the denominations.

About 150 persons attended the sessions here representing the African Methodist Episcopal, African Methodist Episcopal Zion and Christian Methodist Episcopal Church, the Christian Church (Disciples of Christ), Episcopal Church, Presbyterian Church U.S., United Church of Christ, United Methodist Church, and the United Presbyterian Church in the U.S.A.

Transport Club truck, pinpoints an all-too-human difficulty of organizing the poor to help themselves. When they get cold, they want coal. But like those more prosperous than themselves, they don't like to attend meetings either.

Sam began his run again the first week in October. He, Bob Layne and VISTA optimistically feel they will get to the breakeven point this season. Two hundred members would do it. They lost \$125 last season — which started late.

Very little has been realized from fund-raising events. Commercial use of the trucks thus far has not been eminently successful in off season. Hauling hay and other farm crops is a province of established truckers. Other than some drayage, the trucks have been idle.

The Hickman Club has its eye on a laundromat which they feel could be operated on a non-profit basis. For the present, of course, they have to make a success of their initial project.

The success story cannot yet be told. It will take time to develop. But benefits of this project godfathered by the Episcopal Church are showing the dynamics possible when the Church shows its genuine concern not only for the souls of people but for the well being of their bodies as well, which is the idea behind the General Convention ("Urban Crisis") Special Program through which these coal co-ops were funded. The experiment is a step toward assuring impoverished people they need not always be poor and that there is a lot they can do to help themselves.

Locally, the day-care center and coal co-ops have also been the miraculous means of bringing new life to a church nearly dead. A little red cab stand has been converted to a Christian Social Service office. Another extension of the Episcopal Church in Fulton County, it is aimed at giving a non-sectarian hand to anyone in need. Two volunteers — one a white Roman Catholic, the other a Negro Methodist — have found glasses for a boy who was about to drop out of school for the lack of them. They have arranged emergency medical treatment for needy people who would not have gotten it otherwise.

While they don't lend or give money, they have found ways to feed people without food, get lights for those without them and lead people through the valley of the shadow of governmental red tape.

17,000 Now Licensed:

Lay Readers Training Course Subject Of New Publication

In the last year over 17,000 lay readers were licensed to serve in Episcopal dioceses across the United States; that figure reflects the growing importance of supplemental lay ministries in the life of the Church. Although lay readers have played an important role in the Episcopal Church since colonial times, little attention has been given to the training and qualifications needed for this demanding work.

In recent years the need for adequate lay reader training has become acute. As demands on ordained clergy multiply, lay readers have been called upon to handle an increasing share of pastoral functions and responsibilities that were once the exclusive business of professionally trained clergy.

In 1964 the General Convention of the Episcopal Church established the first minimum standards of qualification for lay readers but as yet only a few dioceses have formal training programs for the lay ministry and no training materials for lay readers have been readily available.

To meet the need for resource material designed specifically for lay readers, the former General Division of Laymen's Work of the Executive Council asked its assistant director, the Rev. Edmund B. Partridge, to prepare a training manual. His book, *The Church in Perspective*, a standard training course for lay readers, will be published this month by the Morehouse-Barlow Company.

The new book, which provides a solid background in the history, doctrine, and practical work of the Church, is a detailed survey of the essential material specified in Canon 49, Of Lay Readers. Two substantial sections cover the parallel histories of the Church itself and of the development of Christian theology, from earliest biblical times through the latest developments in the new theology, new morality, and the ecumenical movement. A section on liturgical worship covers the historical and theological

background of corporate worship in the Christian Church and the Anglican Communion. The final section of the course is concerned with advice for the lay reader on practical matters, including the conduct of services, preparation of candidates for confirmation, and pastoral care.

A lay reader who has studied *The Church in Perspective* will have mastered the essential material necessary for an intelligent, effective lay ministry. More important, he will have a basic frame of reference into which he can fit a lifetime of further reading, study, and discussion of the Church and its doctrines.

Mr. Partridge, who is now rector of St. James' Episcopal Church in Wichita, Kansas, hopes that publication of this material, which is based on his extensive experience with lay reader training, will make it possible for many more dioceses to set up formal training courses for the preparation of lay readers.

Dioscene

(Continued From Page 4)

tober 14. This makes three boys for the Gordons.

New Program — St. Andrew's, Charlotte, has recently begun a new type of program — gymnastics instruction for boys and girls of all ages, from pre-schoolers to adults.

Celebration — St. Christopher's, High Point, on October 19 celebrated its third birthday, and the dedication of their new church building. The mission was organized in 1966 out of St. Mary's parish, High Point, under the leadership of the Rev. Ben Wolverton, Jr. On the day of the dedication, with

Bishop Moore officiating, there was the morning service, and a picnic lunch preceding the dedication. Members of the congregation of St. Mary's, were specially invited guests. The Rev. William P. Price is rector of St. Mary's.

At Home — Miss Rachel Wolff is at home in Winston-Salem on furlough from her missionary duties in Nepal.

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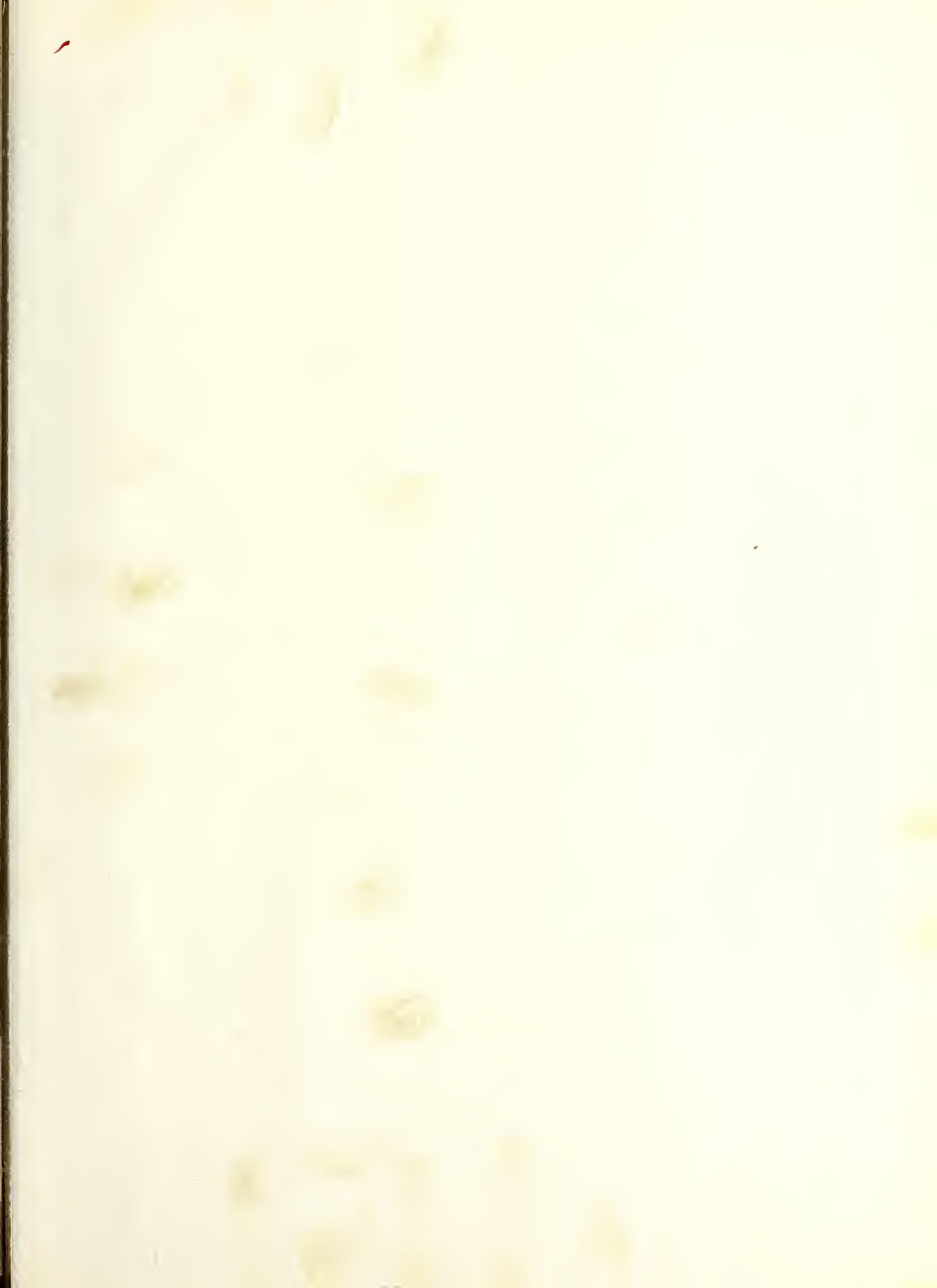
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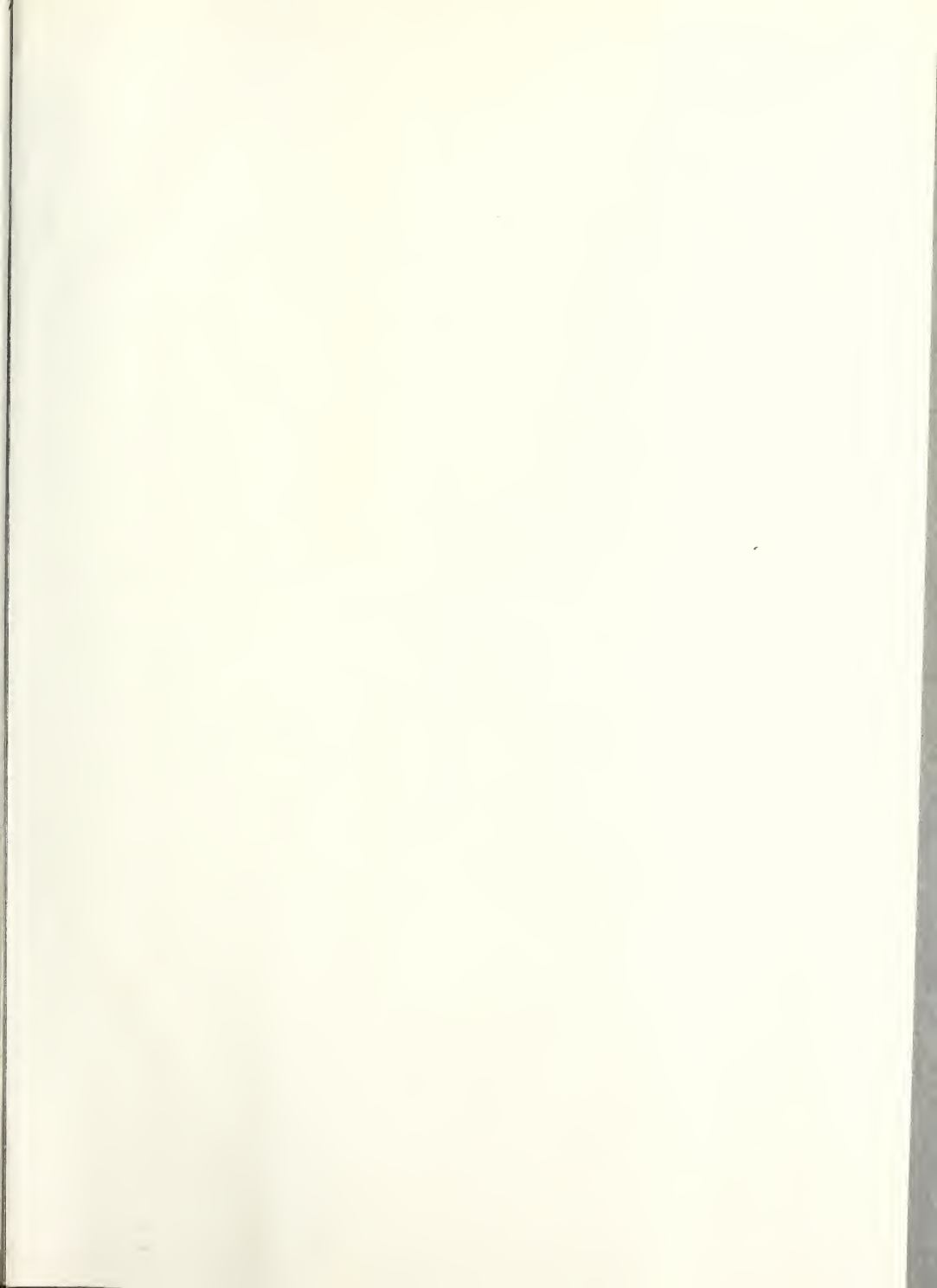
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